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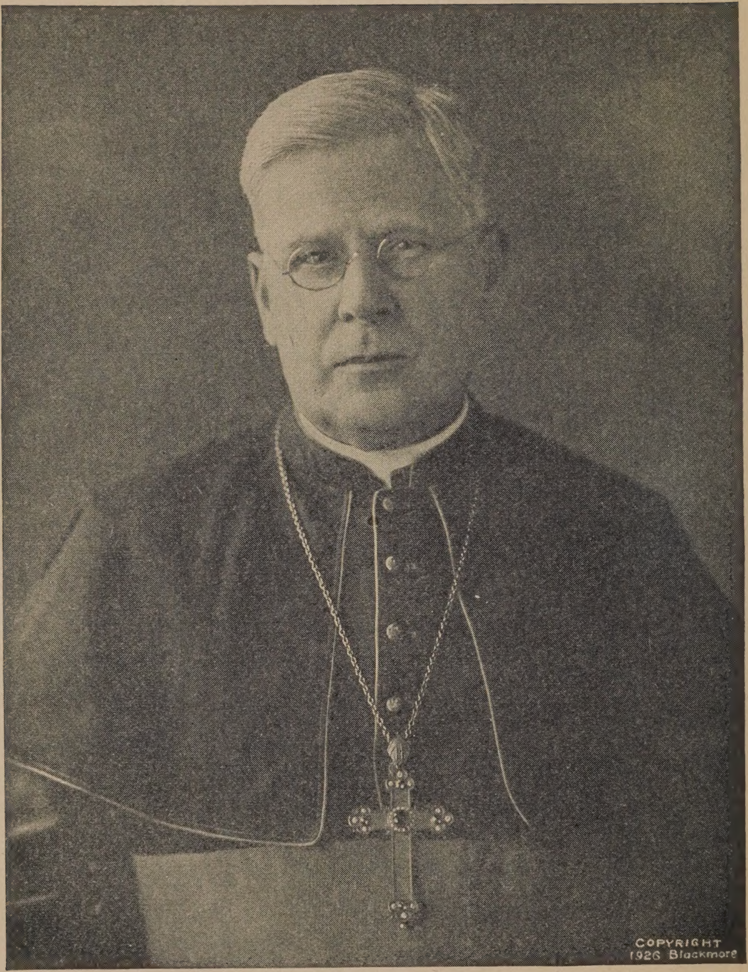
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RT. REV. JOHN J. NILAN, D.D.

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THE
CATHOLIC CHURCH IN CONNECTICUT

By

Right Reverend Thomas S. Duggan, D. D.
Vicar-General of the Diocese of Hartford

CENTENNIAL EDITION

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To the Builders of the Catholic Church
in the Commonwealth of Connecticut
Bishops, Priests and Faithful
living and dead, these pages are
respectfully dedicated.

PREFACE

The reader will note that the subject matter of this book is arranged under two heads: that which refers to the Diocese at large, and that which belongs to each parish. The first division might be called the Missionary Period; the second, the Parochial Period.

The Bishops belong to the whole Diocese. For that reason they are given a place in the Missionary Period. Like the missionary priests their jurisdiction is unrestricted.

It is impossible to draw a sharp line of demarcation between the Missionary Period and the Parochial Period. Some priests belong to both. Some parishes may be said to belong to both. Thus, St. Patrick's Church, Hartford, was, in its earliest history, a missionary center. Later on it became a simple parish church. Even Father Fitton, the greatest of our missionaries, spent his closing years as a parish priest in the Archdiocese of Boston.

An exhaustive history of the Catholic Church in Connecticut would require many volumes. Each parish has its own story and there are two hundred and thirty odd parishes in the Diocese of Hartford.

It will be readily understood that the chief actors in this fast-moving drama are bishops and priests. Not that the laity—men and women—had no considerable share in the great work. It is not for that reason that they are passed over, but because there are so many who have builded in a less conspicuous capacity, that it would be impossible to give a paragraph, or even a line, to each. Indeed, the clergy themselves are now so numerous that all cannot be accorded anything like a full record. Usually only pastors are mentioned.

Even in recording the achievements of the principal actors it is quite possible that some will not be awarded adequate and deserved treatment. Some may be given their full deserts. Others may share less liberally in the distribution of awards. The writer of these chapters is experienced enough to realize that he is not complete master of the situation and that he moves under serious difficulties. He will follow his best judgment. Above all he will respect the claims of charity.

It is the conviction of experienced teachers of history that the minor happenings, the episodes, the incidents and the anecdotes of one generation should be recorded and passed on for the enlightenment of posterity, near and remote. It is by reading and reflecting on matters both major and minor that the people of one age are enabled to form a just appreciation of those who have gone before. I shall not be accused of departing from the purpose of this book if I pause now and again to chronicle an episode or an enlightening incident. The dry-as-dust historian may affect the attitude and the garb of solemn truth, but his severity should not discredit the narrative of those who refuse to despise the manifold and legitimate claims of human interest.

It has fallen to my lot to record the passing of nearly every priest who died in the Diocese of Hartford in the past thirty-three years. Usually I gave an appreciation gathered from my own observation and from the observation of others more felicitously placed. What I then wrote is now accessible, and I shall not be noted and proscribed as an unconscionable plagiarist if I reproduce, without apology and without ceremony, the points of distinction and the traits of character, which appealed to me as I stood by the bier of the departed. I shall give my own words without formality and to the neglect of the asterisk and the quotation mark. What is written with due reflection and in presence of indisputable facts does not change with the passing years.

Only three students have undertaken to recount the story of the spiritual experiences of the earliest Connecticut Catholics. Bishop Shahan, now Rector Emeritus of the Catholic University of America, while a priest of the Diocese of

Hartford, conceived the idea of searching the records of the various towns of the State in order to weave from his findings something like a connected and authenticated history of the first Catholics of the Colony and their immediate descendants. The work was begun with love and enthusiasm, and it was begun by a man eminently gifted and splendidly equipped for the task. To a memory which has been the marvel of generations of students, Doctor Shahan added a keen itching for research and a fine aptitude for detail. His appetite for the offerings which the quaint records afford was insatiable and his digestion never became dull.

Chancellor Shahan began his labors in New London where he gathered much that is of interest to the antiquarian and much that is of value to the narrator who must content himself with constructing his edifice from materials gathered by men of richer leisure and slower advance.

Called to a field of wider influence, Doctor Shahan generously donated the bales of information which he had collected to the Rev. James H. O'Donnell, the historian of the Diocese of Hartford, to whose copious pages the writer of this monograph confesses himself much beholden.

More recently the Right Rev. Doctor Maurice F. McAuliffe, of St. Thomas' Seminary, Hartford, covered the ground. This learned writer brought to his work critical discernment as well as tireless research. It is easy to discover in his narration the qualities that we look for in the judicial historian who abhors conjecture and who follows the slightest cognate detail with the avidity of a hound trembling for the chase.

The good will and courtesy of the clergy of the Diocese of Hartford in gathering and submitting many of the facts recorded in these pages are deeply appreciated.

Accuracy of detail has been aimed at. No one quite so well as those on the ground was in a position to collect such elusive fragments.

The writer desires to express his gratitude to the Rev. Francis P. Keough, Assistant Chancellor and Secretary of the Diocese of Hartford, for his patience and generosity in opening up repeatedly the rich treasures that are stored in the Diocesan archives.

The gracious encouragement and appreciation uniformly afforded by the Right Reverend Bishop Nilan have proved most helpful and inspiring.

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CHAPTER I

CATHOLIC SETTLERS AND MISSIONARIES IN EARLY CONNECTICUT

The Catholic Church has been represented in Connecticut from the days of its earliest white settlers. As an organized ecclesiastical society, with resident pastors of definite flocks, its Connecticut history dates from the 26th of August, 1829, when Bishop Fenwick of Boston appointed the Rev. Bernard O'Cavanaugh first pastor of Hartford with jurisdiction over the entire State of Connecticut.

Nothing in the early history of the Catholics of this Commonwealth foreshadowed the importance which their posterity was destined to attain. In Colonial days they had neither altar nor sacrifice. They came and went, or they came and settled and became religiously confounded with the dominant Protestantism. Some, indeed, were faithful to the doctrines and practices of their childhood, but there was with them no chronicler to make record of their religious fortunes.

The first permanent Catholic settlers of Connecticut were mainly Irishmen who came to better their condition and to take their chances for advancement in the New World. Those who account Celtic names an evidence of Catholicism have produced long catalogues which indicate that the holders of the ancient faith were found in many, if not most, of the townships of the Connecticut Colony. Occasionally a French adventurer decided to make New England his home; but his religious status and his spiritual experiences cannot be satisfactorily authenticated nor written into a reliable history of the province. One and all were without spiritual guides.

They were left to worship and to serve the Almighty as their own hearts prompted and their own consciences dictated.

THE FIRST PRIEST TO VISIT CONNECTICUT

The first Catholic priest who is known to have set foot on Connecticut soil was a Jesuit father, the Rev. Gabriel Druillettes. He did not come to minister to the spiritual wants of the much bereft Catholic colony. His mission, though benevolent, did not require him, nor indeed permit him, to preach to the scattering few of his co-religionists who were then making Connecticut the place of their abode. He was sent by New France to make a commercial compact with the Colonial authorities, as well as to plead the cause of his beloved Abenaki Indians of the Kennebec whom he had evangelized with rare apostolic zeal, and who lived in deep and constant terror of the warlike and more powerful Iroquois.

Father Druillettes reached New Haven in September, 1651. The story of his mission, its purpose and its failure is a part of the profane history of Connecticut. He was a strange figure and his presence was much discussed. "He must have been," says Hollister, "the fruitful theme of conversation at New Haven for many days." The eloquent Jesuit was well schooled in diplomacy. He was sent "by the most illustrious Governor of New France, in Canada, at Kebec, as an envoy to all the magistrates of New England."

There is extant a long letter of the Jesuit addressed to the illustrious Seigneur John Winthrop, and couched in language obeisant enough to meet the exactions of the sublimest of potentates. The priest reminded the Governor that a General Assembly was to be held in Hartford in June, and he begged His Excellency to expose to the magistrates the whole question. He presses for the favor in the name of the Governor of New France, and "in the name of the savages, both the Christians and the Akenebek Catechumens."

The epistle was deferential and pious enough to kindle the suspicion of the godly commissioners who were hardly less wary of the arrows of the Indians than of the wiles of the Jesuits. They were not taught to appreciate the zeal and sincerity of the blackrobe, and we can fancy with what discount they accepted the closing words of the memorial: "Meanwhile, wherever on earth I may be detained by the Lord Jesus, who has called me to devote my life till death to labors among the Barbarians that need instruction, I shall live and die the most devoted servant, in the Lord Jesus, of your entire family, and above all, Distinguished Sir, of yourself, in the Lord Jesus, for whom, because it is for His brethren, the Christian Barbarians, I executed this commission." The letter is signed—"Gabriel Druillettes, S.J., Priest and Instructor at Kenebek."

Catholic writers have speculated, gratuitously perhaps, as to whether the Jesuit envoy was at pains to make his presence known to the Catholics of Connecticut. They justly assume, however, that the devout missionary was committed to the daily offering of the morning Sacrifice, and that he was the first to celebrate Mass within the confines of Connecticut. For that reason his coming takes on, for Catholics at least, the dignity of a memorable and sempiternal historical event.

OTHER PRIESTS OF SETTLER DAYS

During the quarter of a century which followed the visit of Father Druillettes there is no record of a priestly presence in Connecticut. There is not very high warrant for the claim that, in 1674, the Rev. Jean Pierron, S.J., preached to the Indians of the State. But it is certain that he passed through New England including Connecticut in his journeyings. Nine years later the Rev. Thomas Harvey, S.J., and the Rev. John Gordon, D.D., passed through Connecticut on their way to New York, where they were to serve as chaplains to the troops which were under the command of Colonel Thomas Dongan, who, although a Catholic, had been appointed Governor of the Colony.

Unlike New York, the New England colonists betrayed no desire to tolerate Catholics in posts of honor. Quite the contrary. If Papists came and remained and ultimately became a part of the body politic, they were not invited. Nor, indeed, were they wanted. But that did not prevent their coming in ever-growing numbers and making America, and even hostile New England, their home.

Why were they not wanted? The question is one of psychology. The English settlers of New England had suffered persecution for conscience sake at home. They had come here to be free, but not to share their hard-earned freedom with others. Let the others go and cull out an El Dorado for themselves. They must not so far presume as to cross the frontiers won by our valor and consecrated by our Puritan blood. Inconsistent? Yes. Inconsistent, but human: and with all their austere virtues, the first New Englanders were human!

A full inquiry into the intolerance of the Puritans and other Colonial New Englanders would demand a dissertation on religious prejudice and misdirected religious zeal—an interesting province but alien to the purpose of this work. Nor were Catholics alone singled out for exclusion from the Connecticut Congregational commonwealth.

A Congregational commonwealth it was, and was destined to remain, if the first fathers were to have their way. It was not till 1706 that Church of England Christians were permitted legal freedom of worship. Baptists, who were laboring under like disabilities, as well as their Methodist brethren, were subsequently granted the same privilege. But to the Catholics no quarter was to be given. If any of that belief desired to attain to citizenship, or to aspire to public office, he had first to renounce allegiance to the Pope and then disclaim all belief in Transubstantiation—twin bugaboos for all Colonial Protestants. The Papist, eager for the privilege of citizenship, had to subscribe to the conditions laid down in an oath of allegiance of which the following is but one section:

> I do solemnly swear and sincerely in the presence of God profess, testify and declare that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the elements of the bread and wine into the Body and Blood of Christ.

Next to the Catholic doctrine of the Eucharist, the honor extended by Catholics to the saints, and especially to the Mother of the Redeemer, provoked the purgative zeal of the colonists. "I do solemnly swear" etc., "that the invocation and adoration of the Virgin Mary or any other saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome are superstitious and idolatrous." It was not the habit of the earlier settlers of New England to suffer Catholics to state and explain the tenets of their faith. The travesty on religion which kindled the zeal and provoked the wrath of the godly settlers has been handed down to their posterity. It is periodically called into use even by those whose training should fit them for the ways of justice and charity.

As the fathers were bent on keeping out idolatry, they made it their duty to keep out the Papists. Neither were they in any frame of mind to investigate and learn once for all how far the Catholics were committed to the practice of idolatry. The guilt of the idolatrous Catholic was assumed, and his presence must end in expulsion or in conversion from the hideous practices to which his religion committed him.

If the Catholic layman was held to repudiate his superstitions, the Catholic priest was deemed lost beyond reclaim. Hence the provision, recorded in Peter's Code:—"No priest shall abide in this dominion, he shall be banished and suffer death on his return. Priests may be seized by anyone without warrant."

Drastic? Drastic indeed; yet not too severe, for, according to a patriotic and learned writer in "Connecticut as a Colony and as a State," the measure was demanded by the exigencies of the times. "Remembering," says the author of the work quoted, "the stream of Huguenot refugees from Dragonnades coming into Massachusetts, the late career of James II, and the English enactments of the times for the security of Ireland, it was not necessary to excuse them for these persecutions."

The saving feature of that hard law was found in the fact that there was no priest to be banished from the dominion, and none to suffer death for defying the statute of exclusion. It was different with the laity. Hundreds of them were in evidence, and the public records of Connecticut make it painfully certain that the oaths were enforced and that here and there a Catholic was found weak enough to purchase citizenship at the cost of his faith. Thus, in Fairfield, Francis Fourgue, a native of Toulouse, bought his citizenship with his faith, while, at New London, Don Gabriel Sestera, decided that the price was not too high for him to pay for such a boon. Such apostasies were indeed to be expected. Palliation, if not pardon, is readily found when we call to mind the circumstances in which the lonely and proscribed strangers found themselves. The shame of their backsliding pales when set side by side with the fierce intolerance both of those who conceived and those who enforced the law.

THE HARTFORD CONVENTION OF 1818

Time and circumstances gradually mitigated the rigor of the legislation against the Papists. But their full emancipation did not come till 1818, when the Hartford Convention disestablished the Congregational Church, and recognized not only the "right," but the "duty" of all men to worship God "in the mode most consistent with the dictates of their conscience."

Relieved from the bondage of an established church, the citizens of Connecticut, and of whatever denomination, have enjoyed a religious freedom and equality that might be submitted as a model to any fairminded community. Only here and there does pettiness or bigotry enter brief and ineffective protest against the carrying out of the spirit as well as the letter of our beneficent laws.

The anti-Catholic legislation of the British colonists in America was but a reflex of the home treatment accorded to the much-hated and much-hunted subjects of the Pope. The fanaticism of the mother country was easily and naturally transplanted. Nor did the American zealots dream that they were doing anything but serving the God of righteousness when they made acrimonious war upon the defenseless Papists. These in turn could console themselves with the thought and the assurance that their hard portion was predicted for them by the divine Master for whose cause they were suffering—"They will put you out of their synagogues; yea, the hour cometh, that whosoever killeth you will think that he doth a service to God."

CATHOLIC SLAVES AND REDEMPTIONERS

Not all the Colonial Catholics came to our hostile shores by free and deliberate choice. "During the Cromwellian persecution," says Doctor McAuliffe, "thousands of Irish Catholics were transported from their green hills and fair valleys and sold as slaves throughout the colonies. They were hunted and captured like felons." The traffic was lucrative and apparently legitimate. As early as the middle of the seventeenth century the trade was pushed throughout the Atlantic seaboard. And as late as 1764 this advertisement appeared in the columns of the "Connecticut Gazette" in its issue of January 5th:

> Just imported from Dublin in the Brig Derby, a parcel of Irish servants, both men and women to be sold cheap by Israel Bordman of Stamford.

The traffic in servants was carried on rather extensively throughout the Colony. The "servants" were of two classes. First, those who were transported from England or Ireland, for minor crimes. Second, the redemptioners. Those who were transported were usually held to serve out the term of their sentence.

The redemptioners may be said to have enslaved themselves in order to secure their passage to America. Usually they came from the poorest class of English and Irish laborers. Their term of servitude commonly lasted for three years.

On the arrival of the ship the master of the vessel sold the redemptioners to speculators who led them off and disposed of them one by one to farmers. Those who carried on the traffic were called "Soul-Drivers." Governor Baldwin in his "History of the Colonial Period" quotes from "Days' Historical Collections of Pennsylvania" an instance which would indicate that some of the redemptioners were keen enough to redeem themselves before serving out their self-imposed sentence:

> "The last gang thus driven through Pennsylvania, it is said, was made up in 1785. At the end of a long tramp all were sold but one, a young Irishman, with whom the soul-driver put up, as night fell, at a country tavern. The redemptioner rose early, sold his master to the landlord,—who did not know which was which,—and made off with the money, saying, as he left, that the fellow was clever enough, but a little saucy, and had once tried to pass himself off as the owner of the gang, so that the purchaser must not be surprised by any lies he might tell."

This servant, or slave, trade scattered many Englishmen and Irishmen throughout the farms of the Atlantic seaboard. Some of them were Catholics, whose descendants bear names which savor of Catholic Ireland, but who quite naturally affiliated with Protestant churches. Many note at the present day how frequent are the names of Irish settlers to be found in the catalogue of Protestants coming down from Colonial days. It was hard for the redemptioners to keep the faith—hard indeed for the exiled Catholics whose nearest ecclesiastical superior was the Vicar-Apostolic of London, a functionary whose hands were bound and who could not so much as send a word of comfort to his banished and enslaved spiritual subjects. What wonder that Celtic names—names savoring of the faith of martyrs—are found among the Protestant settlers of Connecticut. The trial was too severe even for those whose kindred at home were ready to face death rather than apostatize from Him whom they were taught to worship and to fear as the Judge of the living and the dead.

ACADIANS IN CONNECTICUT

The condition of the four hundred Acadians who were brought into captivity and scattered throughout the Colony of Connecticut was decidedly better than that of their Irish co-religionists. By contrast, it might be said that the treatment of the northern exiles was humane and considerate. Slavery, at any rate, was not their portion. Their cruel fate may be said to have been decreed as well by France as by England at the Treaty of Utrecht, signed by the high contracting parties May 22, 1713.

By the terms of that compact Acadia, the modern Nova Scotia, passed from France to England, and the industrious Catholic population were granted a year of grace in which to go or to stay. If they decided to remain, they were guaranteed the undisturbed possession of their property and the free exercise of their religion—"as far as the laws of England allowed the same." But as the laws of England did not permit the exercise of the Catholic religion the bartered Acadians awoke to find themselves the victims of a snare and a deceit. England perpetrated the outrage and France consented to the crime. During the year of grace France sent to the Acadians no vessel in which they might escape, and "England refused to permit them to leave the province on an English vessel." They were forced to remain.

England's purpose in holding the Acadians on the soil was not entirely beneficent. The province was a rich one, but deserted lands quickly degenerate into primeval barrenness. No colonists were at hand to repeople Acadia, and so the habitants were lulled along till 1720, when they were called upon to take an oath of absolute allegiance to the British Crown. A humane Governor modified the rigorous test. The distracted people endured their quasi-captivity till 1749 when they refused to supply French officers with provisions. For this act of fidelity to their new masters, they were informed by Governor Cornwallis that "His Majesty is graciously pleased to allow that said inhabitants shall continue in the free exercise of their religion, as far as the laws of Great Britain doe allow the same as also the peaceable possession of such lands as are under cultivation. Provided that said inhabitants do, within three months, take the oath of allegiance appointed to them to be taken by the laws of

Great Britain, and likewise to submit to such rules and orders as may hereafter be thought proper to make."

The new ruling was too vague for the comfort of the Acadians. They made two requests. The first, to be guaranteed the presence of priests; the second, not to be requested to bear arms against France. The reply which came to them from the representative of the Crown was curt and peremptory: "From the year 1714, you became subject to the laws of Great Britain and were placed upon the same footing as the other Catholic subjects of His Majesty."

The much harried people knew what that reply meant, and earnestly begged to be allowed to depart. The moment and the manner of their exodus were not those meditated by the petitioners. It was, however, necessary to reduce them to harmless inaction. Cornwallis subdued them with honeyed words:

> We frankly confess that your determination to leave gives us pain. We are all well aware of your industry and your temperance, and that you are not addicted to any vice or debauchery. This province is your country and your fathers cultivated it; naturally you yourselves ought to enjoy the fruits of your labor.

Fair words! And true; yet hardly in accord with the sentiment and the purpose of the home government that was then considering the "wholesale spoliation of the entire Acadian population," and deporting them without legal process. British cupidity felt itself wronged in that the Acadians were in possession of so many fair acres, and so preempted their use to the settlers who were not wedded to the Roman superstition. Confiscation was, however, a radical step—one worth considering and one whose consequences were foreseen, and, in a measure, deplored: "The mischief of dispossessing them," submits one of the more cautious counsellors, "is that it would be an unpopular transaction and against the faith of treaties." Such scruples did not stay the action of the competent authorities. The decree of spoliation and banishment went forth. Seven thousand of the Catholic subjects of His Britannic Majesty were torn from their homes and distributed throughout the Colonies of the Atlantic seaboard. The exiles were entered on the books as "Popish Recusants." The oath which they were charged with refusing to take was not at that time being administered even in Ireland where the Penal Code was conceded to have its most drastic effects. Governor Lawrence of Nova Scotia, eager to be rid of the habitants, stretched his authority and made the crime of their spoliation and deportation peculiarly his own.

Connecticut received four hundred of the exiles. Fifty towns were favored. New Haven and Norwich each took care of nineteen. Middletown accepted sixteen—three more than Hartford, while Windsor welcomed thirteen equally with its neighbor immediately to the south. Fairfield must have been prospering at that time for seventeen of the exiles were allotted to its care, Stratford, being burdened with not less than fourteen. An even dozen were sent to Farmington, New London, Lebanon, Wallingford and Norwalk. Guilford and Stonington were ordered to care for eleven each.

The distribution of the Acadians throughout Connecticut, if the allottment was made according to the relative importance of the towns, is indeed interesting, for Guilford, Groton, Saybrook, Colchester, Branford, Woodbury, Killingly, Milford, Stamford, Lyme, Windham, Wethersfield accepted more of the exiles than did Waterbury, while Pomfret, Simsbury, Danbury, Woodstock, East Haddam and Greenwich undertook to care for six each.

The selectmen of the various towns were directed and required to receive the "number set." They were also ordered "to prevent such French people from making their escape out of the Colony." If any one of the exiles violated the parole and visited another town, he was to be apprehended by the constable of the latter place and delivered into the hands of the constable of the town from which he had fled. Humanity had a voice in the billeting of the strangers, for the General Assembly, which met in New Haven in 1736 decreed that the committee of distribution "take care in distributing said people that no one family of them be separated and sent into two or more towns."

The towns to which the Acadians were committed were, generally speaking, kind and considerate in their treatment of the habitants. They accepted the burden of support placed upon them by their foreign master, making no question of the mother country's right either to deport the Acadians or to charge them with their maintenance.

The religious condition of the Catholic strangers was pitiable indeed. In Acadia the priest was almost a part of the household. Here he never darkened their door. The Abbe Cyprian Tanguay, an authority recognized throughout Canada, declares that laymen were authorized to preside at the marriages of Acadian exiles in New England and elsewhere. Later on, when occasion offered, the contracting parties were held to have their marriage blessed by ordained representatives of the ecclesiastical authority.

Though bereft of priests, it is claimed that most of the Acadians remained steadfast in the faith. They were known as "French Neutrals," and were universally recognized as harmless and a class apart. The Rev. Doctor Winslow, a Church of England minister at Stratford, bears witness to the fidelity of the quota of his town. In the course of a letter to the home society, Doctor Winslow writes: "Besides these, there are no other sectaries among us, except a few families of French Neutrals, of inconsiderable notice, who were in the beginning of the war dispersed from Nova Scotia, and remain inflexibly tenacious of their superstitions. But there is not the least danger of any influence from them. It is rather hopeful that if they are not themselves, their posterity may, in time, be brought off from their errors, though hitherto they will not suffer any efforts of this kind."

Doctor Winslow's "tenacity of superstitions," translated into the Catholic vernacular, means heroism in confessing the faith. The difference in the point of view is radical, but no man of heart and intelligence will be tempted to deny that the Acadians were the victims of cruel repression. Lossing, in his "History of the United States," declares that England's treatment of the Acadians deserves "universal reprobation." His estimate of the wretched chapter in Anglo-American history is worthy of note:

> The destruction of the French settlements was decided upon under the plea that the Acadians would aid their French brethren in Canada. The innocent and happy people were seized in their homes, fields and churches, and conveyed aboard English vessels. Families were broken never to be united; and to compel the surrender of those who fled to the woods, their starvation was assured by the total destruction of their growing crops. The Acadians were stripped of everything, and those who were carried away were scattered among English colonies, helpless beggars to die broken-hearted in a strange land. In one short month their paradise became a desolation, and a happy people were crushed into the dust.

THE FRENCH ARMY IN CONNECTICUT

It was in that way that England was preparing for the forfeit of her fairest American colonies. Some of her own statesmen characterized and condemned the reckless cruelty in the strongest language. But the zeal and the rapacity of individuals prevailed over saner counsel.

In Revolutionary days, our French allies, being Catholics were contributing, quite unconsciously no doubt, a page to the religious history of Connecticut. From December 1, 1780 to June 23, 1781, the Legion of the Duc de Lauzun, numbering 1,000 infantry and 500 mounted hussars, established their winter quarters at Lebanon, near the residence of Governor Trumbull. It seems unnecessary to insist that 1,500 French soldiers were not suffered to winter in a strange land unattended by their devoted clergy. The contrary assumption would be a libel on the French priesthood—a priesthood which has always displayed something akin to a passion for seeking out the posts of danger and of the direst suffering, especially when duty called them to hostile shores and to distant fields of glory.

It was doubtless in Lebanon that Mass was first celebrated, continuously and for a long period, within the limits of the State of Connecticut. It is true indeed that, on June 26, 1881, St. Peter's parish, Hartford, celebrated "the centenary of the first Mass in Connecticut." The officiating priest was Pere Robin, and the place, a spot "near where the Memorial Church of the Good Shepherd now stands." Nor will the facts be changed because there were those in Hartford in 1881, whose fathers "were present at the Mass said by Abbe Robin, for the soldiers alone." Quite the contrary: If Rochambeau's troops could have their chaplain, why not also the soldiers under the *Duc de Lauzun?* And the fact that the Hartford Mass was for the soldiers alone, would indicate that the pastorless Connecticut Catholics did not advantage much by the transit of the French troops.

THE FIRST AMERICAN BISHOP

It was not till twelve years after the Declaration of Independence that the new republic of the West could boast of its first Catholic bishop. The affiliation of the American Church with the London Vicariate Apostolic, continued till April 6, 1789, when the See of Baltimore was erected. The Rt. Rev. John Carroll, D.D., was consecrated August 15, 1790. In less than a year after his episcopal consecration the zeal of the new prelate prompted him to visit Boston where an ecclesiastical process needed adjudication. He so timed his return from Boston as to spend the Sunday—June 16, 1791,—in New London, where a "respectable number of Catholics" were eager to welcome their bishop.

In Boston Monsignor Carroll found no less than 120 Catholics. He was delighted with his reception and wrote: "It is wonderful to tell what great civilities have been done to me in this town, where, a few years ago, a Popish priest was thought to be the greatest monster in creation. Many here, even of the principal people, have acknowledged to me that they would have crossed to the opposite side of the street rather than meet a Roman Catholic some time ago. The horror which is associated with the idea of Papist is incredible, and the scandalous misrepresentation of their ministers increases the horror every Sunday." The civilities which were extended to Bishop Carroll in Boston were, in due measure, repeated at New London. If only one hundred and twenty Catholics could be found in the metropolis of New England in 1791, the number of his New London subjects who welcomed him must have been meager indeed.

AN EARLY MISSIONARY

Two years after Bishop Carroll passed his Sunday in New London, the Rev. John Thayer, a convert from Congregationalism, and missionary of many journeyings throughout New England, appeared in Norwich. His arrival was heralded, for on a November Sunday, 1793, on the invitation of the Rev. Joseph Strong, the Catholic missionary preached to a large congregation that had assembled in the First Congregational Church. On the following Tuesday evening Father Thayer appeared again in the same pulpit, preaching on the Invocation of the Saints and the Efficacy of Prayers to them. It is considered probable that other Connecticut cities were visited at that time by the same zealous missionary.

FRENCH PRIESTS AT THE END OF 18TH CENTURY

There is a well-received tradition that two French priests lived near Hartford in Revolutionary times—the one at Windsor, the other on the Bloomfield Road. One of these clergymen is said to have visited New Haven early in the year 1796, for the "Connecticut Journal" of January 24, carried the following advertisement in French and English:

> The Roman Catholics of Connecticut are informed that a priest is now in New Haven where he will reside for a time. Those who wish to make use of his ministry will find him by inquiring at Mr. Azel Kimberly's, Chapel Street.
> *Les Francois sont advertis qu'il y a un Prêtre Catholique en ville. On le demandera chez Monsieur Kimberly, Rue de la Chapelle, New Haven.*

Father O'Donnell suggests that this was the priest who resided at Windsor, and who offered for sale, in the columns of the "Connecticut Courant" for March 1st and 8th, 1796, a house located in Windsor. This advertisement was likewise written in French. After noting the immediate surroundings, forgetting neither the garden nor the carriage house, the owner ended with these words: *"Il y est pas que sept milles de Hartford situe dans en voisinage fort agreeable. Pour les conditions appliquez a Richard L. Sell demeurant sur les premises.*

"*Fevrier* 20, 1796."

The New Haven advertisement was dated January 28th; the Hartford advertisement February 20th. Possibly the nearness of the two dates suggested that both notices emanated from the same source. The first indicated that there were French Catholics in New Haven who were expected to avail themselves of the presence of a minister of their own faith and tongue. One authority suggests, quite gratuitously as it seems to some, that the owners of these surburban homes were Acadian priests. It is hard to reconcile such a claim with the story of the deportation of the exiles already given.

The year following the departure of these gentlemen, the Vicar Apostolic of London wrote a letter to Bishop Carroll of Baltimore which would indicate that a Catholic family substantial enough to retain a resident chaplain was then living not far from Hartford:

> My Lord: Monsieur L'Abbé Sougê, Canon and Theologian at the Cathedral of Dol, who will hand or send you these lines, is about to start for America to be Chaplain in the family of the Vicomte De Sibert Cormillon, which family is settled near Hartford, in Connecticut . . . He is a gentleman strongly recommended to me for his learning, piety and zeal, and he is intimately connected with Monsieur Cheverus, whom I recommended to your Lordship last autumn . . . As he sets sail from London, I have given him all the necessary faculties for the sacred ministry, till he can apply for the same at your Lordship's . . .
>
> JOHN DOUGLAS.

On his arrival, the Abbé Sougé applied to the Bishop of Baltimore for the faculties necessary to discharge the functions of his sacred calling. He repaired at once to his new Connecticut home. How long he remained with the Cormillon family is not known. The historian of the Diocese of Hartford undertakes to trace his footsteps through southern fields, but the trail was by no means certain. A quarter of a century later the *quondam* Connecticut chaplain had returned to his native city, and had accepted the office of Curé of Notre Dame, Mayenne, where he died, October 31, 1823.

Bishop Cheverus, his life-long friend, had likewise returned to France. There is a passage in the biography of the Cardinal which betrays the esteem in which the American exiles were held in the France of a hundred years ago: "This Curé was Mr. Sougé, the friend of his childhood and his companion in exile when he left Mayenne, and for some time in England. He wished to honor his memory by pronouncing the funeral oration. The subject of his eulogy was a priest, distinguished alike for virtue and talent, and he spoke his praise with all the interest that such a subject was calculated to inspire, and all the sensibility of the most affectionate heart—expecting to embrace his friend, but finding only his cold remains."

Whether the Abbé Sougé had remained in Hartford long enough to behold the friend of his childhood elevated to the episcopacy is matter of mere speculation. For years Bishop Carroll of Baltimore had been urging the Pope to divide his immense and impossible diocese. Rome, cautious and slow-moving, at length acceded to the oft-repeated request. In the year 1808 Baltimore was made an archbishopric, with Boston, New York, Philadelphia, and Bardstown, Kentucky, as suffragan sees. Connecticut was placed under the jurisdiction of Boston—that see embracing all the states of New England.

THE FIRST NEW ENGLAND BISHOP

Bishop Cheverus of Boston, the second American prelate to exercise episcopal control over the State of Connecticut, was one of the most remarkable prelates that has ever illustrated the American Church. A scholar, a saint, as many reputed him, and an orator of incomparable power, he subdued the hearts and won the affections of auditors and observers as far separated as the Puritans of New England and the pedants of Bordeaux. A native of Brittany, he was faithful to his Church, and never ceased to regard Napoleon as a usurper and a sacrilegious intruder. On learning of the fall of the Emperor he illuminated his Cathedral and caused a *Te Deum* to be sung. A Boston paper speaking of his discourse on that occasion said:

> Never was he so eloquent and pathetic before; it is impossible to express with what transports and with what a tone of triumph he celebrated the liberty of an enfranchised world, and the deliverance of the Church from a degrading thralldom, the cessation of the scourge of war, which, for many years, had cut off whole generations of men, the restoration of peace upon earth.

Boston was not the only New England city that fell under the spell of his marvellous eloquence. As a bishop he was heard here in Hartford and in other towns throughout Connecticut. As a simple priest he had made a memorable visit to the Connecticut valley. His effort at Northampton is worthy of a digression. In the spring of 1806, two young Irishmen, Dominic Daly and James Halligan, were to be executed for murder. Daly's mother lived in Boston. She acquainted Father Cheverus with her sorrow and shame, and the good priest consented to make the long journey to the gallows. It was to be a sort of gala day for the townspeople and their neighbors. Thousands had assembled from the near and the distant. According to the stern custom of the time, those about to die had to listen to a sermon and to the belated wisdom that the occasion could not fail to suggest. The condemned protested their innocence to the end and begged that Father Cheverus be permitted to deliver the sermon. There was opposition from the ministers, but the priest claimed his right. With aptness and courage he chose for his text words that sent a thrill to the hardest heart,—"Whoever hateth his brother is a murderer."

Looking into the vast gathering, the orator beheld many women. Filled with indignation he apostrophized them in words that cut to the quick.

> You, especially, O women! What has induced you to come to this place? Is it to wipe away the cold damps of death that trickle down the faces of these unfortunate men? Is it to experience the painful emotion which this scene ought to inspire in every feeling heart? No, it is not for this. It is, then, to behold their anguish, and to look upon it with tearless, eager, and longing eyes. Oh, I blush for you; your eyes are full of murder!

The young men met their death with stout hearts and no woman witnessed the execution. The culprits were worthy of such a preacher, for a deathbed confession of a native American revealed the fact that the two young men were innocent, thus confirming the preacher in the conviction, formed no doubt from converse with the victims, that they were guiltless of the crime for which they were called to make forfeit of their lives.

Despite the severity of the reprimand administered to the women, the people of Northampton wished to hear Father Cheverus again and again. "He remained in that town some time," says Doctor William A. Leahy, the historian of the Boston Archdiocese, "and actually found it hard to get away from the town in which at first he was refused a lodging."

The influence of the great Bishop of Boston was felt in Connecticut no less than in Massachusetts. But it was not till after his elevation to the purple that he was officially responsible for the Catholics of this State. His friend and co-laborer, his fellow-countryman and fellow-exile, the Rev. Francis Matignon came from Boston to Hartford in 1813. He was on his way to New York, but as the law forbid him to travel on the Lord's Day, he spent the Sunday in Hartford. His arrival was heralded, and the Rev. Dr. Strong of the Congregational Church invited him to occupy his pulpit. The generous offer was accepted. Dr. Strong evidently reckoned without the counsel of deacons. On the morrow they waited on the venturesome pastor, and protested against the presence in their pulpit of a "Popish-priest." Feeling that the liberal-minded were with him, Dr. Strong met the remonstrance with a defiance which indicated that he appreciated the humor of the situation: "Well, gentlemen, do your best, and do your worst; make the most of it. I have the ladies on my side."

THE VISIT OF BISHOP CHEVERUS

Ten years after Father Matignon had preached for the edification of the curious and critical Protestants of Hartford, his ecclesiastical superior came to repeat the experience. The Catholics of the city had longed to behold their chief pastor. In 1823 they forwarded a petition earnestly begging Bishop Cheverus to honor them with his presence. The response which they received may be regarded as the first pastoral letter addressed by a bishop to his Connecticut flock:

Boston, February 7, 1823.

To the Roman Catholics residing at and near Hartford. My beloved friends and children in Jesus Christ:

Your letter of the 3d inst, has been duly received, and has afforded me great gratification. I wish I could go and be with you and pay you a visit, but it is out of my power to go till after Easter. I shall give you notice a fortnight before my going. In the meantime, you will do well to procure a room and meet every Sunday to perform together your devotions. Let one who reads well and has a clear voice, read the prayers of Mass, a sermon, or some instruction out of a Catholic book. If you are destitute of books, let me know, and I shall send some at the first opportunity.

During the ensuing Lent, which is to begin next Wednesday, flesh meat is allowed Sundays, Mondays, Tuesdays and Thursdays, except the last, or Holy Week, but only once a day except Sunday.

I am happy to hear that you openly profess your religion. Never be ashamed of it, nor its practices; and above all, do honor to it by irreproachable conduct. Be sober, honest and industrious; serve faithfully those who employ you, and show that a good Catholic is a good member of society, that he feels grateful to those who are kind to strangers, and sincerely loves his brethren of all persuasions, though he strictly adheres to the doctrines of his own Church. It is thus, my beloved friends, that you will silence prejudice and win the esteem and favor of all the inhabitants of this hospitable country. Be assured that nothing I can do will be wanting on my part to promote your spiritual welfare. At my first visit we may fix upon regular periods when one of our reverend brethren, or myself, will go to administer to you the sacred rites of our holy religion. With affectionate and paternal regard and fervently imploring upon you all the blessings of the Father, the Son, and the Holy Ghost.

I remain your friend and pastor,
JOHN CHEVERUS, Bishop of Boston.

Three months later, May 1823, the Bishop, redeeming his promise, the Catholics of Hartford received their first formal visit from their chief pastor. He offered Mass in the Hall of Representatives at the old State House. Mr. Samuel Tudor and Colonel James Ward were instrumental in placing the room at his disposal. The journey to Connecticut took on the character of a real apostolic visitation. On May 25, he baptized children from three towns: at Vernon—"Robert, born February 26, son of Isaiah and Phoebe Webb"—neither Isaiah nor Phoebe savoring much of Roman Catholicism. At East Hartford, the Bishop baptized "Mary, born 20th, daughter of John and Bridget Mulligan." It is of interest to note that John Mulligan, D.D., germane to Mary, who was ordained at the College of the Propaganda, Rome, was the first Hartford man to be admitted to the priesthood.

The third child to be baptized by Bishop Cheverus on May 25, was Francis Joseph Clerc, "born April 18th, son of Laurent and Elizabeth Clerc."

THE STORY OF LAURENT CLERC

The story of Laurent Clerc, and his son, Francis Joseph, is instructive and cognate. The father was for many years professor at the Deaf Mute Asylum of Hartford—an institution to whose establishment Bishop Cheverus had himself contributed in 1817. When about a year old he was left alone for a few minutes on a chair by the fireside, "and it happened," he writes, "that I fell into the fire and so badly burned my right cheek, that the scar of it is still visible;

and my parents were under the impression that this accident deprived me of my senses of hearing and smelling." At the age of twelve young Clerc was taken to Paris and placed under the care of Abbé Sicard. Sicard was the successor of Abbé De l'Epée who, according to Clerc, "had invented the art of restoring deaf mutes to society and religion." It was the Abbé Sicard, however, who gave solidarity and permanence to the system of the Abbé De l'Epée.

When Doctor Thomas Hopkins Gallaudet went to Europe to fit himself to conduct the Hartford Asylum, he found the Abbé Sicard's methods the most satisfactory. He studied under the Abbé and Clerc, one of his most brilliant pupils who was now professor at the Paris institute. Doctor Gallaudet and Clerc made a compact whereby the young professor was to come to Hartford and take a chair at the new Asylum. The Abbé Sicard, who was then advanced in years, was reluctant to consent. But when the appeal was made on behalf of the neglected mutes of America he yielded—under certain conditions.

Doctor Gallaudet's appeal was presented in a long letter. In the course of the epistle he said:

> I am fully sensible, reverend Sir, that in asking you to part with so faithful and so valuable a pupil, I solicit, on your part, a great sacrifice; and I should have but little hope of succeeding in my request, were I not satisfied that the *interest of humanity* in the Western World will plead strongly with you in my behalf. To *these interests,* in Europe, your life and genius have been devoted, and I can assure you the pleasure which I should feel in transmitting, from your hands, so great a blessing to my countrymen would only be equalled by their gratitude in receiving it. They are by no means ignorant of your justly acquired reputation, and could I thus commence the establishment in New England for the instruction of the deaf and dumb, under your auspices, the name of Sicard would be as dear to America as it now is to France.

This, and much more in the same spirit, was too much for the kind-hearted lover of mankind approaching his eightieth year. In a few days he replied to Doctor Gallaudet:

J'ai repondu, ce matin, à neuf heures à mon cher clévé Clerc, et je lui donne mon approbation, avec des conditions qu'il vous communiquera. J'espere, monsieur, que vous serez content de moi. Je fais, avec plaisir, le sacrifice que vous m'avez demandé.
ce 27 mai, 1816.

L'Abbé Sicard.

According to F. A. Moeller, who contributes an article on the "Education of the Deaf and Dumb" to the Catholic Encyclopedia, "in the contract drawn up between Doctor Gallaudet and Laurent Clerc, it is stipulated (Article XI): 'He (Laurent Clerc) is not to be called upon to teach anything contrary to the Roman Catholic religion,' and in his letter to Bishop Cheverus of Boston, Abbé Sicard writes: 'The extreme desire to procure for the unfortunate deaf-mutes of the country in which you dwell, and fulfill so well the mission of the Holy Apostles, the happiness of knowing our holy religion, leads me to a sacrifice which would exceed human strength. I send to the United States the best taught of my pupils, a deaf-mute whom my art has restored to society and religion. He goes fully resolved to live and be faithful to the principles of the Catholic religion which I have taught him.' "

The Abbé Sicard was careful to stipulate that the faith of his beloved pupil should not be undermined. The mother of the young man was equally keen on safe-guarding his belief. She urged him to remain in France, but to no purpose. "I told her," writes Clerc in an autobiographical sketch, "that my resolution was taken and that nothing could make me change it. She gave her consent with much reluctance and said she would pray God every day for my safety, through the intercession of *La Sainte Vierge*."

His "safety" meant, at least in the mind of his devoted mother, his steadfastness in the profession of the Catholic faith. Her prayers were both needed and abortive. Long before Bishop Cheverus baptized Francis Joseph Clerc, his father had openly broken with the church of his mother and the Abbé Sicard. The men and women with whom Clerc's lot was cast in America had far more respect for the skill of the Abbé and his favorite pupil in giving speech to the dumb than for their manner of giving glory to God. Clerc had to come to Hartford in order to learn that the religion which had given to the world his beloved master was not the religion for a broad-minded and intelligent American professor.

Clerc came to Hartford in 1816. The autobiographical sketch, already quoted, tells the story of his defection. "On the 3rd of May, 1819, at the home of her uncle, Benjamin Prescott, Esq., at Cohoes Falls, near Waterford, New York, I was married to Miss Elizabeth Crocker Boardman, a very beautiful and intelligent young lady and one of my earliest pupils, by the Rev. Mr. Butler, then rector of the Episcopal Church at Troy."

It was four years after this irregular marriage that the Bishop of Boston baptized the son of Laurent Clerc. Laurent Clerc gives this detail of the infant who was brought to the font on that memorable May 25th: "My eldest son, Rev. Francis Joseph Clerc, rector of St. John's Church, St. Louis, Missouri, is also married." His two daughters likewise professed the new faith.

Doctor Moeller is rather bitter in his reference to Clerc's apostasy. "The kindness of Abbé Sicard," he says, "only served to lay the foundation of a Protestant propaganda, which, ever since the opening of the Hartford School, founded by Doctor Gallaudet, has controlled the education of the deaf in America." Whether Doctor Gallaudet considered the eleventh article of his agreement with Laurent Clerc binding or non-binding, is now matter of speculation. Consciously or unconsciously, the founder of the Hartford School must have been an influence in leading the young mute away from the faith of his mother and of the benefactor of his helpless days. A passage from the life of Thomas Hopkins Gallaudet, by his son, Edward Miner Gallaudet, will justify the conclusion just hazarded:

> In 1835 Mr. Gallaudet undertook a work which in the estima-

tion of its promoters required the services of a man of very great discretion and ability. It was an enterprise which while, in a sense of a public nature, it was felt to be of the highest consequence should be carried forward absolutely without attracting public attention.

A few earnest Christian gentlemen residing in Hartford and New York, whose names, even now, need not be mentioned, were impressed with the importance of making efforts in the interest of evangelical religion in the new states of the West, which might prevent the undue spread of the Roman Catholic faith in that section of the country—especially at points where large numbers of Germans were settling.

These eight or ten wealthy merchants provided all the means necessary. Mr. Gallaudet became their active agent, on a stated salary. The spirit in which he entered upon the work is indicated in the following brief note:

Thursday afternoon, January 15, 1835.

My dear Sir:—In the strength of our Lord and Saviour the enterprise is to be begun tomorrow.

Yours truly,
T. H. GALLAUDET.

Mr. —— ———

Among a mass of papers and letters bearing on this enterprise the name of the association appears in no other way than the L. U. P. O.—the meaning of which was a mystery to the writer of these pages until a very recent date, when the widow of one interested in the enterprise solved the riddle.

"Look Upward, Press Onward," was the motto of the little band of earnest men whose aim was to help save the great Northwest from becoming exclusively or largely Roman Catholic.

The son of the great field promoter of the L. U. P. O. declares that the history of the enterprise will probably never be written, adding: "Nor can any estimate be made of its achievements. Very many men were inspired by it and worked with enthusiasm for its objects without even knowing of its existence."

The silence which surrounded the undertaking was profound. The letters by which it was spoken of among the initiated gave no clew to its character, even though they numbered one more than the K. K. K. Mr. Gallaudet pressed onward and upward throughout many states of the Middle

West. A man so zealous for "the interests of the evangelical religion in the new States of the West," must have been equally charitable towards the students and professors of his beloved Hartford Foundation. Hence the defection of Clerc from the faith of his mother and his devoted preceptor.

This passage from the biography of Mr. Gallaudet is quoted for another purpose also: To show the hostile atmosphere which surrounded the Catholics who came to make New England their home, and the difficulties which they had in living down the opposition which confronted them on every side. It was Hartford and New York merchants that financed the L. U. P. O. They worked secretly; nor was all their charity directed to distant western fields. It began at home and then sought other worlds of conquest. Catholic children who were educated at the Hartford Deaf and Dumb Asylum frequently returned to their homes quite superior in their religious concepts to the superstitions of their parents and kindred. Of late years, a broader tolerance has obtained in the institution, and Catholics are instructed in their faith by representatives of their own religion.

THE BISHOP VISITS CONNECTICUT FLOCK

From Hartford Bishop Cheverus went to New Haven, where he was the guest of a French Professor of Yale University. The host lived on York Street. The Bishop celebrated Mass at his residence. His purpose was to look into the condition of the few Catholics of the city and to make provision for their spiritual succor.

He returned to Boston by way of New London. His advent in that town, like St. Peter's departure from his prison house at Jerusalem, caused "no small stir." An extended record of the event is at hand. It was Sunday, June 1, 1823, as an entry in the baptismal record shows. Two children received the Sacrament. The register reads: "1823, June 1st:—baptized Thomas, born January 4, 1821; sponsor J. B. Walbach.

"Honora, born December 4, 1822. Sponsor: John O'Brien.
"Both children of Richard and Catherine Morris,
CHEVERUS."

Even the naked entry in the baptismal record is instructive. It reflects the modest resources, as well as the hard straits, of the Catholic Church at that comparatively late date. The brother and sister, though not forming a twin, were baptized the same day. Their parents believed in infant baptism but there was no clergyman at hand to perform the ceremony, There was but one sponsor for each, and Honora could never boast of a godmother.

A New London historian speaks at some length and with fine appreciation of the visit of the Bishop of Boston. After making the questionable statement that Colonel Walbach, the Commandant of the Fort, was the head of the "single family of Roman Catholics in the town," the chronicler continues:

> The Roman Catholic Bishop of Boston at that time was Doctor Cheverus, a man whose amiable, pure and benevolent character secured the respect of all creeds and conditions. On one occasion he came to New London to pass the Sunday with the family which has been mentioned. The rector (of St. James' Protestant Church where Colonel Walbach held a pew) took occasion to invite him to preach at St. James' in the afternoon. He accepted the invitation, and, at the usual hour of service, came to the church in the costume of his office, and after reading some English prayers from the desk, he preached a sermon from the pulpit. A crowded congregation assembled to hear him, for in those days a Romish bishop, in the attire of his office, was a lion indeed. Fortunately, to secure us against any charge of tendency to Popery, our Congregational neighbors invited him to preach for them also at a later hour. It was a long summer day. A crowd assembled at the appointed hour. The Bishop came again in his robes, and after offering an extempore prayer, delivered a sermon upon Martha and Mary from the pulpit of the Congregational Church.

The next day Bishop Cheverus celebrated Mass at the Fort where he was the guest of Colonel Walbach. The liberality of Doctor Cheverus and of his host was beyond dispute. He was always ready to address a Protestant congregation while Mr. Walbach contributed his share toward the support of a religion to whose varying tenets he could not subscribe.

From New London Bishop Cheverus returned to Boston. In his pastoral to the Catholics of Hartford, he had promised to send them a "reverend brother" to dispense in their behalf the sacred mysteries. Failing that, he would come himself. He had delayed his first and only episcopal visit to Connecticut, because his time and energies were almost wholly absorbed by what he considered more pressing duties which carried him throughout eastern Massachusetts and along the coast to Maine. Before his elevation to the episcopate, it was his custom to spend nearly three months each year among his beloved Indian Christians. His strenuous and irregular life undermined his constitution and he became a victim of chronic asthma. At any rate Boston and New England were soon to be bereft of his gracious and inspiring presence.

On the restoration of Catholic worship in France, many of the exiled priests returned. The Bishop of Boston was besought by kindred and friends to come home and resume his labors there. Bishop Carroll of Baltimore urged the greater destitution of the American Church. His petition prevailing, Father Cheverus remained to edify Boston and, in due measure, all New England by twenty years more of apostolic ministry. Archbishop Neale, the successor of Bishop Carroll, undertook to secure Cheverus for his coadjutor and successor. The Bishop of Boston pressed the prior and superior claim of his own beloved diocese of New England. In his long letter of protest to the Propaganda at Rome be betrayed his passionate attachment to his own struggling flock: "I pray, I supplicate, I entreat, with heartfelt earnestness, that I may never be transferred to any other diocese; that I may be permitted to consecrate all my care to my small but beloved flock."

THE BISHOP RECALLED

At length new pressure was brought to bear—pressure which could not be overcome, at least, from this side of the Atlantic.

Louis XVIII had acceded to the French throne, and Louis XVIII had known Cheverus in darker times. The counsellors of the king, prompted, no doubt, by importunate friends of the exiled prelate, urged his Majesty to demand the return of the illustrious Bishop of Boston, whose fame throughout France was even greater than in America. As early as 1822 the French Ambassador at Washington sued for his removal, urging the poor condition of the Bishop's health and the claim of France to the service of her distinguished son. The next year—the year of his Connecticut visit—Bishop Cheverus was appointed to the See of Montauban, one of the Huguenot strongholds in the south of France.

Protestants, not less than Catholics, deplored the coming departure of the Bishop. Two hundred of them dispatched a letter of protest to the Grand Almoner of France. The Bishop's refusal was enclosed in order to give strength to the memorial. "It is impossible," they said, "for us to make known to you, by any words, how entire, grateful, and beneficent is the dominion of Bishop Cheverus over all to whom he ministers in his apostolic authority. We hold him to be a blessing and a treasure in our social community; which we cannot part with, and which, without injustice to any man, we may affirm, if withdrawn from us, can never be replaced."

The memorial coming from outside the fold, was exceedingly flattering to the Bishop of Boston, but it was not a document which was apt to quench the desire of the Catholics of France for the return of their exiled countryman. A second and more preemptory letter was sent to the Bishop of Boston, whereupon Cheverus packed his trunk—the same one which enclosed his belongings when he came to Boston twenty-seven years previously. Charles X made him a peer of France and Louis Phillippe urged his elevation to the cardinalate.

After his departure from Boston, William Ellery Channing, the distinguished Unitarian minister, spoke of him, in the "Christian Examiner," in these words:

> Who among our religious teachers would solicit a comparison between himself and the devoted Cheverus? This good man . . . lived in the midst of us, devoting his days and nights and his whole heart to the service of a poor and uneducated congregation. We saw him declining in a great degree the society of the cultivated and refined that he might be the friend of the ignorant and friendless; leaving the circles of polished life, which he would have adorned, for the meanest hovels; bearing with a father's sympathy the burdens and the sorrows of his large spiritual family . . . and never discovering the faintest indication that he felt his fine mind degraded by his seemingly humble office.

After such unqualified commendation, the broadminded Doctor Channing saw fit to submit a much-needed reflection:

> How can we shut our hearts against this proof of the power of the Catholic religion to form good and great men? It is time that greater justice were done to this ancient and widespread community. The Catholic Church has produced some of the greatest and best men that ever lived.

The memory of Bishop Cheverus is cherished throughout both France and New England. Archbishop Ireland, towards the end of his life, when speaking to a Connecticut priest of the bishops of New England said: "We all admire Archbishop Williams and call him the Nestor of the American hierarchy. When I was a student at Hyères, in France, the life of Cardinal Cheverus was read in the refectory. We were all edified and entranced. I selected him then as my Mentor and he has been an inspiration and a guide throughout my whole episcopal life." Archbishop Maréchal wrote to Cheverus when the latter was about to depart from America in these words: "Oh, my God! What will become of the American Church? Although settled at a great distance from me, you were, next to God, my greatest dependence."

THE SECOND BISHOP OF BOSTON

The second Bishop of Boston and the third American

Bishop to exercise episcopal jurisdiction over the Catholics of Connecticut, was an offspring of the original Catholic pilgrims of Maryland. He was of English extraction coming down from the Fenwicks of Northumberland. Archbishop Dowling in his "History of the Diocese of Providence" intimates that his American birth and English extraction did not appeal favorably to his flock which was mainly Irish. Their observation of conditions here, and their recollection of things there made them slow to warm to the fatherly advances of their new prelate. But very soon Bishop Fenwick by his kindness and devotion dispelled all doubts and misgivings, while his apostolic earnestness compelled reverence and challenged enthusiastic co-operation. He was consecrated in the year 1825, but he did not find it possible to visit his Connecticut flock in person until three years later.

Meanwhile the struggling church of this section of the diocese was taking on evidences of a new life. In the middle twenties the Irish immigrants became the recognized hewers of wood and drawers of water. They were attracted in ever-growing numbers when great enterprises were being prosecuted. The building of the Enfield canal drew many, but not enough to demand the presence of a resident priest. The strangers, knowing nothing of the ecclesiastical division of their new home, sought spiritual succor from the nearest possible point. One of the canal builders falling sick, his friends sent, not to Boston but to New York for a priest.

The demand, though extra-territorial, or extra-canonical, was obeyed, and that by no less a personage than the Very Reverend John Power, Vicar General of the Diocese of New York. He made the long journey to Windsor Locks, not once alone but twice—in August and October of the year 1827. Returning from his second Enfield trip, Doctor Power remained at New Haven over Sunday. Taking advantage of his presence, the Catholics of the city undertook to assemble for worship. Some of their Protestant fellow-citizens had erected a sort of seamen's Bethel on Long Wharf. Application was made for the use of the little chapel. The request was refused, and the reason was not withheld: "We have no Popery now in New Haven, and we don't want any." Other quarters were secured, at No. 5 Long Wharf, where the seeds of Popery which had been sown in New Haven, silently, indeed, but none the less effectively received a refreshing and invigorating rain from the heavens.

It was the condescending kindness and apostolic zeal, of the Vicar General of New York and not the contemptuous intolerance of the Long Wharf chapel custodian that impressed and edified the shepherdless New Haven flock.

At length, Bishop Fenwick, though beset with many demands for priests, looked beyond Boston and Massachusetts, and spared one for Rhode Island and Connecticut. It is hard now to realize what this paucity of Catholic clergy cost the hapless faithful a hundred years ago. In 1828 the Rev. R. D. Woodley had for his parish the territory now covered by the seven hundred priests of Rhode Island and Connecticut. Late in the first year of his pastorate, the parish priest of Rhode Island and Connecticut set out to visit his Connecticut flock. He came to Hartford and celebrated Mass in the house of John Mulligan at 34 Village Street. How Father Woodley apportioned his time between the two States it is now impossible to determine. But July 1829 found him again in Hartford—which was beginning to take on something suggestive of metropolitan importance. Though the Catholics of the city could not boast a resident pastor, they were about to have a religious weekly paper. This, no doubt, was the first time in the long history of the Catholic Church when the religious zeal of a pastorless little community prompted them to conduct a paper for the propagation and defense of their faith. A bound volume of "The Catholic Press" is before me. Though modest in size, the message is worthy and set forth with distinction and ability.

It was evident that Father Woodley had sent to his Bishop a glowing account of his missionary visits to Connecticut. On July 9, 1829, he returned to Hartford, the second time for that month. On July 10, Bishop Fenwick arrived. His immediate purpose in coming was to complete the purchase of a church which the Episcopalians had outgrown. The new edifice—the present Christ Church Cathedral—was to be dedicated in November, and the old one was on the market. It is a curious fact that the selling price of the organ was but one hundred dollars less than the selling price of the church, the cost of both amounting to the modest sum of nine hundred dollars.

The old Episcopal church was moved to the corner of Maine and Talcott Streets. The lot cost twelve hundred dollars—three hundred more than the church and organ combined. The work of transforming the interior and fitting it for Catholic worship amounted to a considerable task in those days.

CHAPTER II

RESIDENT PASTORS

July 1829 was the opening of a new era for the Catholics of Connecticut. As already stated, Bishop Fenwick arrived on the 9th. One of his first duties was to inspect the new church. It was there that the two bishops met—Bishop Brownell who was giving up the old edifice, and Bishop Fenwick who was eager to acquire it. It was a pleasant meeting of gentlemen. There was no tinge of bitterness in the quips that passed between them. One of these has come down to us:

"Well, Bishop Fenwick," said Bishop Brownell, "as we have a fine new church building we will let you have the old one."

"Yes, and you have a fine new religion, and we will keep the old one."

On July 11 the first number of "The Catholic Press" appeared. It not only bore the approval of Bishop Fenwick, but it carried an article from his pen. His contribution is of historic interest:

"Romanism in Connecticut.— We understand that a Roman Catholic press has arrived in this city; whether sent by the institution *propaganda de fide,* or not, we are unable to say. How will it read in history, that, in 1829, Hartford, in the State of Connecticut, was made the center of a Roman Catholic mission? —Connecticut Observer."

"The Catholic Press" had not yet issued its first number when the above article was read in "The Connecticut Observer" of this day. The editors take this early opportunity to thank the gentlemen conducting that paper for the notice he has been pleased to take of the arrival of "The Press;" and at the same time beg leave to answer the question subjoined, viz.: "How will it read in history, that, in 1829, Hartford, in the State of Connecticut, was made the center of a Roman Catholic mission?" The editors of "The Press" assure him that it will read exceedingly well. They have it likewise in their power to state that the Propaganda at Rome are in no manner concerned in their Press—that the same was purchased by American money and will be under the control of American talent.

Among the editorial notes of the first issue, "The Press" gave three notices:

The Rt. Rev. Bishop Fenwick arrived from Boston and has taken lodging at the City Hotel. He will preach in the Court House tomorrow evening at six o'clock P. M.

The Catholics of Hartford are requested to meet the Bishop at this office, tomorrow evening for divine service, at seven o'clock.

Catholic Sunday School:—The Catholics of Hartford are informed that a Sunday School will open next Sunday week, in the rooms of "The Catholic Press," at nine o'clock A. M., and one o'clock P. M. It is hoped parents will be careful to send their children at the appointed time, as every care will be taken of their instruction.

THE FIRST CATHOLIC SUNDAY SCHOOL

It was in such surroundings that the first Catholic Sunday school was organized in the State of Connecticut. It has had hundreds of successors, and no one could imagine, were he to visit one, or several, of them as they are now conducted, that, less than a hundred years ago, the most available place for starting a great and historic work was the narrow quarters afforded by a weekly newspaper not yet familiar with its swaddling clothes.

In the second issue of "The Catholic Press"—July 18, 1829,—Bishop Fenwick again gave his attention to the Episcopalian "Watchman." He noted that that journal wanted "to pick a quarrel" with the Catholics of Hartford. "Our views," wrote the Bishop of Boston, "are altogether pacific. We wish, if possible, to live on good terms with all our neighbors, and especially with those of his communion. They have generally treated us kindly, and we shall endeavor to prove to them that their kindness has not been thrown away, and that we too can be kind.'

But all that was preliminary to a defense that the Bishop believed to be in order, for there was no suggestion of kindness in the "Watchman's" arraignment which is summarized by Doctor Fenwick in these words:

> If that editor is to be believed, we are an artful and dangerous race, and, Proteus like, can assume any form or shape we please to suit our purpose, although he is not aware that we have relinquished one iota of those unscriptural, idolatrous and inhuman tenets which have formerly produced effects subversive of all trust and confidence among men, and rendered us abominable in the eyes of Protestants. These are all hard expressions coming from a minister of the gospel of peace, who ought to be among the first to show a good example to others, and the very last to bear false witness against his neighbor. In the above sentence of this polite and liberal writer, we have found four horrid assertions: 1st. We are hypocrites; 2nd. Our tenets are unscriptural; 3rd. They are idolatrous; 4th. They are inhuman. What monsters we must be!

The editor of the "Watchman" undertook to give proof for each of the four charges. The Bishop of Boston examined every one of them in detail. He reminded the public that the attack was "wanton and unprovoked," and before closing wrote: "When such bold and such foul and false assertions are made upon the Catholic Church and its tenets, we cannot be altogether silent."

In the next issue of "The Catholic Press," July 25, 1829, exception was taken to certain "uncharitable remarks made in the Central Meeting House on Wednesday evening last by a clergyman against the Catholic religion." It is the editor of "The Press," Mr. A. M. Talley, who is now speaking, and he expresses his surprise in these words:

> We cannot conceive why this good gentleman should abuse and calumniate us at a meeting called for the purpose of raising Bible funds—but so it is. We hope, however, that his hearers will not believe us such monsters, without at least examining our doctrines and judging for themselves. We would ask this gentleman how he came by the Bible, for which they had assembled for

the purpose of distributing, and by what authority he believes it to be the Word of God?

Bishop Fenwick had evidently caused some alarm by his Hartford activities. After remaining for a full week, he was so well pleased with his study of conditions that, on July 13, he wrote in his journal:

> The spirit of inquiry increases; people enter warmly into the subject of religion. They come to the printing office every night to confer with the Bishop. Splendid prospects for religion in Hartford.

THE FIRST RESIDENT PARISH PRIEST

Those prospects were so encouraging that the Bishop of Boston resolved to send a resident pastor as soon as possible. Accordingly we read in "The Press" that, the Bishop's first Sunday work on returning to his cathedral was to ordain the first resident parish priest of the State of Connecticut. The notice of the event appears as an editorial note in "The Press." Boston: "In the Church of the Holy Cross, the order of priest was conferred on the Rev. Bernard O'Cavanaugh, lately a student of theology in Mt. St. Mary's College, Emmittsburg, Maryland, by the Rt. Rev. Benedict Fenwick, on Sunday, the 19th instant."

Within a month the young priest received his appointment to Hartford. He immediately repaired to his field of labor. In the issue of "The Catholic Press" of August 29, 1829, his advent was thus chronicled: "The Rev. Bernard O'Cavanaugh arrived in this city on the 26th inst., being appointed pastor of the Roman Catholic congregation in Hartford, and missionary for the State of Connecticut in general, by the Rt. Rev. Benedict Fenwick, Bishop of Boston."

Pending the transformation of the church, the new pastor held Sunday services in the Masonic Hall near the corner of Pearl and Main Streets. He appears not to have forgotten that the faithful throughout the State of Connecticut were under his charge no less than his immediate flock in Hartford. A New Haven Catholic, writing to a friend, expressed joy and satisfaction in these words: "When we heard that a church had been purchased in Hartford we were delighted. The appointment of a pastor gave us an opportunity of hearing Mass at New Haven every three months, and happy we then were for so great a privilege."

The Connecticut pastor and missionary did not fall deeply in love with his new field of labor, albeit his Hartford flock did not suspect his discontent. Frequently did he beg his Bishop to grant him an "exeat," or letter of retirement. After mature consideration, Doctor Fenwick acceded to his wishes, and forwarded the document October 27, 1831. There was surprise, not unmixed with indignation, among the faithful of Hartford—the Bishop being adjudged the author of their discontent. Within ten days after the announcement of Father O'Cavanaugh's letter of departure, a protest bearing fifty-four signatures was dispatched to Boston. The document threatened a withdrawal of support from Father Fitton, whom the Ordinary of the diocese had named successor to Father O'Cavanaugh and pastor of the Church of the Holy Trinity.

Bishop Fenwick, patient and a lover of peace, replied in an epistle which recommended calmness, charity and union. But he did not accede to their request. Did the petitioners know that their former pastor, for whose detention they were willing to secede, was eager to leave them, that the proposal came, not from the Bishop, but from the young clergyman who was eagerly looking towards another field?

The fact is that Father O'Cavanaugh was the opposite of Goldsmith's village preacher, a man who ne'er had changed nor wished to change his place. He not only wished to change, but he kept on changing his place. From Hartford he went to Detroit, and was incardinated there. From Detroit he set out for Cincinnati, where he was assigned to priestly duty. From Cincinnati he repaired to Rome, and from Rome he was sent back to Boston, with the recommendation, doubtless, that he spend his remaining days within the confines of the diocese for which he was ordained and which was responsible for his becoming maintenance. We last hear of him as assistant to the pastor of Cabotsville, Massachusetts.

Despite his peregrinations, Father O'Cavanaugh was a student and the writer of many reputable works. His writings which are still extant betray controversial skill and no mean knowledge of theology. It was impossible for a man of his tastes and scholastic ambition to develop into a contented and successful missionary. The only book possible for a man who spends the greater part of his wakeful moments on horseback or on wheels, is a journal like that kept by the successor of Father O'Cavanaugh—a journal which betrays the whole-hearted consecration of Father Fitton to the immediate task of caring for the souls committed to his spiritual jurisdiction. Father O'Cavanaugh belonged rather to the academic shades, than to the highways and byways, the turnpikes and the cattle paths of ancient Connecticut.

FATHER FITTON

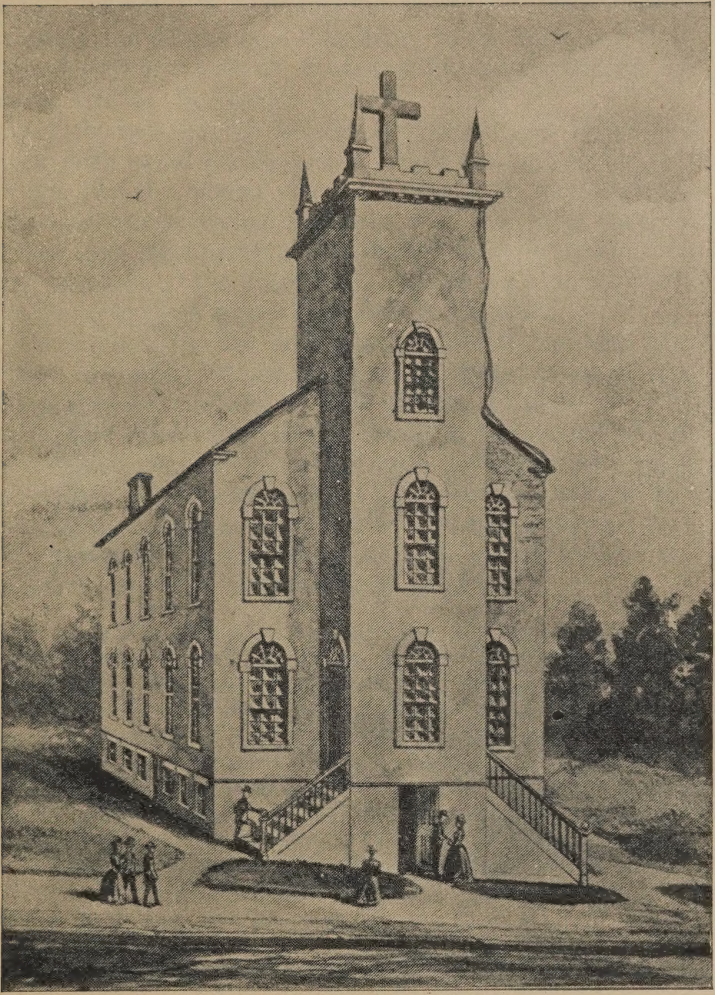
Father O'Cavanaugh's missionary record shows the folly of the headstrong Hartford Catholics who were bent on holding him as their pastor against the will of the gentleman himself and against the decree of their Bishop. Father Fitton, who succeeded him, was, next to Cardinal Cheverus, the greatest and most ubiquitous missionary priest of the period. He was appointed to his Hartford charge, October 27, 1831. The malcontents did not subside. Towards the end of July of the following year, Bishop Fenwick paid another visit to Hartford. He remained ten days. On Sunday evening, August 15th, he appeared before a full meeting of the congregation and appointed a new committee to administer the temporalities of the Church. Discontent threatened to linger, but by patience, firmness, by conciliation and charity the Bishop overcame outward opposition. On October 11, the new pastor was able to report to his Ordinary—"All well in Hartford."

This slight agitation of the waters of the ecclesiastical sea was according to the custom of the times. It took some years for the laity to learn the constitution of the Catholic Church, as the history of trusteeism throughout the country abundantly proved—but Bishop Fenwick, like Archbishop Hughes, was not the man to be worsted in such a petty and unequal strife. It is to the credit of the Catholic clergy that they have so managed the temporalities as to establish a name for their Church which is unrivalled by that of any other denomination in the United States. Banks and great business houses are ready to advance money for any enterprise undertaken in the interest of the Catholic religion, provided the papers involved are fortified by the signature of the Bishop and other responsible officials.

Father Fitton was an experienced missionary before his appointment to Connecticut. Nor did he confine his presence mainly to his Hartford flock. He was eagerly welcomed in New Haven, where he undertook to say Mass for the people at stated periods. He experienced some difficulty in securing a suitable place for worship. The reason is told at some length in his book of sketches: "We rented a room from a German, he not knowing for what purpose we intended it. We next needed a few benches; but the joiner hearing what we wanted them for refused positively to make them, saying that 'they (his fellow townsmen) were determined to put down that religion, at least in Connecticut, whether or no.' We succeeded, at length in finding one who made us a few, not suspecting the place for which they were intended; but as soon as he found out declared 'he would not have made them for fifty dollars apiece' if he had known in time."

THE FIRST PASTOR OF NEW HAVEN

Under Father Fitton's apostolic care, the parish of Hartford and the missionary field of Connecticut quickly began to flourish. On September 15th, 1832, he received an assistant in the person of the Rev. James McDermot. Before the end of that year, the new curate was promoted to the pastorate of New Haven. His field of labor was wide enough, for his jurisdiction extended to Bridgeport, Waterbury, Derby, Meriden, Middletown and other stations. His New Haven congregation numbered about two hundred. The



Church of the Holy Trinity
First Catholic Church in Hartford

site for a new church was immediately secured. The building was ready for dedication a year later, in the spring of 1833. It stood on the corner of York and Davenport Streets, the present site of St. John's Church.

As their new church neared completion, the little New Haven flock could hardly restrain their joyful feelings. It was not, like the mother church of Hartford, an old church made over, but a virginal structure, sixty feet long, only six feet less than the Church of the Holy Trinity, so that, everything considered, the New Haven Catholics had surpassed their more favored fellow Catholics at Hartford.

The date set for the dedication of the church was May 8, 1834, the Feast of the Ascension falling on that day. Bishop Fenwick arrived in New Haven on the 7th. This curious, but significant, entry is found in his journal of that date: "Was courteously treated by a servant at the hotel, named Daniels." From which it seems just to conclude that courteous treatment was but rarely extended to bishops even by the servants of public houses in those ancient times. The Journal for May 8th recorded a sad incident:

> Said early Mass and gave Communion. A great concourse was assembled at ten o'clock, consisting of Catholics from all the adjacent country, and a very great number of Protestants who were attracted merely to witness the ceremony, from New Haven. I went to the church at 10; found Fathers McDermot and Fitton there; dressed and prepared for the ceremony. After making the circuit of the church, returned to the altar; was hardly arrived when the gallery behind gave way and fell with all its incumbents upon the mass of people below. One boy, fourteen years old, was instantly killed, and several others were dreadfully wounded; of these one died in the course of the day. Both of these were converts.

On Monday the two victims, Mr. Hardyear, of West Haven, and his grandson Abraham Lloyd Bryan, were buried in the same grave. The mourners were from among all denominations. Both were converts having been brought into the Catholic Church by Calvin White who was himself won from Protestantism by what he considered the more satisfactory appeal of Catholicism. On investigation it was found that responsibility for the calamity rested with the carpenter who had departed from the plans. As originally drafted they called for two Gothic columns to support the gallery. They were eliminated and trusses were substituted with the result just chronicled.

Bishop Fenwick spent the week in New Haven consoling the afflicted, and making ready for the postponed ceremonies. On the Sunday following the disaster the ceremony of dedication took place, the edifice being subsequently known as "Christ's Church." The Gothic style of architecture was rare in New England in those days. It is claimed by some that Christ's Church was "without exception the most beautiful little Gothic church in New England."

While the majority of the non-Catholics of New Haven sympathized with Father McDermont and his little flock, the spokesman of some of them was not quite so charitable. "The Religious Intelligencer," a New Haven publication, in its issue of the following week published an editorial under the title of "A Solemn Providence" in which it took occasion to enter the charge of idolatry against the Catholics of the town. The editorial was thought worthy of a place in the columns of "Zion's Herald." It attracted the attention of "The Jesuit," a Boston Catholic publication. Among other things the editor of "The Jesuit" wrote:

> While the editors of the other papers of the city, one and all, as far as we have ascertained, expressed themselves on this melancholy event as they should and with much delicacy to the feelings of Catholics, who were the principal sufferers by it, he of the "Intelligencer" alone, in the true spirit of a fanatic, must come out with his "Solemn Providence." The article which he penned on that occasion commences thus: "On the 8th inst. the Roman Catholic Church lately erected in New Haven was to have been consecrated, *whether to the Virgin Mary or to God we know not.*" The fanatic! Why did he not inquire to which? There were enough present, even of his own people, to inform him correctly. Why did he not go himself to the church? The walk was but a

moderate one; he could have seen and read on the very frontispiece:

"CHRIST'S CHURCH"

in characters sufficiently large, too, as to have been read, at the distance of 200 yards at least, to whom it was to have been dedicated . . . The least grain of his charity, let it be ever so cold, should have suggested to him the propriety of not bearing false witness against his neighbors, and of not throwing out a hint, without the least grounds for it, to induce the public, as far as he had any control over it, to believe that the Catholics were a superstitious race, and were in the habit of dedicating their churches to the Blessed Virgin instead of dedicating them to God.

It is worthy of note that the "Christian Intelligencer" did not reflect the general sentiment of the Protestant community of New Haven. They were benevolent, or neutral, and some of them must have deplored keenly the incontinent bigotry of the "Intelligencer," just as they deplored the outrage which was perpetrated against their Catholic fellow citizens four months later when Christ's Church was broken into, the altar stripped and the sacred vessels stolen. On this occasion some of them united to present the church with a silver chalice to take the place of that which was stolen. It is of interest to know that the gift has been preserved and that it is still in use in the Hartford Diocese, an enduring token of the broadness and Christian spirit of its donors.

Father McDermot, radiating from New Haven, made a census of the Catholics of Bridgeport, where he found 100, of Waterbury, where he found 30, and of Derby and Norwalk, each of which could boast of a congregation of 25. The zealous pastor prepared all his young people for Confirmation, so that when Bishop Fenwick returned to New Haven in the June of 1837, he had the happiness of administering the sacrament to a class of forty-seven. The New Haven congregation was advancing in numbers quite rapidly, for the Easter Communions of that year numbered over three hundred.

FATHER WILEY SENT TO NEW HAVEN

Immediately after returning to Boston Bishop Fenwick transferred the pastor of Christ's Church from New Haven to Lowell. He showed his affection for his New Haven flock by sending them as pastor the Rev. William Wiley, who had been educated in his own household, for the Bishop of Boston, like the great Bishop of Hippo, maintained an ecclesiastical seminary under his own roof. Nor was St. Augustine one whit more devoted to the training of his missionaries than the tireless and resourceful Bishop Fenwick.

The story of Father Wiley is worthy of a place in the Second Nocturn. Although never canonized, this man of destiny seemed to have been in the hands of the Lord from his youth up. The providence which led him on must have seemed to him adorable and ever to be proclaimed. Although his tenure of the New Haven pastorate was brief, he was a figure in the Diocese of Boston, which, in that day, was the Diocese of New England, Connecticut, and especially New Haven since the disaster, being near to the episcopal heart.

Father Fitton, Father Tyler, the first Bishop of Hartford, and Father Wiley were classmates at the Bishop's domestic seminary. The second pastor of New Haven outlived the first Bishop of Hartford, dying at East Boston, April 19, 1855, in his fifty-first year. The eulogy spoken at his bier was the most remarkable ever pronounced in a Catholic church of New England. The preacher was the Rev. Father Haskins, who had fallen under the influence of his dead friend and who had been led by him into the Catholic fold. The sermon departed but slightly from the cold lines of the great priest's life.

"William Wiley was born in the City of New York, in the year 1803 or 1804." He was deprived of both parents in infancy. He and his sister were placed under an aunt who did not treat them well. At the age of five he was committed to a Protestant orphan asylum where he was treated with much kindness. At the age of ten he was apprenticed to a shoemaker, a man who could secure youthful help only "among friendless orphans." The child was frequently flogged, and, when after much suffering, he presumed to remonstrate, he was returned to the asylum, "as a stubborn and refractory child." Later on young Wiley was placed out with another shoemaker 150 miles from New York where he met with a still more heartless taskmaster. Reduced almost to a skeleton and half-clad, he escaped and set out for New York on foot. On reaching the Hudson River he met a man who had seen him in the asylum and who put him on board a vessel bound for New York. On arriving William Wiley presented himself at the door of the asylum, and related the story of his escape. "His altered looks, his neglected and tattered clothes, corroborating every word of it, excited the pity and indignation of the guardians of the institution, and they received him at once, and clothed and nursed him till he was strong enough to be again apprenticed."

One day a rich farmer came to the asylum in search of a boy. He selected William Wiley and took him to his residence at Waterford in the State of New York. The boy worked on the farm during the week and drove the family to church on Sunday. While thus employed he met an Irishman, "a devout and exemplary Christian, who conversed frequently with him upon Catholic doctrine and lent him the 'Poor Man's Catechism.' This was his only book of study for several months. It was his constant companion after the labors of the day, and on Sunday he would sit for hours devouring its contents. At length his master and mistress perceived the change that had been wrought in him, discovered the cause, seized the book and concealed it, remarking that he should have no Popish trash in their house. From that moment his existence was embittered. Ever after, when he drove them as usual to meeting, they took every occasion to ridicule and abuse those who professed the Catholic faith, and on their return would regale each other with thanks to God that they were not worshippers of the Virgin, and that the minister had given them no Popish mummeries. He forbore as long and patiently as he could, and then determined to leave them. So one Sunday morning after he had driven the family to meeting, he returned to the house, and first searched every place he could think of till he had found the book—his beloved treasure—with which he immediately ran to the good Irishman in order to return it to its rightful owner. Next he searched the drawers of his master's desk till he found his indentures, which he incontinently committed to the fire. Then he made up his little bundle, which consisted of an old gray coat and a Protestant Bible, and in the middle of winter, on foot, he started off for Boston, because the Irishman had told him that there was a Catholic church and a Catholic bishop there."

THE YOUNG STUDENT

After much plodding and much suffering he arrived at Boston. "He continued to walk about the streets, till by repeated inquiries he found Franklin Street and the Catholic church. He contented himself with merely looking at the outside of it, not feeling himself worthy to enter so holy a place." He found employment for a few days as a stable boy. Frequently he visited an intelligence office in search of employment. "One day while standing among a crowd of other applicants, a venerable looking man came and asked for a boy and engaged William Wiley. This gentleman was the late President Kirkland, of Harvard University. He lived with the president till the latter broke up housekeeping." Later on he called on Father Larrisey, "the first and only priest he had ever yet seen. By him he was instructed, and baptized and received into the Catholic Church." At the age of 16 he was confirmed by Bishop Cheverus. He then conceived the idea of studying for the priesthood, although he revealed his intention to no one. He immediately began the study of French, and took private lessons in Latin from Master Pemberton, of the Boston Latin School.

The thought of his vocation to the priesthood was henceforth first in his mind. "At length, hearing that Doctor Jarvis, Protestant rector of S. Paul's Church, was about making a tour to Europe, he offered to go with him in the capacity of a servant, in order, as he candidly avowed, that he might get into France and study for the priesthood under the Rt. Rev. Dr. Cheverus, who was at that time Archbishop of Bordeaux. Dr. Jarvis received his application with due consideration and kindness, and applied to the Rev. Mr. Burns, then stationed at the Cathedral, for the character of the young man, and informed him of Mr. Wiley's application and intentions for the future.

"The Rev. Mr. Burns at once informed Bishop Fenwick of the nature of Dr. Jarvis' interview, and the Bishop immediately sent for Mr. Wiley, and after an interview with him in which he was perfectly satisfied of his vocation, offered to receive him as a student of theology, which he did at once, and placed him to board in the family of Mr. Thomas Murphy, who occupied a portion of the episcopal residence."

In due season the young student was fitted for Holy Orders. He was admitted to the priesthood in December, 1827. His eulogist, while an Episcopalian minister called upon Father Wiley in order to direct him to the bedside of a poor woman who was in danger of death. "I can never," said Doctor Haskins, "forget this, my first interview with a Catholic priest, nor the eloquence, earnestness and unction with which he extolled the beauties of the Catholic faith. . . . This was my first lesson in Catholic doctrine, and I never forgot it. It made so strong an impression upon me that when I left the house I made a vow, which was registered in Heaven, that I would faithfully examine and diligently seek the truth, and that if I found it where Father Wiley said it was, I would at any risk embrace it. And thanks—eternal thanks—to God, I kept that vow. . . . Oh, my Father, my Father! I shall see thee no more. But I do fervently ask for the gift of thy mantle, that I may live as the just man, and my last end be like this."

Father Wiley was succeeded at Christ's Church, New Haven, by the Rev. James Smyth, who had been ordained by Bishop Fenwick, October 17, 1835. He received his commission to his Connecticut flock August 24, 1837. His New

Haven congregation increased so rapidly that he found it necessary to enlarge the church. This he did without impairing the beauty of its lines or the justice of its proportions. Writing in August, 1843, Mr. Thomas Darcy McGee, referred to Christ's Church in these words: "Whilst speaking of churches, I begin to bethink me of New Haven. This well-known and admired model of neatness has been enlarged, through the laborious zeal of the Rev. Mr. Smyth, its pastor, and now stands in the form of a perfect cross. Its dimensions are 85 by 75 feet, and both interiorly and outwardly, it is just now a unique piece of church architecture, yet the fairest in the diocese."

THIRD CHURCH AT BRIDGEPORT

Father Smyth's activities as a church-builder were not confined to New Haven. He has the distinction of having erected the first Catholic brick church in Connecticut. The edifice stood at the corner of Arch Street and Washington Avenue, Bridgeport. It was dedicated under the patronage of St. James on July 24, 1843, and was the third church of the future Diocese of Hartford. The congregation numbered 250 souls, and the worshippers found ample accommodation in their new temple which measured 60 feet in length by 40 in width. So complete was the structure that it could boast of an ample choir gallery.

It must have been a source of joy for Father Fitton of Hartford to note the progress which was made by the parish which his *quondam* curate had established in New Haven. The Hartford pastor had located many "missions," but he had as yet, that is, in the thirties, built no church. His second curate, the successor of Father McDermot, was the Rev. Edward McCool. Like the first pastor of the Holy Trinity Church, this young clergyman seemed to have developed an itch for travel. He came to the Boston Diocese from Charleston, South Carolina, and was incardinated February 20, 1834. A week later he was sent to Hartford as assistant to Father Fitton. Three months later he returned to Boston and received his *exeat*. Early in July of the same year a third assistant appeared at the Holy Trinity Church, in the person of the Rev. Francis Kiernan, who returned to Boston on the Feast of the Immaculate Conception, five months after his advent.

FATHER FITTON TRANSFERRED TO WORCESTER

Two curates in one year seemed to be all that the Bishop of Boston could spare. And so it appears that Father Fitton had to bear the burden alone until 1836, when he was transferred to Worcester, Massachusetts. From Worcester he came south as far as Norwich and New London, where he ministered to those whom he had formerly served from Hartford. He made monthly visits to New London, where the growth of the congregation made it necessary to provide a more ample house of worship. Father Fitton purchased a site on Jay Street and erected an exceedingly modest church.

The work of construction required but a few months. The narrow proportions of the edifice are explained in these words —words which may be accepted as Father Fitton's *apologia* for not providing adequately for the accommodation of his rapidly growing flock: "Although it was anticipated at the time that this edifice would prove too limited for increasing numbers, yet it was considered that the fact of the proprietors of the houses right and left being good Protestant fellow-citizens, would be the best insurance against casualties that might otherwise happen." The good missionary here leaves room for the imagination—and it does happen betimes that a good Protestant neighbor is a protection both for the Catholic owner and for the company which insures him against loss by fire. In less than ten years the people of the New London congregation outgrew their church, considering themselves fortunate, no doubt, that they had a church to outgrow.

Norwich was equally the object of Father Fitton's care. He visited the Catholics there at intervals—probably on the same Sundays that he went to New London, thus reducing the travel so far as possible. The building of the Norwich and Worcester road attracted many Catholic laborers whose spiritual needs were a part of the conscience-imposed duty of the pastor of Worcester. He records that he frequently held services on the Norwich road, "in shanties or in groves, and but a few permanent stations were established." Hardly had he completed his New London church, when he secured a site at Norwich, so situated as to accommodate the faithful from the two towns of Norwich and Greenville.

As a Connecticut missionary Father Fitton was without a rival. No man visited so many towns and no man had such a varied experience. He was hissed at Plymouth, he was hooted at New London. On one occasion his New Haven flock spent Christmas Eve, December 24, 1831, assembled and waiting for the midnight Mass which he was to celebrate for them. "We were all at our accustomed place of meeting," wrote one of the expectants, "awaiting his arrival; but he did not come. We were certain he would not disappoint us, whilst, at the same time, we could not account for his delay. At length we concluded to go and see if we might not meet him. We did so, and met him on the road, about four miles outside of New Haven. The sleighing from Hartford had been good part of the way, and then failed, till nothing remained but bare ground, and his horse gave out; the distance from Hartford to this city is about thirty-four miles; but the good priest, not wishing to disappoint us, determined to walk the rest of the way. When we met him he had his valise, containing his vestments, etc., on his shoulder. The walking being rough and frozen, his shoes were nearly worn out, and when he arrived that night he was scarcely able to preach, though he did so at the end of the Mass, after which we secured a conveyance to leave him where he had left his horse, for he had to return and say another Mass at Hartford that same day."

Poor horse!

When one reflects that Father Fitton had to remain fasting till after his second Mass in Hartford, it might be in order to say, Poor priest! But it was all in his year's work. Of English and Welsh stock, nature had given him an iron constitution. No journey was too far, no fast was too long, he had no ambition but that of St. Paul, to spend himself and be spent for the souls committed to him by the Almighty. Nor were Connecticut and central Massachusetts the only scenes of his missionary endeavor. Monsignor Arthur T. Connelly in a biographical notice in the Catholic Encyclopedia indicates the extent of his apostolic labors:

> For nearly a quarter of a century the whole of New England became the theatre of his zealous missionary labors. Carrying a valise containing vestments, chalice, and all necessary for offering the Holy Sacrifice, his breviary under his arm, he travelled, often on foot, from Eastport and the New Brunswick line on the northeast, to Burlington and Lake Champlain on the northwest; from Boston in the east, to Great Barrington and the Berkshire Hills in the west; from Providence and Newport in the southeast, to Bridgeport and the New York State line in the southwest. In the course of his ministry he was often exposed to insults and hardship, but he considered these as trifles when souls were to be saved. During his missionary career he was pastor of the first church of Hartford, Connecticut, and at Worcester, Massachusetts. He erected the Church of Our Lady of the Isle at Newport, Rhode Island. In 1840, while pastor of the church at Worcester, he purchased the site of Holy Cross College, and erected a building for the advanced Catholic education of Catholic young men. In 1842 he deeded the grounds and the buildings to Bishop Fenwick, who placed it under the care of the Jesuits. In 1855 he was appointed by Bishop Fenwick pastor of the Church of the Most Holy Redeemer in East Boston. Here he labored the remaining twenty-six years of his life, and built four more churches. In 1877 he celebrated the golden jubilee of his priesthood.

Father Fitton may be said to have been racy of the American soil. He was born at Boston, April 10, 1805. His father was Abraham Fitton, who came here from Preston, England. His mother was a convert to the Catholic faith. The seventy-six years which spanned his life were all spent in the United States. His American birthright did not, however, preserve him from insult. "To be hooted and occasionally stoned by urchins who had imbibed the prejudices of their parents was not an uncommon occurrence in former days." These words were written by the missionary himself, but there was no tinge of bitterness to be found in his records. He immediately continues: "But deep-rooted as was the prejudice of the majority of the people, there were not a few found better informed at New London, who were inclined to liberality and tolerance, and who allowed the use of the court house for occasional preaching."

FRUITS OF FATHER FITTON'S LABORS

The seed which Father Fitton sowed in Connecticut, and indeed throughout all New England, took deep root and he himself had the happiness of beholding the increase. In 1878 he came to Hartford and witnessed the ceremony of the dedication of the basement of St. Joseph's Cathedral. He spoke entertainingly of his experiences as pastor of the first Catholic church of Hartford. Did he, in his wildest dreams, behold anything like the advance indicated by the difference in dignity and in proportion, between the Church of the Holy Trinity of 1830, and St. Joseph's Cathedral of 1892? At Norwich, in the same year he took part in the consecration of St. Patrick's Church—by many considered the finest parish church in New England. Did he think of the days when the Catholics of that town were proud to worship in the "shanty" which he had erected for them midway between the two towns? The words which he spoke on the occasion betray his sentiments:

> A pastor (Father Fitton) once had for his parish the districts lying between Boston and New York, and was occasionally called to visit the sick in New Hampshire, Vermont and Rhode Island, and while thus traveling abroad in 1833, he discovered two or three Catholics in Norwich. It was not so encouraging then to build a church as now. But I notice that where you find one Catholic, you will soon find another, and so here they went on increasing until there were twelve, when a priest first came here and offered Mass in a house. The first Mass was said in the third-story of an old building so weak that the weight of the congregation gave rise to apprehension that we should all fall through to the cellar, and this fear prompted us in buying a lot, and, that there might be no jealousy, we secured it in the middle of the parish. We paid $300 for the lot and put up a shanty with the earth for the floor, and then there was no danger of

falling through. This was in a place called Toumeytown. The subscription books were opened, and $163 was contributed the first day. William Toumey was a devout Irish Catholic, the richest among the first congregation. He subscribed $30; the next in wealth $10; and some $1 each. The church and lot cost $1,300. We had shutters to the windows, and there was no danger of glass being broken. On December 25, 1842, the first Holy Mass was offered in a church in this town and it was not much like the present edifice, yet we were glad that we had a church; and from that date Catholicism has gone on spreading itself, not by the power of wealth, but by the grace of God.

As appears from these extracts from his "Sketches" the aged missionary was not devoid of humor. It enabled him to take a philosophical view of the labors of his hard life and to receive with equanimity

the spurns
That patient merit of the unworthy takes.

While pastor of Hartford he was, unknown to himself, dragged into the Hughes-Breckenridge religious controversy in which the whole country became unnecessarily and bootlessly involved. Mr. Breckenridge declared that he was informed that the Bishop of Philadelphia had warned his people against the reading of the controversy. Doctor Kenrick denied the allegation. Whereupon a friend came to the rescue of Mr. Breckenridge and declared that "a young priest from the Connecticut valley" had issued the warning from the pulpit of St. John's Church, Philadelphia. Father Fitton was quick to establish an alibi: "Let me now . . . observe that there was no 'Connecticut valley Priest' in Philadelphia on the 17th of February. I, on that day, was in the City of Washington, and offered up the Holy Sacrifice of the Mass in St. Patrick's Church at half past eight o'clock A. M., and preached to a highly respectable audience under the pastoral care of the Very Rev. Mr. Matthews, in the afternoon of the same day. If this proves not the entire tale to be a forgery, it certainly reduces it to a paradox.
I am respectfully yours,
Hartford, Conn. May 23, 1833." JAMES FITTON.

Saints have been known to practice bi-location. Father Fitton did not count himself of their number, even if he did so far multiply himself as to do missionary labor in every state in every considerable town of New England.

FATHER WALSH AT HARTFORD

Father Fitton's successor as pastor of the Holy Trinity Church, Hartford, was the Rev. Peter W. Walsh. He was appointed to that post April 18, 1836, coming from Boston by way of New York where he had been attached to the Cathedral. His tenure of office was not very long, but he displayed commendable zeal both in his efforts to minister to the needs of his Hartford flock and to the scattering Catholics of the outlying districts. He immediately set to work and visited his flock. In his census report, he notes that the winter congregation numbered 250 souls, the summer congregation 350 souls. He followed the river as far down as Middletown where he found a Catholic colony large enough to warrant regular attendance. It was his purpose to make monthly visits.

Father Walsh continued his monthly visits to Middletown during his sojourn at Hartford. On June 11, 1837, Bishop Fenwick on the invitation of Father Walsh came to Hartford and confirmed a class of twenty-five. Two months later Father Walsh departed, and the Rev. John Brady was appointed to the vacant post August 5, 1837.

Father Brady's parish included five counties: Three, Hartford, Litchfield, and Middlesex in Connecticut, and two, Hampden and Berkshire, in Massachusetts. He soon became, and long remained, a familiar figure in Middletown, Springfield, Thompsonville, and the towns of northwestern Connecticut. He was a man of great initiative, courageous enough to undertake a parochial school and other enterprises seldom to be found in struggling missionary sections. One of his parish teachers was a musician of some celebrity, who subsequently went West into the congregation of Notre Dame, Indiana, and later on became known throughout the country for his services as chaplain during the Civil War. Returning to Notre Dame, Father Edward Gillen engaged in the work of Catholic higher education till his death, October 20, 1882.

THE FIRST TOTAL ABSTINENCE SOCIETY

The distinction of forming the first Catholic total abstinence society in Connecticut belongs to Father Brady. The occasion was the advent of the Rev. Theobald Matthew, who was entertained by the pastor of the Holy Trinity Church for a week during the great temperance orator's tour throughout the country. The extent to which the appeal reached in Hartford may be understood when one reflects that every male Catholic of the city affiliated with the new organization. The hard-working Hartford pastor likewise organized a literary society and otherwise betrayed extraordinary zeal for the spiritual and intellectual advancement of his little flock. He preached every Sunday, both at Mass and Vespers. Nor did he neglect the Catholics of the outlying districts. He carried on the work inaugurated by Father Walsh at Middletown, where he provided a becoming house of worship for the rapidly growing congregation. The land on which this church was erected was purchased at the cost of $500, which was met by the generosity of a wealthy Catholic resident, Mrs. Richard Alsop. Her donation was the largest yet made to a Catholic enterprise in the State of Connecticut.

The progress of the church in New Haven equalled that of Hartford. Father Smyth, following in the footsteps of his predecessor, pushed north as far as Waterbury, where he found a little community eager for his ministrations. Father McDermot had occasionally said Mass in the house of one of the Catholic citizens. Father Smyth quite naturally sought domicile at the same place. He was refused a reception because the employer of Father McDermot's host had served notice that if he again presumed to entertain a priest he would be dismissed. Other quarters were obtained, and, for eight years, that is, from 1837 to 1845, Mass was regularly offered up in the house of Michael Neville on East Main Street. Writing twenty years ago of this residence, Father O'Donnell said: "The building is standing now, a precious landmark for the Catholics of Waterbury." Washington Hall, which stood on the corner of Exchange Place and West Main Street, was later on secured as a meeting place. The congregation grew in numbers month by month and the question of securing, or erecting a church began to be discussed.

Father Smyth found Catholics enough in Meriden to warrant the establishing of a regular mission there. Mass was first celebrated in a barn which stood on Holt's Hill not far from South Colony Street. There was considerable opposition from aggressive bigotry, but no bloodshed. The pastor of the New Haven parish pushed his frontier westward to the New York State line. The Bridgeport brick church gave shelter to a rapidly increasing flock. The claim for a resident pastor was being urged upon the bishop at the precise time when it was thought proper to establish the Diocese of Hartford. Up to that date there were but two parish priests in Connecticut. There was room for more—the harvest was indeed great, but the laborers were few.

CHAPTER III

FORMATION OF THE DIOCESE OF HARTFORD

The hard and almost abandoned condition of the Catholics of New England, and especially in southern New England, was laid before the fathers of the Fifth Provincial Council of Baltimore, which was held in that city May 5, 1843. Bishop Fenwick reminded his brethren of the hierarchy that age was creeping upon him and that the requirements of his see were multiplying as his strength was ebbing away. After deliberation, it was thought wise to petition the Holy See for a division of the Diocese of Boston. The request was favorably received, and on September 18, 1843, the See of Hartford was established, the Bishop having jurisdiction over the States of Rhode Island and Connecticut. The next step was to propose a suitable incumbent for the new bishopric. Doctor Fenwick was, no doubt, requested to name a worthy candidate. The same qualities which recommended the Very Rev. William Tyler for the office of Vicar General of the old diocese bespoke his fitness for the headship of the new. He was a convert and from Connecticut stock.

BISHOP TYLER

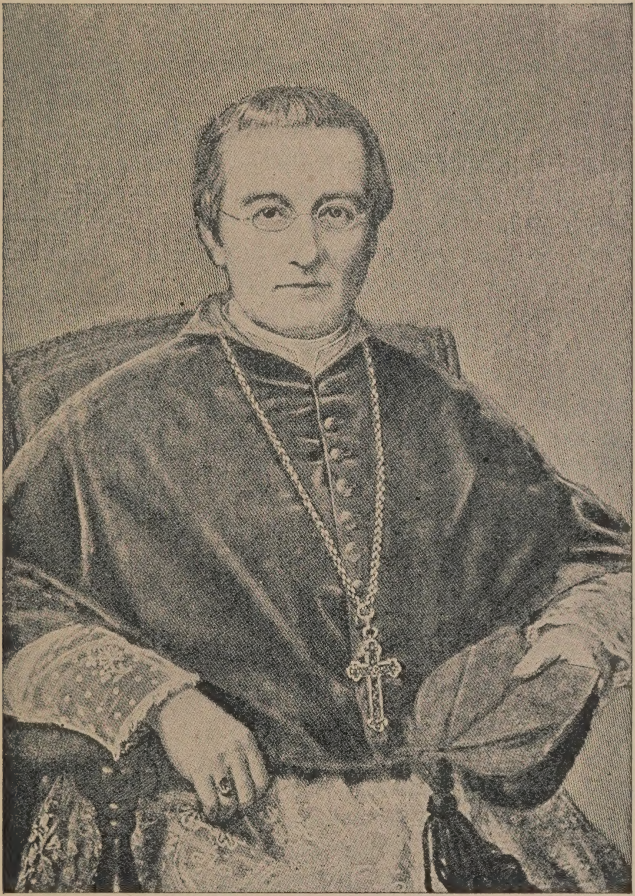
On his mother's side, Bishop Tyler was a scion of the Barber family—a family whose story is told in every Catholic history of the United States. The Rev. Daniel Barber, the head of the line, was a hero of the Revolution and a Congregational minister. Although an accredited representative of his church, he rebelled against its tyranny, or against the "Standing Order" as it was generally called. Beholding a champion of Congregationalism defeated in argument by an

Episcopalian, Mr. Barber accepted the creed of the victor and qualified for orders in his new fold. For thirty years he discharged the duties of his office experiencing no doubt respecting the validity of his orders. Then, after reading a book which set forth the Catholic claims, he decided that they were worthy of serious study. Going to Boston he called on Father Cheverus, and the final result was no longer in doubt. Armed with several controversial works, lent him by the future Cardinal, Doctor Barber returned to his home at Claremont, New Hampshire. His family, and many of his flock, devoured the literature supplied by Doctor Cheverus. After six years of study of the Catholic claims, the pastor of Claremont was still undecided. The period of indecision continued from 1812 to 1818.

In the year 1807 the Rev. Daniel Barber, at the request of her father, baptized Fanny Allen, daughter of General Ethan Allen. Later on Miss Allen became a convert to the Catholic faith, subsequently entered the convent and died at the Hôtel-Dieu, Montreal. The Rev. Mr. Barber visited her at her convent and her life as a Catholic nun impressed him greatly.

Meanwhile his son, the Rev. Virgil Horace Barber, was having his religious experiences. While principal of the Episcopalian Academy at Fairfield, New York, he chanced upon a little book belonging to a pious servant of the house. The volume was entitled, "A Novena to St. Francis Xavier." This reading gave him doubts which neither his Bishop nor his clerical friends could solve. Visiting New York, he called on the Rev. Benedict J. Fenwick, then a Jesuit and later on Bishop of Boston. As a result of this interview Mr. Barber returned to Fairfield and resigned his office at the academy. Returning to New York, he and his wife Jerusha, a native of Newtown, Connecticut, and their five children, Mary, Abigail, Susan, Samuel and Josephine were received into the Catholic Church. This was in 1816.

Two years later Virgil Horace Barber went to Claremont, New Hampshire, in company with Father Charles French, a Dominican friar. Father French remained at the residence



Rt. Rev. William Tyler, D.D.

of the Rev. Daniel Barber for a week, saying Mass and preaching. The results were immediate, involving no less than seven conversions—Mrs. Daniel Barber and her children, and Mrs. Noah Tyler, Daniel Barber's sister and Virgil Barber's aunt, and the mother of William Tyler, the first Bishop of Hartford.

Daniel Barber was not baptized with his wife, his children and his sister. He halted for some time, remaining on the very threshold of the Church. Later on in the same year he resigned his post as minister of the Claremont Episcopal Church. Relieved of clerical duties, he went to visit friends in Maryland and Washington where he took the final step. He spent his remaining years as a devout layman. After the death of his wife, February 8, 1825, he lived in Pennsylvania near his son Virgil Barber. He was not idle, however, but tried to win others to the faith by unfolding to them the reasonableness, the beauty, and the consolations of the Catholic faith. He published two pamphlets, "Catholic Worship and Piety Explained and Recommended in Sundry Letters to a Very Dear Friend and Others," and "History of My Own Times." Both publications revealed Daniel Barber as a man of honest convictions, sincere longing for truth and splendid courage in embracing it when found. Both Daniel Barber and his wife, Chloe Case, daughter of Judge Owen Case, were natives of Simsbury, Connecticut.

A UNIQUE LIFE HISTORY

The Catholic life of the Rev. Virgil Barber and his family has no parallel in the history of the Catholic Church in the United States. After his conversion he opened a school in New York. The enterprise did not absorb his attention. Full of gratitude for the gift of faith, both he and Mrs. Barber resolved on entering the religious state, he selected the Society of Jesus, she the Visitation Order. Both placed themselves under the direction of Father Fenwick. In June, 1817, they set out for Georgetown, D. C., where Mr. Barber and his son Samuel entered the College of the Jesuits. Mrs.

Barber and the three oldest daughters were received in the Visitation Convent. The youngest child Josephine, then ten months old, was committed to the care of Father Fenwick's mother.

Virgil Barber made his novitiate in Rome. After three years he returned to Georgetown and continued his studies. In December, 1822, he was ordained priest at Boston. His first parish duty was at his old home in Claremont, New Hampshire, where he built a church and remained two years. Subsequently he did missionary duty among the Indians of Maine. Returning to Georgetown broken by many labors he spent his remaining years in the quiet of the old college.

About three years after Mr. and Mrs. Barber had separated as husband and wife, they met together in the chapel of the Georgetown convent. He was there to take his final vows as a member of the Society of Jesus, she as a member of the Visitation Order. Their five children were present—the oldest ten, the youngest not yet four. A witness to the strange gathering thus describes the scene:

> The five children were brought to the chapel to witness their mother's profession, and at the same time, on the steps of the altar, their father devoting himself to God as a member of the Society of Jesus. At this touching and unexpected sight the poor children burst into sobs, believing themselves deserted on earth. But their Father who is in Heaven watched over them; He inspired the four daughters with the desire of embracing the religious state; and three of them joined the Ursulines, one at Boston, one at Quebec, and one at Three Rivers. The fourth made her profession among the Visitandines at Georgetown; their brother Samuel was received into the Society of Jesus.

The Tyler family was hardly less religious than the family of Virgil Barber. Mrs. Tyler embraced the Catholic faith before her brother, the Rev. Daniel Barber. Her three sons and four daughters followed her example. All were received into the Catholic Church at Claremont. One son and four daughters entered the religious state, the four sisters affiliating with the Sisters of Charity, William studying for the priesthood.

William Tyler was in his fifteenth year when he became a Catholic. He was born at Derby, Vermont, June 5, 1806. When a mere child his father moved the family to Claremont, where he followed the life of a farmer. The boy, industrious and ambitious, gave his spare time to the occupations incident to farm life. He was a lad of sixteen when his cousin, the Rev. Virgil Barber was sent by Bishop Fenwick to Claremont to turn the old parochial residence into a Catholic classical seminary. William Tyler was the first student —first in point of age and first in point of excellence and earnestness. He was dependable, for which cause he received the responsible office of "Prefect of the School and Conductor of the Studies." In early youth he kept a journal, or diary, whose pages reveal his religious soul and the serious bent of his mind. There is a much quoted letter which he, when a mere boy, addressed to his brother who had gone to reside in Georgia. It opens with these serious reflections: "Now, my dear brother, let me warn you not to place too much affection and dependence on the things of this life. Although you are now prosperous, still you may meet with reverse of fortune; and even if you could be sure of prosperity and all the blessings this world could afford, what comparison would they bear to the happiness or misery of eternity."

For four years William Tyler remained at the Claremont seminary under the vigilant eye of his cousin, Father Virgil Barber. With him, during part of his classical course, were two students who were destined to be his co-workers in the priesthood, William Wiley and James Fitton. The three young men were soon to be advanced to another school where they would together devote themselves to the higher and nobler branches of philosophy and theology. Bishop Fenwick in his "Memoranda," or Diary, under date of September 13, 1826, makes this entry:

> Mr. Daniel Barber, the father of Virgil Barber, arrived from Claremont on a visit to the Bishop, bringing with him Mr. William Tyler, whom he introduces and recommends to him as a candidate for the ecclesiastical state. The Bishop is pleased with the progress made by him in his studies, and having received a

> good account of him on other points, admits him. Young Mr. Tyler is a relative of Mr. Barber, and has received the principal part of his education from Rev. Virgil Barber in his academy at Claremont.

At Boston the Claremont graduate became a student of theology with Bishop Fenwick as his instructor. That that shrewd master was pleased with his convert pupil is evident from the trusts which he reposed in him after he had been admitted to sacred orders. Young Tyler was every way fortunate in his instructors. Father Virgil Barber was a near relative; Bishop Fenwick had long been a professor of the sacred science before his advancement to the episcopate. His success in the Boston seminary was without interruption or break. He was admitted to Minor Orders on Christmas Eve, 1826. A year later he received the Subdeaconship, which is the first of the Major Orders. By dispensation he received the Order of Deacon on the following day. On June 3, 1829, he was ordained to the priesthood.

Father Tyler began his priestly labors at the Cathedral in Boston, being still under the fatherly care of Bishop Fenwick. A year after his ordination he was appointed to Sandwich. To vary his experience, he was sent to Maine to conduct the affairs of the Aroostook Mission. Later on he was recalled to Boston and appointed Vicar-General of the diocese. His charity to the people and his devotedness to the duties of his sacred office won universal applause. An estimate of his priestly character from the pen of a contemporary is of value:

> From the moment of his ordination it may be said with truth that "he had been delivered, through the grace of God, unto the work which he accomplished" and all who knew him felt at once, and may testify, that, unmindful of himself and of all human applause and of all worldly advantages, he had constantly but one object in view—the salvation of souls and the greater glory of his divine Master; and the Catholics of Boston will remember, how during many years, in sickness and in health, by day and by night, he was ever ready to serve their souls in a never-changing spirit of meekness and of zeal; and "how he kept back nothing that was

profitable to them, and preached to them, and taught them publicly, from house to house, testifying to all penance towards God and faith in our Lord Jesus Christ."

It is not strange that Bishop Fenwick, having taught such a man the elements of theology and having observed his splendid consecration to the work of the ministry, was eager to advance him to honors, making him his Vicar-General and presenting him as the worthiest candidate for the second New England Bishopric. Father Tyler received the Bulls of his appointment February 14, 1844. He was consecrated, in the Cathedral of Baltimore, by Rt. Rev. Benedict Joseph Fenwick, March 17, of the same year. The assisting Bishops —two of whom are necessary for a licit consecration—were the Rt. Rev. Richard V. Whalen, D.D., of Richmond, Virginia, and the Rt. Rev. Andrew Byrne, D.D., of Little Rock, Arkansas. The preacher was the Rev. Henry B. Koskery of the Baltimore Cathedral. On the Sunday following his consecration, Bishop Tyler was assistant at the consecration of the Rt. Rev. John B. Fitzpatrick.

Bishop Fenwick of Boston accompanied the Hartford Ordinary to his new see. They arrived on April 12, 1844. As the Holy Trinity Church was the only Catholic church in the episcopal city, it had no rival for cathedral honors. The formal installation of Bishop Tyler took place on April 14, the first Sunday after Easter. The congregation, proud of the distinction which was to be bestowed on their church, decorated it becomingly for the solemnity. The pastor, Rev. John Brady, celebrated the Mass and Bishop Fenwick pronounced the installation discourse. It was a day of joy for the Catholics of Hartford, many of whom had never seen a Bishop, and none of whom had seen their own Bishop. His appearance on that day is described by his physician, Doctor Edward Le Prohon in these words:

> At my first view of the worthy prelate I recognized in him the lymphatic temperament which dominated him, a delicate, white skin, narrow shoulders, high stature, about six feet, the body long and thin, a well-featured countenance, sweet and calm, the cheeks

> slightly roseate, and constantly wearing spectacles, though he has not yet reached his forty-fifth year. The entire external appearance of Mgr. Tyler showed symptoms of latent consumption; Mgr. Tyler himself felt the necessity of taking care of his feeble health the better to exercise the laborious functions of the foundation of a new diocese. . . . Mgr. Tyler's appearance took everybody's attention. He bore the expression of sanctity on his countenance, the seal of the man of God was to be seen on it.

The new Bishop allowed himself no respite from labor. The day after his installation he went to Middletown to inspect the church which was then nearing completion. It was the beginning of his first episcopal visitations. Although his diocese embraced two Colonial commonwealths it could boast of barely 10,000 souls. A census, carefully taken, gave Rhode Island 5,180; and Connecticut 4,817——hardly an exhilarating outlook for a Bishop who had everything of a diocesan nature to build. Indeed, so poor was the see at the time of its creation that some were of opinion that wisdom did not dictate its establishment. Archbishop Kenrick of Philadelphia, who was then one of the leading spirits of the American hierarchy, felt constrained to write to the rector of the American College, Rome, in these terms: "The unfortunate haste with which Little Rock and Hartford were made sees in a former council should make us pause when a new see is to be erected."

The Bishop of Philadelphia may not have favored the establishment of the Diocese of Hartford. The haste which he complained of may have been unfortunate, but the Bishop of Boston was begging to be relieved of some part of his episcopal anxieties, and the Diocese of Hartford, after passing through a period of extreme poverty, was destined to advance with such rapid step as to rival his own. Today there are nearly a million Catholics in the two states which then composed the see that had awakened such misgivings in the prophetic soul of the Bishop of Philadelphia. Even with his episcopal vision Doctor Kenrick could not, in 1844, foresee the marvellous advancement attained by the Catholics of Rhode Island and Connecticut in 1930. The eighty-six intervening years were years of steady and conservative progress —progress which has hardly a parallel outside of New England.

Bishop Tyler came to Hartford with the idea, apparently, of taking permanent residence here. On studying more closely the cities of his new diocese, he decided that Providence afforded the best vantage point. It was then a city of 23,000 inhabitants, whereas Hartford had but 13,000. The larger town had a Catholic population of 2,000; the smaller but 600, albeit the 600 were all adults. Judging that the Bishop should be as near as possible to the greatest number of his people, Doctor Tyler petitioned Rome to move his seat to Providence. The request was granted, and he went there to reside in June 1844—thus placing the Catholics of Connecticut almost as remote from their Bishop as they were when under the jurisdiction of the Ordinary of Boston.

PROVIDENCE THE SEE

In leaving Hartford for Providence, the Bishop was far from seeking his personal advantage. Had that been his motive he would have remained in Connecticut. He led at Providence a mixed existence, or a twofold life,—half bishop, half missionary priest. Every Sunday and every hour that he could cull from the time spent in distinctively episcopal avocations, he devoted to priestly duties—going out as a pioneer to the little Catholic communities which were devoid of pastoral care. Writing to a friend in Paris under date of March 1, 1845, he described the needs of his diocese in these words:

> There are ten or twelve other places where there are small congregations of Catholics, whom we occasionally visit to afford them the benefits of religion. I have with me in the whole diocese only six priests to assist me in administering to the wants of all these. So you will easily perceive that we are in want of zealous clergymen; and we have little prospect of any addition to our numbers soon.

It cost the Bishop but little to go forth from his own house and accept such hospitality as the remote and scattering members of his fold could afford. His episcopal residence was a mere shanty "which could be easily drawn from one end of Providence to the other by a yoke of oxen." The mitre and the purple robes of the prelate could not wean him from his apostolic habits, habits which he had formed while breaking spiritual bread with the Indians in the forests of Maine.

The thoroughness with which Bishop Tyler studied the conditions which obtained throughout his diocese was noted by Mr. Richard H. Clark, his biographer: "He not only performed all the duties of priest, at Providence, hearing confessions, visiting the sick and instructing the ignorant, but he began visiting all the portions of his diocese, and acted as the pastor of congregations which had no pastor of their own, visiting them as often as he could." A sort of curate-at-large, as he would now be termed!

ASSISTANTS FROM DUBLIN

From actual and intimate observation, the Bishop of Hartford learned that the first and greatest need of his diocese was priests. He accordingly appealed to All Hallows College, Dublin, for relief, and his prayer was heard. "He lost no time," says Mr. Clark, "in laying the needy condition of his diocese before the noble Leopoldine Society at Vienna, and, on August 7, 1844, received a remittance of valuable aid from the Most Rev. Vincent Edward, Prince and Archbishop of Vienna." The generous response of His Grace of Vienna is worthy of a place in history, for it is exceedingly difficult to name an individual contributor of Continental Europe who was impressed with the needs of the struggling Church of America. Societies such as that just mentioned, and that of the Propagation of the Faith of Paris did much —but individuals, alas, no—not for New England at least.

Monsignor Tyler was instant and eloquent in urging the extreme poverty of his diocese. To his Vienna benefactor he wrote: "I have no words to express my feelings of gratitude towards you and the Leopold Society. Your donations have been of incalculable benefit to me. When I was appointed to this diocese, I was poor and the church here was destitute of everything. I was overwhelmed with the sad prospect before me, and I knew not where to look for assistance."

The age of poverty was to be succeeded by a new age, golden and glorious for the Catholic Church of New England. But the dawn was not yet. The whole episcopate of Bishop Tyler was to be spent in penury and expectancy. Ireland had no funds to distribute, but it was about to contribute men—church-builders, both lay and clerical, who were to erect and adorn their own temples and contribute to the long history of the Catholic Church one of its brightest chapters. In the opening of the year 1847 the apostolic Bishop of southern New England was able to write:

> Next summer I expect three priests from the College of Drumcondra, Dublin, Ireland. I have no vestments, chalices, etc., for them. I wish to send these newly ordained priests to serve places where there are bodies of poor Catholic laborers, and in some of these places there is not the semblance of a church. How happy would I be to be able to assist each of these with a few hundred dollars to begin small churches and abodes for themselves; and what encouragement would it not give the poor people among whom they go and upon whom they must depend for everything.

The young missionaries could not reasonably complain that their portion was a hard one, for the Bishop required them to submit to no hardship or privation that he did not himself accept without murmur. In all things he could say to them: Be ye followers of me, as I also am of Christ. "My best chalice is brass," he wrote to Monsignor Balliën of Paris, "and I have but one other at the Cathedral, and only four or five in the whole diocese which belong to it." Which belong to it! Poverty so extreme that even the sacred vessels of the morning Sacrifice had to be borrowed! What wonder that the apostolic Bishop Tyler should turn his thoughts to Continental Europe whose altar treasures are as precious and plentiful as centuries of votive piety could make them!

Never strong and never ceasing from labor, Bishop Tyler drudged along, strengthened and sustained, no doubt, by the words of the Master: "Do not possess gold, nor silver, nor money in your purses:

"Nor script for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat."

THE CHURCH AT STONINGTON

A year before he died we find him in Stonington where there was call for a new church. He appealed for contributions which were to form the "nucleus of a building fund." The response was doubtless satisfactory. There were thirty-one contributors. The highest sum donated by any individual was $1.00. Bridget O'Neil and Julia Shaw each donated fifty cents, and Walter Simons out of his modest competency was able to spare twenty-five cents. Stonington was one of the communities that had been favored with occasional visits from Father Fitton, and yet $29.25 was all that the substantial members felt able to sacrifice after they had listened to the fervent appeal of their Bishop!

The tremendous energy as well as the scrupulous exactitude of the good Bishop appears in the detailed records which he left of money collected and children confirmed. "He made a practice to record the names of every person confirmed by him." He so labored among his people as to make it apparent to all observers that he realized that, on the last day, he would be held to give an account to the supreme Shepherd, of every soul that had been committed to his care. If they were poor, he also was poor, if they were bereft of the comforts of this life, he condescended to their lowliness. "Only the most necessary articles of furniture," says his devoted physician, "were to be seen in his house, which was not carpeted; his table was common and his meals plain; he would have been satisfied with the commonest metal had not Madame Carney of Boston generously provided the silver which she wished to have on Mgr. Tyler's table."

Bishop Tyler lived in broken health and in trying times, and left behind him no great material works but rather a "hallowed memory." In May 1849, when his health was gone and he had scarcely strength for the long journey, he attended the first Plenary Council of Baltimore. "It was imprudent of him to make the effort," says Archbishop Dowling in his "History of the Providence Diocese," "but he went to ask for a coadjutor. Barely able to totter, he returned to Providence and tried to say Mass on Pentecost Sunday, but, too weak to ascend the steps of the altar, he had to sit down in the sanctuary and content himself with hearing Mass. Then he lay down and never rose from his bed again. He suffered a delirium and was at death's door when his friend from boyhood, Bishop Fitzpatrick, stopped over on his way to Newport to lay the cornerstone of the new church there. The sight of Bishop Fitzpatrick brought him to, and he received the Sacraments with great devotion. . . . The poverty of his life, his unassuming manner, his strong good sense, his simple life, so near his people, greatly endeared him to his flock."

The distinguished historian of the Providence Diocese commits the first Bishop of Hartford to his niche in the history of the Catholic Church with this human touch: "His old colored servant woman was known to his flock by name, and as he lay on his bed in frequent sickness—such was the narrowness of his abode—he often overheard the parleying of the servant at the door with his importunate callers and bade them—especially if they were children,—come to him and tell him their complaints."

Bishop Tyler was a simple saintly man, more at home with his poor parishioners than among the rulers of the Church. "His talents," wrote Bishop Fitzpatrick, a long-time friend, "were not brilliant nor was his learning extensive, though quite sufficient. But he possessed great moderation of character, sound judgment, uncommon prudence and much firmness."

THE SECOND BISHOP

His successor was a churchman of wider experience. He was not chosen from among the missionary priests of New England but from the western part of the diocese of New York. There he had labored for many years as a missionary priest, and had gained some fame as a controversial writer—for the functions of which he had both ability and inclination and from which he was by no means weaned when he accepted the honors and cares of the episcopal office.

Bishop O'Reilly was recommended to the Fathers of the Baltimore Council by New York admirers who were impressed with his ability and his success in many fields. He was a native of the County Longford, Ireland, where he was born in 1803, of a family noted for piety and patriotism. He had won some distinction in the schools of his native land before coming to America. After a course of divinity at Montreal and Baltimore, he was ordained at New York, October 13, 1830. He began his priestly career in the metropolis, with Brooklyn as his out mission. During the plague which swept through New York in 1832, young Father O'Reilly devoted himself with rare courage to the care of the stricken. After that visitation he was transferred to Rochester where he covered the countryside and served with much devotion and great success for fifteen years. The Diocese of Buffalo was established in 1847, and Father O'Reilly was selected by Bishop Timon as his Vicar-General.

Although the first Bishop of Hartford had asked for a coadjutor in the spring of 1849, it was not till the autumn of 1850 that the announcement of the appointment was made. Pope Pius IX was in exile at Gaeta in the Kingdom of Naples while the Council was in session, and it took some time for the news of Bishop Tyler's death to reach the Pontiff; so that when the appointment was made, it was not a coadjutor but a successor that was needed. As the election gave Bishop O'Reilly the right of succession he immediately assumed control of the Diocese of Hartford.

The new Ordinary opened an episcopal journal "on the

Rt. Rev. Bernard O'Reilly, D.D.

very day the Bulls reached him." The responsibility of the great office overawed him, but he placed the matter in the hands of the Lord and prepared for consecration. The ceremony took place at St. Patrick's Church, Rochester, which he had built in his missionary days. Arriving at Providence on the 16th of November, he was installed at the Cathedral the following day.

The great need of the Diocese of Hartford at the advent of the second bishop was priests. He at once set to work to meet that crying demand. Like Bishop Fenwick at Boston, Bishop O'Reilly opened a seminary in his own house. After presiding over that institution himself, for some months, he appointed to the responsible post the Rev. Hugh Carmody, D.D., who subsequently labored in Connecticut and who is still remembered both at New Haven and New Britain. The little seminary, although archaic and inadequate, gave much pride to its founder. "This good work," he wrote in a pastoral of 1852, "is now in a most prosperous condition and promises the most happy results for religion in the Diocese." He then expressed the hope that, "with the divine aid and the instrumentality of the seminary, every section of the Diocese will be supplied with its pastors."

FATHER BRADY AT NORWALK

With that purpose in view, the good Bishop visited his Connecticut flock—a flock that had not seen its chief pastor for two years. Although bereft of the confidence inspired by the leadership of the Bishop, the Catholics of the State were advancing both in numbers and in ecclesiastical importance. The building of the New York and New Haven railroad had brought many laborers along its route. Shortly before the death of Bishop Tyler, a committee representing the Catholics of Norwalk had laid before him a petition begging for the favor of a resident pastor. He was so well pleased that he appointed to the post the Rev. John Brady. Father Brady's parish lines extended westward to the New York line. The outlying towns demanded his presence on two Sundays of the month. Only two were spent at home, but the Catholics of Norwalk counted themselves favored indeed since formerly they had the happiness of attending divine service but once in four months.

Father Brady's first great labor was to erect a new church. The structure was modest enough even for those early days, measuring but thirty-six by forty. It is a distinct pleasure to record that the Protestants of the town offered no opposition, but, on the contrary, approved and helped. Indeed, so benevolent were they that Mr. Paul Bresnan and Mr. Terrence Reynolds were named a committee to solicit funds for the building from the non-Catholics of the town. The first citizen of Norwalk at the time was the pastor of St. Paul's Episcopal Church, the Rev. Doctor Mead. "He must be got to head the list with his name," the committee reasoned. Mr. Mead knew the solicitors well enough to be familiar and say: "Paul, how is it that you came to me first, why not go to the Congregational minister, Doctor Hall?"

Paul was not wanting: "Well, Doctor, we know you to be an off-shoot from the parent stalk."

There could be but one reply, and Doctor Mead made it by taking the list and placing his name first. Doctor Hall and many of the Protestant citizens of the town fell generously in line.

The new church was ready for dedication early in 1851. Bishop O'Reilly came on for the ceremony, and, on January 28th wrote in his Journal: "Made the visitation of St. Mary's Church, Norwalk, confirmed about 20 and preached twice. These churches (St. John's, Stamford and St. Mary's, Norwalk) were built by Rev. John C. Brady; and are in debt each about $1,000, but I was pleased with his efforts." One year after the dedication of St. Mary's Church, a curate was assigned for duty at Norwalk and Mass was offered in the church every Sunday.

It is not so pleasant to note that, a few years later, when Know-Nothingism was rampant, the good feeling of 1851 had been so far driven out that the disturbers on one occasion applied the torch to the church, and, on another, sawed off the golden cross which surmounted it. The same fanaticism was, whether justly or unjustly, supposed to have prompted the destruction of the old Holy Trinity Church, Hartford—the first Catholic church of the diocese, and the Cathedral of a few weeks. The loss was not, however, cruelly felt, for before its destruction St. Patrick's Church had been erected and opened for service. That splendid but ill-fated temple held the site of the present St. Patrick's at the corner of Church Street and Ann. The lot was purchased by the Rev. John C. Brady in 1849, at the unheard-of cost of $3,660. The dimensions of the new church were likewise beyond all record—the length 166, the width 75—and the material, stone. What wonder that Bishop Fitzpatrick of Boston, who administered the episcopal affairs of the Diocese of Hartford, from the death of Bishop Tyler to the coming of Bishop O'Reilly, thought it well to come on from Boston and examine the plans and the prospects of success, before lending his approval to an undertaking so unparalleled! The same prelate returned to Hartford December 14, 1851, to dedicate the completed church whose ample walls and fine situation gave visible evidence of the progress of Catholicity in the "abandoned" episcopal city.

The little building fund nucleus which Bishop Tyler had created in Stonington in January, 1848, had so far grown that the congregation, in 1851, thought it well to begin the erection of a church. The Rev. Patrick Duffy had been appointed pastor. He at once addressed himself to the task of construction. The new church was quite ample, rather out of proportion with a modest hamlet like Stonington—40 by 60. But the undertaking was decidedly too heavy for the little parish. The cost of construction had exhausted the resources of the Stonington congregation, and, on October 10, 1851, Bishop O'Reilly sent the Rev. Thomas Ryan to Stonington with $425 to meet the carpenters' demands. Pastor after pastor followed at such short intervals that, in the absence of all information to the contrary, it seems just to conclude that the post was exceedingly difficult and that the tower had been built, ere the cost had been computed. In 1861 the Rev. Michael O'Reilly, who then held the parochial portfolio, left Stonington for Westerly which was to be the parish center for the next ten years.

THE FIRST PASTOR OF NEW LONDON

New London welcomed its first resident pastor in 1851. A year earlier, Father Logan, a Jesuit from Holy Cross College—from which institution New London had been attended since the retirement of Father Fitton—died, a victim of smallpox. As Father Fitton had foreseen and admitted, the original church was quickly outgrown by the congregation. A new one had to be erected, the burden falling upon the willing shoulders of the Rev. Thomas Ryan who survived the multiplying vicissitudes full six years—a rather unique phenomenon in the Catholic Church, which may perhaps be accounted for by a reflection recorded by the historian of the Diocese of Providence: "He (Bishop O'Reilly) conferred Holy Orders very frequently in the Cathedral. Sometimes the candidate for the priesthood either met him on his episcopal visitations or followed in his company, and here and there he ordained them en route. Many left the diocese but others took their places."

Bishop O'Reilly's readiness to accept the services of priests half-trained may be understood when reckoning is taken of the demands. The cry for pastors came from all sides—from Providence under his very eye, from Falls Village in the hills of western Connecticut, from the towns where parishes were already established, and from the villages whose citizens had never seen a priest. A new age had set in. Bishop Tyler had served the Diocese in humility, in poverty and in want. He and his faithful co-laborers ministered to the Catholics of the two States when they were few, despised and spiritually abandoned. Bishop O'Reilly's advent was delayed till the Catholic body had begun to find itself and was about to enter upon a period of prosperity without precedent in the Catholic Church of the United States. The famine in Ireland had awakened the people of that afflicted land to the necessity of seeking a home outside of their own over-populated country. America invited their attention, and the glowing accounts of the opportunities for gaining a livelihood and a competency which were heralded by thousands of their fellow-countrymen that had settled here, prompted thousands upon thousands to turn their faces to the western world.

THE RAPID INCREASE OF POPULATION

The new-comers were swarming throughout the cities and towns of New England. They came with their strong limbs and their stronger faith—a faith that had been tried by persecution and found firmer than death, even death by starvation. Everywhere there were new colonies and new settlements, and everywhere a demand for priests. Meetings were held. Petitions were drawn up and signed. The children were calling for spiritual bread, and their chief shepherd was eager—some thought too eager—to break it to them. The priests who were available were not always those that had discovered a predilection for the labors of the missions. They came, tarried awhile and sought more congenial fields. The little household seminary from which Bishop O'Reilly had looked for such splendid results was necessarily and miserably inadequate to meet the fast-multiplying demands.

Realizing the impossibility of educating priests in sufficient number, Bishop O'Reilly set out for Europe in October 1852. Quite naturally he went to the source from which the flood of immigrants was drawn. All Hallows College, Dublin, was then the home of piety and the nursery of missionary priests. After hearing the fervid appeal of the Bishop of Hartford, several young men signified their desire to share the labors described by the eloquent apostle. Among their numbers was Thomas Hendricken, who had already expressed a preference for the Society of Jesus, but whose zeal for the American missions was kindled by Bishop O'Reilly's appealing words. He came, and, after laboring with exceptional success in Connecticut, went to the episcopal city of Bishop O'Reilly, as the first Bishop of the Diocese of Providence.

NEW PARISHES FORMED

The year 1851 witnessed the formation of no less than seven parishes. Litchfield County was not too remote for Catholics looking for a place to set foot and an opportunity to gain a livelihood. In 1850, the Rev. Christopher Moore was appointed pastor of Falls Village, or Canaan, with juridiction over Goshen, Salisbury, Lakeville, Sharon and Cornwall. Falls Village gained its early Catholic importance from the Ames' Iron Works, which employed no less than 800 men. Mass was first said in private houses, but as the number of worshippers grew the schoolhouse at Amesville was secured. Complaint was entered by some citizen unknown to Father Moore, and one Sunday morning in June the worshippers found the door locked against them—an apple tree standing on Beebe Hill furnished shade for the service.

In 1851 Father Peter Kelly succeeded the Rev. Christopher Moore. The new pastor of Falls Village was one of the clerical characters of his day. He was more successful in avoiding friction with Bishop O'Reilly than some of his confreres, and he knew how to get on with the element of the citizenry that had bolted the door on his predecessor. Ere long he was counted a positive asset in the village. With a view to making his sojourn permanent, the superintendent of the iron works, a phlegmatic Teuton, who had not succeeded in discerning the twinkle which the new pastor carried in his eye, accosted him and admitted that the presence of the priest was making for the well-being of the town. Father Kelly was naturally delighted to find himself so highly appreciated by one of the important men of the place. Nor was he altogether disconcerted by the proposal which followed. The benevolent Teuton, ignorant of the law of celibacy which bound the clergy of the Western Church, expressed surprise that Father Kelly did not marry, settle down and make Falls Village his permanent home. The young priest declared that he had never given the question a thought, and that for the very good reason that no young lady would think of allying herself with him. The superintendent declined to acquiesce, and indicated that his daughter thought very well of Father Kelly and would consider a proposal. Very well, was the substance of the celibate's reply. "My boss will be here in a few days. Ask him. Then we will see if we cannot arrange matters."

Bishop O'Reilly came. Whether or not he suspected the fine work of his crafty tormentor, the story does not tell. But when Father Kelly met his prospective father-in-law, it was to listen with some pleasure to an indignant recital. "Your boss,'" said the German, "is a stubborn and unreasonable man; also a dunce. He could not understand, nor would he listen to my explanation, he dismissed me without hearing all that I was prepared to propose."

Bishop Tierney frequently told the story, but never without a rap at "that rascal Kelly."

In his more serious moments, the Rev. Peter Kelly labored hard and fruitfully for the people committed to his care. As early as 1854, he had erected a church and paid for it—his mother in Ireland helping him substantially to free it from all encumbrance. This fact is worthy of mention, because it is the second time that an individual in Europe gave any considerable assistance to the work of building up the Church in Connecticut. Father Kelly left Litchfield County for Hartford in 1857. He is still remembered as the genial and successful pastor of St. Peter's Church.

NORFOLK BECOMES A PARISH

Early in 1851 Bishop O'Reilly visited Norfolk and decided that it ought to be made a parish. The Rev. Thomas

Quinn was placed over it. Mr. Edward Ryan was, no doubt, in some way responsible for the early presence of a resident priest in Norfolk. Under date of February 27, 1854, Bishop O'Reilly made in his Journal this entry: "Leave Winsted at ten A. M., for Norfolk, where I arrive before noon and stop with Mr. Edward Ryan. I made this evening an arrangement with the Ryans for the building of a church on a lot they presented me. This will be effected, I hope, next spring."

Looking over the ground in Derby, Bishop O'Reilly named a resident pastor on March 31, 1851, the choice falling on the Rev. James Lynch. Catholics and Protestants seemed to have lived together in that town as the Gospel directs. The Rev. Calvin White who passed from this life a nonagenarian in 1853, thought so favorably of the Catholic religion as to make it his own, and in 1844 Mr. Anson G. Phelps was kind enough to present the little congregation with an excellent site for the church which they had in contemplation.

Despite the difficulty of travel in the fifties, the Bishop of Hartford covered the two States, taking something more than a mere oversight of his priests and their undertakings. He was in Danbury in 1851 when Father Ryan was effecting the purchase of the Universalist Church. As it was Know-Nothing times the presence of the Bishop in the town was bound to cause adverse comment. But his restless anxiety would not suffer him to remain away. Three fair-minded Protestant gentlemen were commissioned by the shrewd Father Ryan to make the purchase, the Bishop, meanwhile exhibiting himself on the other side of the street, "an apparently indifferent spectator." He thought the townspeople were not associating him with the sale. It would be interesting, however, to know what they thought and said.

NORWICH RECEIVES A RESIDENT PASTOR

It was also in 1851 that Norwich could first boast of a resident pastor. After the recall to Boston of Father Fitton, the Jesuits of Holy Cross College, Worcester, Massachusetts, assumed charge, but not till Bishop Tyler himself had tried to come in person from Providence to minister to the rapidly growing flock. Father Daniel Kelly was the first pastor of the town. His census, to the surprise of all, rounded out 3,000 souls. The fact was that the Catholic Church in Connecticut had entered upon a period of unlooked-for prosperity. The winter had passed, the spring had come. The hum of new life was being entoned on every side. Henceforth the history of one Connecticut parish is the history of all Connecticut parishes. Increase and wax strong were the words that could justly be pronounced over each new Catholic center. To read, in detail, the record of the parishes established throughout the State from the middle Fifties onward, would be like reading the catalog of the ships in the Iliad.

THE GROWTH OF THE DIOCESE

During his episcopate of less than six years, Bishop O'Reilly established in the Connecticut side of his diocese no less than fourteen parishes, most of which shared in the phenomenal growth that contributed to draw the attention of the Catholic world to the Church of the United States. There were, however, many who could not look with favor upon the rapid advance of the Catholic body. They were the Know-Nothings who hated Catholics and abominated the Catholic Irish. In many parts of the country they burned convents and terrorized the sisters that were then being introduced as the teachers of the Catholic schools. Providence was more disturbed by these fanatics than Hartford and New Haven. At one time Bishop O'Reilly feared for the safety of the Sisters of Mercy whom he had established in his home city. He called for protection, but the state and city authorities pretended to see no need of special vigilance. The Bishop was not reassured. He accordingly made his will and sent it and other papers to his nephew, Rev. James Hughes whom he had placed over St. Patrick's Parish in Hartford.

At one time a howling mob had assembled to demolish the convent in which the Sisters were domiciled; but the Bishop had every foot of ground about the house stationed with an Irishman who was ready to fight for the beloved teachers of his children. Bishop O'Reilly appeared before the mob and declared that he was there to defend the helpless women so long as he had life to do so. As there was no brave leader to start the riot, the mob dispersed, the night and the morrow giving them an opportunity to think it over.

Owing to the unanswerable demand for priests, Bishop O'Reilly was forced willingly or unwillingly, to employ everyone who made application; but he reserved the right to let them depart as unceremoniously as they came. Many were malcontents who could not get along in the diocese for which they were ordained, and who saw no special reason why they should be more content in Connecticut. It was doubtless for that reason, that the Bishop was eager to place in the more important posts of the diocese priests upon whom he could securely build and who would be loyal to him no matter what pressure was brought to bear to wean them away. Thus we find him defying venerable custom—a custom always honored in the observance—and naming his brother, the Very Rev. William O'Reilly, Vicar-General. The selection of one so near akin was not admired by certain of the clergy. And when he made his nephew, the youthful Father Hughes, Vicar-General of the Connecticut side of his diocese there were remarks which did not tend to elevate the episcopal office in the mind of the censorious.

HIS FATAL JOURNEY

Desiring to secure Christian Brothers for the boys' schools of his diocese, Bishop O'Reilly set out for Europe early in the December of 1855. It was his purpose to return soon. "How soon," says Archbishop Dowling, "none knew, for he was not in the habit of telling his business to everybody, but it was understood that he took passage on the *Pacific* which left Liverpool January 23, 1856." The steamer never reached port, and the Bishop of Hartford perished with the rest.

As the months passed, everyone became morally certain that Bishop O'Reilly had shared the fate of the *Pacific,* albeit some claimed that he had been seen in Europe after the boat had sailed. As New York had been made an Archbishopric in 1850, New England was cut off from the jurisdiction of Baltimore and placed under the new Metropolitan. A meeting of the Bishops of the Province was held in New York on the 16th of May, 1856, to consider the matter of the vacancy of the See of Hartford. The Roman authorities were, however, slow to act. For two years the Very Reverend William O'Reilly, the former Vicar-General, administered the affairs of the diocese. At the death of the second Bishop of Hartford, Connecticut could boast of 27 churches and 26 priests. The Catholic centers were increasing and the demand for priests became more urgent. Three parish schools had been opened and two asylums had been equipped for the care of the orphans. In such circumstances the long *interregnum* was not the healthiest conceivable condition, but prudence counselled delay.

Meanwhile the prelates of the Province had assembled at the Cathedral of the dead Bishop and an impressive funeral service was held. Archbishop Hughes preached the eulogy. The people of the city paid tribute. The tragic end of the militant Bishop was enough to blot out all painful memories, and the Rt. Rev. Bernard O'Reilly was long and sincerely mourned as a stout and fearless defender of the faith—the tireless shepherd of a restive and fast-multiplying flock.

There were requiems for the Bishop of Hartford in the Connecticut end of the diocese which he had so frequently visited and over which he had exercised a vigilance and control as strict as that with which he had watched over and dealt with Providence itself. His eagerness to defend the Catholic Church and all her institutions on every occasion may have been provocative to the Know-Nothing spirit which seems to have discovered a deeper and keener malice in Rhode Island than in Connecticut. Indeed, Connecticut may be said to have suffered comparatively little from the insane bitterness of the Pope baiters of the fifties.

The successor of Bishop O'Reilly came to New England with the approval, if not at the suggestion, of the Archiepiscopal Curia of New York. From 1850 to 1875, the New York influence was paramount in the ecclesiastical affairs of Connecticut. It was not till 1875 that Boston took rank as an Archiepiscopal See. As the Archbishop of New York was, in some degree, responsible for the interests of religion in New England, it was but natural that he should recommend for the posts of highest responsibility men known to him to be fit and equal to their great opportunities. It was a tradition, among the older priests of the Diocese of Hartford, that one of their own number, the Rev. Mathew Hart of New Haven, was chosen at Rome as Bishop of Hartford, but the New York Curia intervened and the election fell upon another.

At length, after a delay of more than two years, the demands of Roman prudence were satisfied, and the Right Reverend Francis Patrick MacFarland was chosen for the widowed see. He was thirty-nine at his election. Like the first Bishop of Hartford, he was a native of this country, "a recommendation which Archbishop Bedini particularly emphasized as a desirable quality in a Bishop." He was consecrated by Archbishop Hughes in the Cathedral at Providence on the 14th of March, 1858, the seven Bishops of the Province being present.

THE THIRD BISHOP OF HARTFORD

Francis Patrick MacFarland was born at Franklin, Pennsylvania, 16 April, 1819. He made his classical and theological studies at Mount St. Mary's College, Emmitsburg, Maryland. He was ordained in New York, 18 May, 1845. For a short period he held a professor's chair at St. John's College, Fordham, and while there made frequent missionary journeys

Rt. Rev. Francis P. MacFarland, D.D.

into Connecticut, covering the territory as far east as Stamford. In March, 1851 he was named pastor of St. John's Church, Utica, New York. He held the post for seven years. The whole city was edified by his "saintly labors," and the news of his apostolic achievements reached as far as Rome. He was appointed Vicar-Apostolic of Florida, 9th March, 1857. He declined the honor only to be burdened with the Bishopric of Hartford.

Like his predecessor, Bishop MacFarland watched over the growing Church of Connecticut with paternal vigilance. He held himself accountable to the Supreme Pastor, and never forgot that a reckoning would one day be made. He seemed to multiply his presence. We read of him in every county and in every considerable town of Connecticut, confirming the children, laying cornerstones, dedicating churches, preaching and lecturing, and encouraging pastors and people by word and especially by example. He was keen to make every possible provision for the spiritual and intellectual advancement of the flock committed to him. But, devout as he was, zealous as he was, he was none the less an absentee Bishop, holding an almost impossible position for a shepherd of souls—a shepherd who must know his own and whom his own should know.

Never of robust constitution, the ceaseless demands of travel—nineteenth century Connecticut and Rhode Island travel—made serious inroads on his health. In one thing, however, he was preëminently favored. Bishop MacFarland was the War Bishop, a dignity that carried with it in those querulous times possibilities of infinite trouble. Happily for him, and for the other Bishops of the North, the great and delicate office of sounding the keynote for the Catholics of the New England States fell to their natural, or rather, to their canonical, spokesman, the Archbishop of New York, the Metropolitan of New England, New York and New Jersey.

THE ARCHBISHOP AND LINCOLN

Early in the Civil War, and indeed long before hostilities had begun, the fearless and outspoken Archbishop Hughes had become a national figure. He was quick to discover Lincoln's greatness. When the President's own Cabinet was doubtful, and at times contemptuous, he was assured and confident. In October, 1861, he wrote to Secretary Seward, in language that must have sounded to that severe critic of Lincoln's actions, something like a condemnation: "I take it the President is the responsible man of the Nation. No President has ever been so sorely tried as he. A great conspiracy of which he knew nothing was in existence when he was elected. It burst forth almost immediately after his inauguration. There was no preparation to meet its extravagance, for it was a foolish enterprise, and a snare sprung upon him before he could be aware of it. Things are changed, however, and the country begins to know, if it did not know before, that Mr. Lincoln is not less than equal to the emergency which has been prepared for the first months of his administration." Remembering that he was a representative of the Prince of Peace, the Archbishop of New York reminded Secretary Seward that the sword is not the only weapon wherewith to repress rebellion. "There is," he wrote, "only one word I would add, and that is, that in your effort to bring back the Southern states to the condition before the war, you would, as far as it could be consistent with the high principles of supreme government, be as patient and considerate towards the state authorities of this so-called Confederacy as possible. Conquest is not altogether by the the sword. Statesmanship, and especially in our circumstances, may have much more to do with it. But no backing down for the Federal Government."

Mr. Lincoln was not the man to neglect the valuable help which a prelate of such power and such commanding intelligence could give. Moreover Archbishop Hughes had influence abroad, and it was not surprising that the keen and discriminating President should endeavor to put such valuable material to the best possible use. He accordingly requested the Archbishop of New York to visit Europe and "to do his best to counteract the influence of the Confederate agents who had begun a propaganda abroad which, it was hoped, would lead to European interference in behalf of the Rebel States. He was duly accredited to France, as the fear had arisen that Napoleon would join with England in a scheme to recognize the South as independent and put an end to the war."

AN UNOFFICIAL ENVOY

Archbishop Hughes accepted the mission. It was, as he foresaw, a thankless one and one that would only increase the criticism which he had been for some time receiving from many people in the South, and from some of his brother-bishops who did not favor his intimacy with the Government. He was far-seeing enough to know that complaint would be entered against him at Rome, and, in order to be beforehand with his detractors, he wrote to Cardinal Barnabo, the Prefect of the Propaganda, protesting his singleness of purpose, and explaining that he had naught in view but the best ends of his country and his church. Among other things he wrote: "I made known to the ministers in Washington that I could accept no official appointment from them; that it was not in their power to bestow any distinction upon me equal to that which the Church had already conferred; that I could not undertake to fulfill any written instructions; but that if I came I should be left to my own discretion, to say and to do what would be most likely to accomplish good, or at least to prevent evil. Then they said that I should go with a *carte blanche,* do and say for the interests of the country, prevention of war, and interests of humanity, anything that I should think proper."

In the course of his letter to Cardinal Barnabo, Archbishop Hughes gave some reasons why the President of the United States had honored him with such a mark of confidence. As these reasons are authentic, and quasi-official they are worthy of a place in history, for the reason that they make it clear that the statesmen of the country do not share the distrust for all Catholics and for everything

Catholic, that the professional propagators of anti-Roman sentiment declare to be universal among the true lovers of the country.

Monsignor Hughes gave two reasons: "First: The Government must know that the people of America, both of the North and the South, whether Catholics or Protestants, have great confidence in me, as one who will never say anything but what he knows or believes to be true; that although loyal to the only legitimate sovereign in America, I am regarded as no enemy of the South; that, as the Cabinet at Washington believe, more reliance would be placed on my statements, on account of my being a Catholic prelate, than would be placed on the words of any official minister of the United States, either in Paris, or London, or elsewhere. Second: The Government at Washington were pleased to think that, in requesting me to accept this mission, they were paying a great compliment to the whole Catholic people of the United States, and they wished to give me also a mark of their confidence which might go far as an example for future administrations to be well disposed towards the Catholics, and by this act condemn that spurious faction, who, but a few years ago, under the name of Know-Nothings, attempted to treat the Catholics of America as disloyal citizens, unworthy of the equal privileges which the laws of the country extended to all its inhabitants."

In England, the Archbishop found that the people were favorable enough to his views but were convinced that the South would win. Most of them argued that the North should submit to a peaceable separation and thus prevent the war. At Paris he was coldly received by Minister Dayton. The French Minister of Foreign Affairs did not appear to take his Grace very seriously, although he did promise an interview with the Emperor Napoleon III. He then moved among the most distinguished citizens of the capital "from the Archbishop down, to whom he described the numbers and the character of the American people, and pointed out the folly of European intervention." He is said to have found in all quarters an astonishing ignorance of America and of the American people.

He was quick to learn that the American diplomats at Paris were in league with the French Foreign Office, and that they had no intention of arranging for him an interview with the Emperor. He therefore wrote directly to Napoleon III begging permission to speak to him on American affairs. He was invited to the Palace, and bidden to come at once. The Emperor and the Empress were greatly impressed especially after the Archbishop of New York had assured them that the American Republic could count upon the earnest support of the Catholic hierarchy of the country. He begged the Emperor to act as arbiter in the dispute which had arisen between England and the United States.

For nine months Archbishop Hughes travelled throughout Europe everywhere pleading for the preservation of the American Union. He had the ear of Rome and many held him responsible for diverting French and English aid from the cause of the Confederacy. President Lincoln, in order to give an ostensible proof of his gratitude, indicated to Pope Pius IX that, since he could give the Archbishop no honors which he could accept, His Holiness would please the American people were he to make the unofficial envoy a cardinal. Had Archbishop Hughes been alive at the end of the war the dignity would no doubt have been conferred.

After returning to America the Archbishop of New York continued to be the spokesman of the Bishops of his ecclesiastical province. Bishop MacFarland, because of his delicate health, must have welcomed such assistance as a great relief. There was a feeling, sufficiently prevalent, that in certain places the foreigners, most of whom were Catholics, were expected to bear the chief burden of the war. The great majority of native-born citizens were not enthusiastic for the conflict. There were draft riots and an utter absence of the enthusiasm which obtained during the late war with Germany. Many were convinced that it was the policy of certain of the mill owners, and of certain of the heads of the other great industries, to starve their operatives into the army. Such a policy was bound to call forth words of denunciation from the just and patriotic Archbishop of New York. He spoke for the toilers of New England as well as of New York when he wrote:

> What I am now about to say is more than I can vouch for by my own personal knowledge. It was stated to me on my return that the employers of these men (Irish Catholic citizens employed in large establishments) immediately after the war broke out, suspended their factories and other departments in which human labor had been employed, to compel these Irish and Catholic operatives to enlist, in order that their families might not starve; and that all this was adroitly accomplished under the plea that war had rendered it necessary to suspend all manufacturing establishments; that this pretended necessity was only for the purpose of sending fighting men to the field, by which the neighborhood would be relieved from the presence of workmen of foreign birth; that, in point of fact, as soon as necessity drove that class away, their places were promptly supplied by other operatives; whilst, in the meantime, such manufacturers and traffickers upon the public calamities of civil war have been vastly more prosperous than ever before. Sooner than witness such mean and base tricks upon unfortunate laborers, I was then, and am now, prepared to approve of a thousand conscriptions openly appointed by the Government; provided, however, that the same shuffling and low trickery shall not be employed to expose the poor to the dangers of battle, and leave the wealthy to become wealthier in their quiet homes.

The Archbishop's eagerness for the enforcement of general conscription was severely criticized by Mr. Greeley's "New York Tribune," and by the "Catholic Mirror" of Washington. Indeed his episcopal brethren of the South resented his eagerness to call out great forces and put a speedy end to the conflict. But Doctor Hughes was sure that he was right, and it was well for his Catholic brethren throughout the North that he was right, and that his voice was so powerful in advocating the surest way to peace.

In the early days of the war the Catholics of Connecticut looked to Archbishop Hughes for inspiration and direction.

Their own Bishop was further away from most of them, and his Grace of New York was the one outstanding personage to whom they could look with confidence. Six years before the beginning of hostilities they were made to feel that they were a class apart and dangerous. In 1855, when the Know-Nothings dominated the State Legislature, an enactment was passed "disbanding all the Irish volunteer companies." Governor Minor gave the measure his official sanction, and the law was placed on the statute books.

A WAR INCIDENT

One of the proscribed companies, the Washington-Erina Guards of New Haven, was soon after tendered an opportunity for bloodless and condign revenge. Under date of September 25, 1855, the following command was sent to the head of the obnoxious post:

> Thomas W. Cahill, Esq., Captain Commanding Company E, 2nd Regiment, Connecticut Militia:
>
> Sir: By order of the Commander-in-Chief, Infantry Company E, 2nd Regiment, Connecticut Militia, is this day disbanded.
>
> In pursuance of the above order you are hereby directed to deliver all the property belonging to this State, in your possession, to the Quartermaster-General at the State arsenal, at Hartford.
>
> Yours, &c.,
>
> J. S. WILLIAMS, Adj.-Gen'l.

Although the Know-Nothings and their political creatures were able and willing to disband all Catholic volunteer companies—the German volunteers were left undisturbed—they were neither willing nor able to win the war alone. A scandal and a rock of offense in time of peace, the Catholic volunteers became an easily acknowledged necessity in time of war. In the days which immediately preceded the Rebellion, the militia of Connecticut were in a deplorable condition—a condition which admirably reflected the pitiable statesmanship and generalship which demanded the dissolution of the Catholic companies, not for inefficiency, but because they were Catholics and because they could not meet the religious test.

But hostilities and battles were toward, and Connecticut was called upon to contribute its quota of troops. There was no noticeable rush to the colors. Even the professional patriots were too modest to absorb all the places in the ranks. Fortunately for the good name of the State, a Governor of broader mental horizon had been elected head of the Commonwealth. It occurred to his Excellency that the disqualified and disbanded young Irish Catholics, who already knew something about military discipline, might be made available for field purposes. He accordingly called upon his Catholic fellow citizens to organize a regiment of volunteers. The Governor's desire was made known by letter to Captain Cahill. The legally disqualified official replied in these words:

> Six years ago I was captain of a company of volunteer militia and a native of New England. I was, with my comrades, thought to be unfit to shoulder a musket in time of peace, and the company was disbanded by order of the then Governor of the State, under circumstances peculiarly aggravating to military pride. The law by which we were disbanded still stands on the Statute Book, and so long as it is there my fellow-soldiers and myself feel it to be an insult to us, and to all our fellow-citizens of Irish birth and Catholic faith. If we were not fit to bear arms in time of peace, we might be dangerous in time of war.

THE FIGHTING NINTH

Governor Buckingham caused a bill to be placed before the Legislature repealing the law of 1855. The measure was unanimously passed by both houses. The ban was lifted and a rather disgraceful bit of statesmanship took its place in history. The memory of the indignity to which the Catholic men of military inclination were submitted did not quickly fade; neither did they nurse it to the prejudice of their patriotism. Seven thousand, nine hundred of them ranged themselves under the colors. "The Irish Regiment," otherwise known as the "Fighting Ninth," won many laurels even if the Know-Nothing spirit of discrimination followed them after they had entered the service.

Twelve years after peace had been restored, the Hon. Charles Atwater of New Haven, contributed a series of articles to "The Connecticut Catholic," telling of the prowess of the Ninth Connecticut and of the petty treatment to which it had to submit after its formation. As Mr. Atwater cannot be accused of personal or racial bias, his account of the unworthy treatment to which the Catholic volunteers were submitted must be accepted as unprejudiced history.

"The Ninth Regiment," wrote Mr. Atwater, "was recruited at Camp English, New Haven. It was composed of men of Irish birth or parentage. Colonel Thomas W. Cahill, who had been connected with the State Militia, as captain of the Emmett Guards, and who was a thorough and capable officer, was commissioned to command it. . . . Most of the men were from the cities and large towns of New Haven, Fairfield and Hartford Counties. The ranks were filled very slowly and recruiting was not successful; it did not attain the minimum number required. After two months spent in camp without any general outfit, poorly clothed, they were turned over to the Federal Government, and Governor Buckingham considered his responsibilities at an end. General Benjamin F. Butler, into whose brigade they were mustered, ordered the regiment to Lowell, the men feeling sorely the apparent indifference with which they had been treated, so that a considerable number were induced to desert, leaving a little more than 600 men in the ranks when they left camp. In this condition, and with such feeling, the regiment departed for Lowell, Massachusetts, on November 4. They encamped by the side of the Twenty-Sixth Massachusetts, a regiment splendidly equipped, and the contrast between the two regiments only added strength to the already bitter complaints of the men.

"On Thanksgiving Day, the Ninth embarked on board the steamer *Constitution* at Boston, numbering 600, ragged, unarmed and dispirited, to fight and die for the Union in the extreme South. After an exceedingly uncomfortable voyage, they landed December 3, at Ship Island, on the coast of Mississippi, where the muskets and tents were distributed. The weather was cold and wet, nearly one-half of the men were without shoes, as many more without shirts; some had no coats or blankets; the tents were so small that they hardly covered them, and having no straw they slept on the bare ground. Their fellow soldiers of the Twenty-Sixth Massachusetts were provided with every necessary equipment, warm blankets, ample tents, two suits of uniform to each man; the contrast between the two regiments was deeply humiliating and was sorely felt by both officers and men. The buoyancy of the Irish character and the example of the officers, kept the men in good cheer, and their faithful remembrance of the families they had left behind them, was illustrative of their affection, for during these severe months they sent home nearly $20,000—almost their entire pay. The regiment was detailed to do fatigue duty, unloading vessels, etc. In the discharge of this duty, they found a stock of canvass shoes, consigned to the sutler of the post; these, Colonel Cahill appropriated to the use of his men, and when called upon to justify such action by the regulations of the service, he replied, 'My men are bare-foot and necessity knows no law,' and he receipted for them on his own account."

The narrowness which prompted men in posts of responsibility to deny to the defenders of their country the necessities, few and simple, of camp life, is something which intelligent and self-respecting Connecticut citizens must deplore. Faithful history must, however, record the injustice and the abomination. It is a distinct satisfaction to be able to state that, the subjects of the shabby discrimination acquitted themselves as became soldiers—soldiers whom any civilized state ought to be proud to honor. It was a correspondent of the "New York Tribune" who, in writing of the army of the South, said: "I may be allowed to acknowledge the services of one of the oldest and best disciplined regiments, the Ninth Connecticut, which was the second regiment to debark at Ship's Island. Colonel Thomas W.

Cahill has been for the past year an acting Brigadier-General, and is still serving in that capacity."

After three years of "honorable and arduous service," during two years of which he had been in command of a brigade, and having on one occasion led a division in battle, Colonel Cahill retired from the army, not with the title of Brigadier-General, but the title with which he had entered it, another proof that not honor but service makes the soldier.

Bishop MacFarland, satisfied that the national interests of the Church were safe in the hands of the masterful Archbishop Hughes, gave himself entirely to the care of his immediate flock. During the war the industries of Rhode Island and eastern Connecticut, where the French-Canadian element of the population was adding thousands to the Catholic parishes, suffered a period of stagnation. The western side of the diocese continued to prosper. "Most of the Bishop's work had to be done in Connecticut, and Providence, the place of his residence, was in the extreme end of his diocese." During the years immediately following the war, the industries of both States entered upon a period of unheard-of prosperity. And the Bishop's duties became too exacting for his failing strength. He was called to Rome in 1870 in order to attend the Vatican Council. While there he discussed the question of the division of his Diocese. Father O'Donnell, without stating his authority, declares that Doctor MacFarland was eager to resign his see, and, that failing, urged the appointment of a coadjutor. The deciding authority fixed upon the division of the Diocese.

The state lines afforded the natural limits for the two sees, and the Diocese of Hartford retained its Bishop. The episcopal city beheld its restoration to canonical dignity after its chief pastor had been held in something like Babylonian captivity for upwards of thirty years. On his visitations he had learned that the spiritual interests of the Catholics of Connecticut were in good hands. Many priests of outstanding merits and notable achievements renewed their promises of cordial co-operation and hailed his return with genuine joy. They could not refuse admiration to the able prelate.

CHAPTER IV

HARTFORD WELCOMES ITS BISHOP FOR THE SECOND TIME

On the division of the Diocese in 1872, no one interested was found to question the wisdom of what had been done. Had Archbishop Kenrick lived he would prudently have refrained from condemning "the unfortunate haste" with which Providence was made an episcopal see. In the course of his farewell at that city, Bishop MacFarland said: "Many of you remember well when Bishop Tyler came, and know the rapid progress Catholicity has made since; the 8,000 Catholics have become more than 200,000, with a hundred churches and 111 priests."

The Very Rev. James Hughes, who had been appointed Vicar-General of the Diocese, purchased a residence for Bishop MacFarland at the corner of Woodland and Collins Streets. On arriving, Doctor MacFarland found himself domiciled far out in the country. As there was no church in the vicinity, he began at once to look around for a suitable site on which to erect his cathedral. Meanwhile, the clergy, anxious to emphasize their welcome to the Bishop contributed towards the purchase price of the Bishop's residence.

In a published statement Bishop MacFarland declared that the clergy of Connecticut had claimed the privilege of contributing to the purchase of his Hartford home. Sixty-seven of the clergy availed themselves of the opportunity of testifying their esteem for their returned Ordinary.

The most munificent donor was the Rev. William E. Duffy who gave $2,000. Other donations ranged from $1,000 to $600, to $500, to $300, to $50 and to $25. There is a solitary survivor, the Rev. John Russell, pastor of St. Patrick's Church, New Haven. Father Russell must have been a very young curate at the time. His donation was $50. The more substantial pastors gave $1,000 each. There were five of these—Rev. Luke Daly, Rev. E. J. O'Brien, Rev. James Lynch, Rev. Thomas J. Synnott, and Rev. Thomas Drea.

Father Lawrence Walsh, pastor of St. Peter's Church, gave $600. The Very Rev. James Hughes, V. G., of St. Patrick's, contributed $500; thus did the daughter surpass the mother. Father Eugene J. Vygen contributed $600. There were three donations of $300 each, one for $250, four for $200, two for $150, and twenty-two for $100 each.

The total offerings of the clergy amounted to $16,224.

The laity of the Diocese of Hartford were invited to contribute to the purchase of the site upon which the Cathedral was to be erected. From this source Bishop MacFarland received $39,905.68. A list of the contributors was published and sent to donors all over the Diocese, each one that contributed $3.00 or upwards receiving a pamphlet.

The published list bore the date of August, 1872. After fifty-eight years the document carries considerable interest. There was no Torrington in those primitive days, the present Torrington being then known as Wolcottville. There was no Derby, the present town of Derby was then called Birmingham. Falls Village was then a thriving parish. It contributed to the Collection more than Litchfield, or Mystic or Moosup or Naugatuck, and five times as much as New Milford. Birmingham, a name that has vanished, sent in a larger check than either New London or Danbury.

Perhaps the most remarkable amount advanced by any one parish was that sent by Collinsville and Missions,—$1,700. On looking carefully to the list we note that Collinsville gave $650 more than Bridgeport, and only $100 less than Waterbury. Collinsville gave more than the combined contributions of Middletown and Meriden. It gave more than Stamford, twice as much as Norwich, and five times as much as New London.

Another town that distinguished itself for generosity was Windsor Locks. The check forwarded from there called for

$1,044.10—$6.00 less than the amount advanced by Bridgeport and $200 more than Meriden.

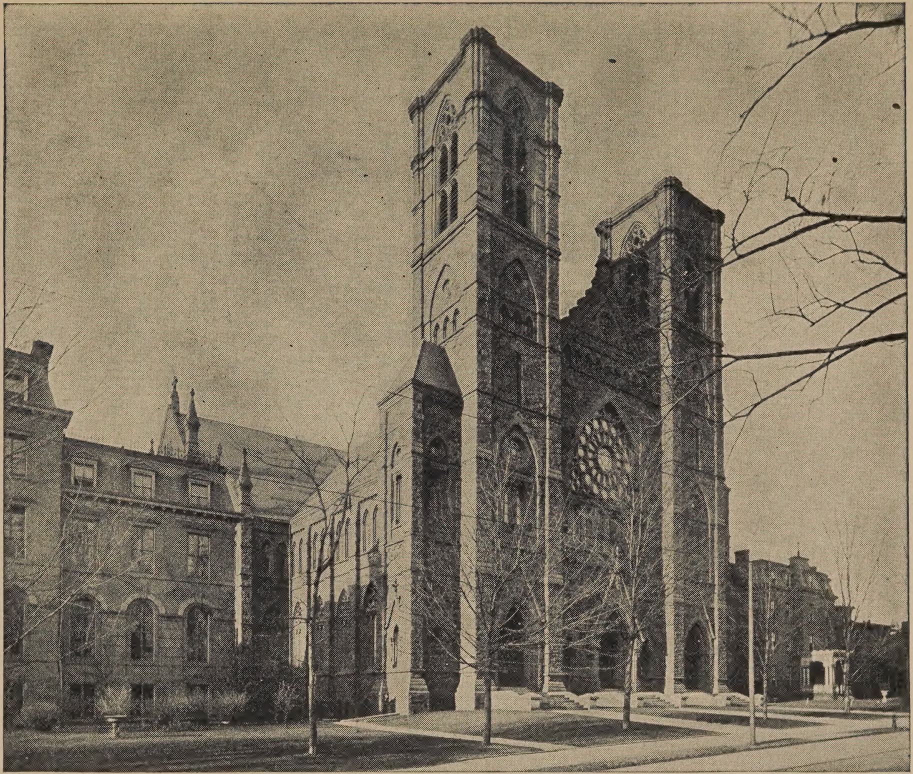
One can hardly pass from the list without saying a word in commendation of the generosity of the two towns above mentioned. Possibly the appeal submitted by their respective pastors stimulated the generosity of the faithful.

THE CONVENT AND THE CATHEDRAL

It was Bishop MacFarland's purpose to erect a suitable home for the Sisters of Mercy who were even then doing most of the parochial school work throughout the State. With the view of erecting both church and convent he purchased a site on Farmington Avenue, quite remote from the then business center of the city. His first thought was for the Sisters who were devoting themselves to the instruction of the children of the Diocese. When they urged that their home could wait and that he should first erect his Cathedral the Bishop replied: "The Church will be built without the least fear, but I must build a home for the poor scattered Sisters who have been homeless since the division of the diocese."

It is to Bishop MacFarland's foresight and courage, that the Diocese of Hartford owes its superb Cathedral. Mr. P. C. Keeley of Brooklyn who had already won a name for himself as an ecclesiastical architect, was engaged to draw plans for the Cathedral, the convent and the Bishop's house. The large convent chapel was to serve as the pro-cathedral and the parish church. The baptismal register of St. Joseph's Cathedral parish, opens with these words from the pen of the Rev. Joseph Reid, Bishop MacFarland's chancellor:

> The ground on which St. Joseph's convent and chapel have been erected was purchased by Bishop MacFarland of James Goodwin, Esq., in July, 1872, for the sum of $70,000. Up to that time the site had been known as "the old Morgan homestead."
>
> Its purchase for Catholic purposes caused some talk among the neighbors. The words exchanged were less friendly than those of Ossian in his address to the Sun, and have been forgotten.
>
> Work on the convent building was begun in October, 1872. A



ST. JOSEPH'S CATHEDRAL, HARTFORD (1892)

disease among the horses called "the epizootic" delayed the work so much that fall that the foundation stones were not all laid till the spring of 1873.

The convent was completed and made ready for dedication, the ceremony taking place November 29, 1873. Long before that event the Bishop's health had so far failed as to render him an invalid. A short but troubled sojourn in the South did nothing to restore his health. He expired October 2, 1874.

The Bishop's short residence in Hartford was enough to endear him to many of the citizens. "Even those outside the Church, from whom he received the highest regard and co-operation consistent with his position as an uncompromising Catholic prelate, have manifested their feeling for his loss. The deceased Bishop was deserving of all these manifestations; for he was one of uncommon ability and self-sacrificing zeal, the untiring projector of churches and charities, and a father at once to the clergy of his diocese, whom he stimulated by faithful attention, and the little ones whom he gathered under his religious care. It is known that much of his episcopal duty was done at some personal sacrifice, and he did not spare himself even in ill health."

During the episcopate of Bishop MacFarland many priests throughout Connecticut had labored with conspicuous success. The Right Rev. Thomas F. Hendricken who was named bishop of the See of Providence was for sixteen years pastor of the Immaculate Conception Church, Waterbury. After completing his theological studies at Maynooth, Dublin, he came to the Diocese of Hartford and to Connecticut where he made his reputation "as a priest who had done wonders, who could raise large sums of money, organize thoroughly his parish and administer both the temporal and the spiritual affairs with great success." The experience which he had gained at Waterbury served him in Providence where he continued as Bishop the same meritorious service that had characterized him as a priest. His contemporary, the Rev. Mathew Hart of New Haven worked in his own field with equal merit and equal success. As stated before, he had been deemed worthy of episcopal honors, but fate had otherwise decreed. His name was long a household word in New Haven.

Among the missionary priests and church-builders of the period was the Rev. Luke Daly of New Britain. He not only organized and equipped St. Mary's Parish, but covered with splendid missionary zeal the whole outlying section—Plainville, Bristol, Forestville, Collinsville, New Hartford, Tariffville, Simsbury, Rainbow and "the Mines." When appointed to New Britain the Catholic population numbered 100 souls. He began his labors there in 1848. Thirty years later he was called to his reward and his death was mourned as a public loss. His eulogist declared that the dead priest had come to New Britain and found it a village, he left it a city. The whole town took note of his passing—"the flag floating at half-mast on every public building on the eve of the 4th of July! Every wheel stilled, and the busy hum of industry hushed in the workshops of a city of 15,000, in Puritan New England, in Protestant Connecticut! Shutters closed on all the business streets! What was the cause of all this public demonstration of respect and veneration? It was because a noble-hearted Catholic priest had died—a man of no extraordinary abilities, as the world counts genius, but a man whose watchword throughout life was duty!"

The Rev. Hugh Carmody, D.D., who was selected to succeed Father Luke Daly was likewise a man of distinguished service. He was recognized as the most learned priest of his day, and one who was much sought and much respected in New Haven where he had labored for many years. While there he made a compact with the municipal authorities whereby city aid was extended to the parochial school of his parish. His career was a varied one. He was one of the first professors of the little seminary which Bishop O'Reilly had established in Providence. His best years, were however, given to the upbuilding of the Church in Connecticut. He will be long remembered here as one of the founders.

It would require something like a detailed history of sixty parishes to do justice to all the hard-working priests who labored for the spread of the gospel during the years which Bishop MacFarland presided over the destinies of the Catholic Church in Connecticut. It would be invidious to single out individuals. If one were to express admiration for the material works of Father Synnott of St. Augustine's Church, Bridgeport, he might with justice be asked, what of Father Shahan in Norwich, of Father Walsh of Meriden, or of Father O'Brien of New Haven, or of Father Sheridan of Danbury, or Father Peter Walsh of Hartford. They were all Titans. Nor are they more entitled to the bays of immortality than forty others who labored just as hard in posts less conspicuous and in privations more exhausting and more apt to try the souls of men.

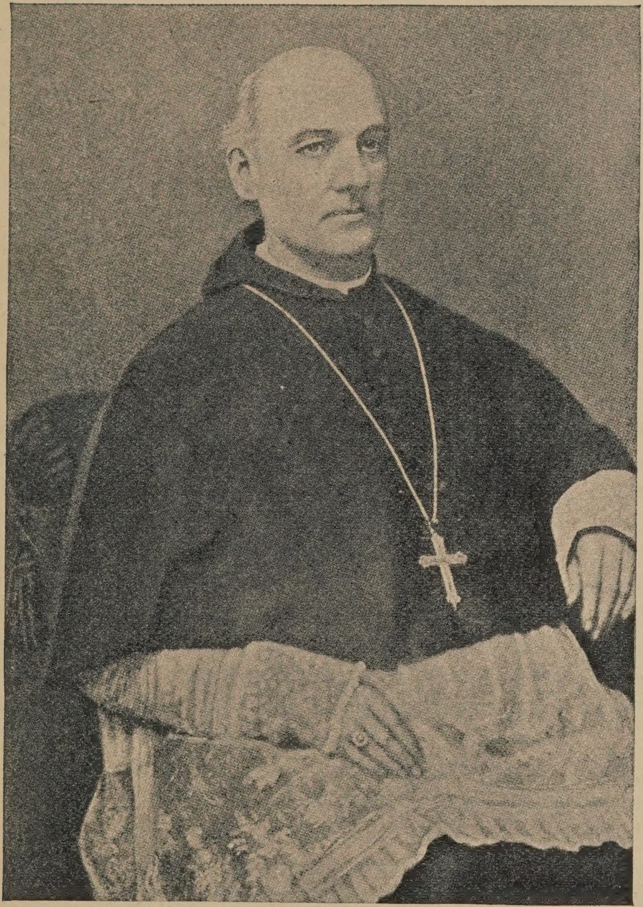
For twenty-five years the Archbishop of New York had been the metropolitan of New England. It was doubtless at his suggestion that both Bishop O'Reilly and Bishop MacFarland had been placed over the See of Hartford. In the year 1875 Boston was made a metropolitan see, and Bishop Williams became, *ipso facto,* Archbishop with the Bishops of Hartford, Springfield, Portland, Burlington, and Providence as his suffragans. The Curia of New York was no longer officially interested in the selection of a bishop for Hartford. It was towards Boston that the curious, or the impatient, began to turn their faces. This time the choice fell neither on a New Yorker nor a New Englander, but on a humble religious who was for a time making his home in a college near Philadelphia. He had neither looked for the place, nor been ambitious for its honors.

THE FOURTH BISHOP OF HARTFORD

The Right Reverend Thomas Galberry, O.S.A., D.D. is the only member of a religious order who has yet ruled the Diocese of Hartford. He was an Augustinian friar. His order was first introduced into the United States in 1790. The Motherhouse is situated at Villanova, Pennsylvania. The Augustinians, as they are commonly called, claim as their father and inspiring genius St. Augustine of Hippo, whom Philip Schaff in his "History of the Christian Church" calls, "a philosophical and theological genius of the first order, dominating, like a pyramid, antiquity and the succeeding ages." There is no greater name in the long history of the Catholic Church. Although the friars who claim discipleship have some difficulty in tracing their origin to his immediate act, they do try to fashion their institute on the principles laid down in his treatise, "De Moribus Clericorum," and on his letter (109) wherein he lays down a rule of life for certain religious who were under his direction.

Before his elevation to the episcopacy, Father Galberry was one of the bright lights of his order. Augustinian influence surrounded him almost from his cradle. His parents emigrated from Ireland when he was but three years old and settled in Philadelphia, not far from Villanova College where the future Bishop was to study the humanities and divinity, and over whose destinies he was to preside for a time with distinction and success. He was ordained to the priesthood in 1856. In 1866, having served for some years as pastor, and for some years as professor, he was appointed superior of the Augustinians of the United States. He was described by one of his fellow-friars as "a very watchful superior, very self-sacrificing and industrious. He aimed somewhat high, in fact, higher than was expedient in his requirements from candidates for the order, and from all he expected prompt, thorough and unwavering obedience. While his hand was pretty heavy, no one called into question the rectitude of his views; he was too hard a worker himself, and never asked one to do what he would not do himself; he was very correct in his own conduct, very punctual in his hours of appointment of duty, and very mortified. I really think he wore himself away to death."

He had travelled well along that road when selected to preside over the fast-developing See of Hartford. Possibly it was declining health, coupled with an innate modesty and diffidence, that made him averse to accepting the burden of the episcopacy. The *nolo episcopari*—I do not wish to be



Rt. Rev. Thomas Galberry, D.D.

made a Bishop—has come down from antiquity. It has been used with perfect sincerity by some and with histrionic coyness by others. At any rate it has passed into proverb, having, no doubt, been so often nullified by St. Paul's assurance to Timothy that it is "a faithful saying: If a man desire the office of a bishop, he desireth a good work." All these things were known to the shrinking Augustinian. And, after much consultation and mature deliberation, he wrote to the appointing power, declining the great honor that had been tendered him.

Meanwhile news of his appointment had reached the Diocese of Hartford. Father Hughes, who was for the second time administrator of the vacant see, telegraphed his felicitations, and assured the Bishop-elect that a cordial welcome awaited him in the episcopal city. The rumor of his purpose to decline the honor likewise reached Connecticut. Whereupon two of the oldest priests of the State, the Rev. James Lynch, pastor of the Church of the Immaculate Conception, Waterbury, and the Rev. Thomas J. Synnott, pastor of St. Augustine's Church, Bridgeport, addressed to Doctor Galberry a joint letter, assuring him that his appointment had given universal satisfaction, that the clergy of the diocese were united in the bonds of fraternal charity, that all had cherished the saintly Bishop MacFarland, and that the hope of all was that he would not be discouraged nor deterred from assuming charge of the diocese where he would be "welcomed and where he will receive the faithful co-operation of a united and devoted priesthood."

The members of the Congregation of the Propaganda, under whose direction the Church of the United States then was, after duly weighing Father Galberry's reasons for fleeing from the burden of the episcopate, decided that his reluctance did not disqualify him for the office. A papal mandate was accordingly forwarded to Archbishop Williams of Boston by Cardinal Franchi, Prefect of the Propaganda, ordering the Rt. Rev. Thomas Galberry, O.S.A., D.D. to prepare for his consecration as Bishop of Hartford, Connecticut. The ceremony took place in St. Peter's Church, Hartford, March 19, 1876.

The episcopate of the fourth Bishop of Hartford fell four months short of two years. A visit to Rome—*ad limina Apostolorum*—consumed a considerable part of the twenty months, and ill health rendered it almost impossible for him to give himself with his pristine vigor to the work of developing and ruling the diocese. Some of his priests regarded him as a consecrated religious superior, one who had become so inured to the ways of cloister life that he expected the diocesan clergy to comport themselves as detached and nomadic friars. The criticism was by no means merited, for the zealous Bishop on his accession to more conspicuous honors did not abandon the good sense which had characterized his religious life and had been no slight element in recommending him for the first post among his brethren of the United States. It was the *a priori* judgment of men who were prone to draw conclusions from premises devoid of objective warrant.

His selection of St. Peter's Church as his pro-Cathedral was probably due to the fact that Father Hughes, the pastor of the oldest Catholic church in Hartford, had declined to accept the office of Vicar-General under the condition on which it had been tendered. Bishop Galberry, owing perhaps to consciousness of his own weakness, or being desirous to extend his moral presence to the largest city of the diocese, was resolved that his Vicar-General—the *alter ego episcopi*—should live in New Haven. Father Hughes, for reasons easily understood, declined to break the bond that had for so many years bound him to his Hartford charge. The Rev. James Lynch, pastor of the Immaculate Conception, Waterbury, was chosen for the post. He accepted and, on the death of the Rev. Mathew Hart, was appointed pastor of St. Patrick's Church, New Haven. In requiring his Vicar-General to live outside of the episcopal city, the new Bishop was following neither canonical direction, nor local custom. Bishop Tyler, Bishop O'Reilly and Bishop MacFarland had each kept his Vicar-General near him. Bishop McMahon, Bishop Tierney and Bishop Nilan continued the earlier custom.

The purpose of Bishop Galberry seems to have been to multiply his moral presence rather than to have his Vicar-General reside in New Haven. In less than a year after his appointment Vicar-General Lynch met with an accident which proved incurable and fatal. His successor as Vicar-General was the Very Reverend Thomas Walsh, pastor of St. Rose's Church, Meriden. He was not required to take residence in New Haven.

Apart from the purely spiritual and administrative duties of his office, Bishop Galberry had to begin the erection of the Cathedral which his predecessor had planned, a colossal undertaking even for those prosperous days. Despite his failing health, Doctor Galberry took up the task with genuine enthusiasm. The people of the Diocese were cordially with him. The ceremony of the laying of the cornerstone took place on Sunday, April 29, 1877. It was a real Catholic event and it called together the greatest representation of the faithful that had, up to that time, assembled in the Diocese of Hartford. More than 15,000 persons witnessed the placing of the first stone.

While pastor of Lansingburg, New York, Bishop Galberry had built a church which Mr. Clark, in his "Lives of Deceased Bishops," pronounces "the most beautiful of its kind, Gothic, so greatly does it excel others I have seen in its perfect proportions, its delicate and simple decorations, and the almost uncontrollable spirit of devotion it breathes." He had erected cloisters and college dormitories, and he came to Hartford with the reputation of an experienced builder. His labors in New York and Philadelphia, however, enlightening and helpful, did not acquaint him with the treachery of the Hartford soil. Quicksand does not reveal itself to all builders in all places. Bishop Galberry did not suspect its presence on "Lord's Hill." He prosecuted his work of erecting the basement of the Cathedral without reckoning with the hidden enemy, and the necessity of making good that deficiency fell to the lot of his successor.

Worn with the constantly-growing cares of his diocese, Bishop Galberry on October 10, 1878, set out for Villanova

College where he hoped to spend a few weeks in order to regain his strength. Before reaching New York he was suddenly stricken with a hemorrhage. He died that evening at the Grand Union Hotel. His passing robbed the diocese of a devoted and capable leader. Throughout his entire episcopate he appeared as one visibly impressed with the gravity and sacredness of the duties which came to him with the Bishopric. He was hard on himself and prodigal of his strength. He seemed wholly buried in the great cause to which his life was consecrated, and finished his course before his people or even his priests had learned to prize him at his real worth. He has been described as a man of "deep reflective turn of mind." He was inflexible when occasion demanded firmness, but, withal, "fatherly and lenient to all who strove to do good." The religious sisterhoods of his diocese beheld in him a becoming successor to the lamented Bishop MacFarland, their well-loved patron and father. They were satisfied that long years "in religion" had fitted him for a fuller understanding and a deeper appreciation of the difficulties under which they were striving to realize the high purpose of their vocation.

THE FIFTH BISHOP OF HARTFORD

The Rt. Rev. Lawrence S. McMahon, D.D., was born in America but on British soil, on St. Stephen's Day, December 26, 1835. When only four months old he was brought from the province of New Brunswick to the United States, the family settling in Charlestown, Massachusetts. The burning of Holy Cross College, Worcester, Massachusetts, where he had matriculated, sent him back to Canada to complete his classical course. He studied philosophy at Baltimore and theology at Aix and at Rome. His early priestly days were spent in the Archdiocese of Boston. Soon after the outbreak of the Civil War a cry came from the swamps of South Carolina that the officers and men of the Twenty-eighth Massachusetts were dying in great numbers and without the solace of religion. Father McMahon was at that time a curate at

RT. REV. LAWRENCE S. McMAHON, D.D.

the Cathedral. The letter was read at the Bishop's table by the administrator of the diocese who declared, that as the scene of conflict was beyond the jurisdiction of the Archbishop of Boston, he had no power to direct or command anyone to go. It must be a volunteer, he suggested, and Father McMahon, the youngest priest at the board was the first to speak. On the following day he had received his commission from Governor Andrews, and on the next was on his way to New York. Within a week he had landed at Hilton Head, South Carolina. The battle of James' Island was to be fought a few days after his arrival. The night before the conflict was spent entirely in hearing the confessions of the Catholic soldiers who had not enjoyed the consolations of the Sacraments for many months. His army experiences were varied and at times hazardous. Catholic chaplains were few, and, for that reason the call for them was incessant. Doctor McMahon was with Foster at Newburn; with Burnside at Fredericksburg; with Pope at the Second Bull Run, and with McClellan at Antietam. He helped to restore the spirits of many who were returning from defeat at the seven days fight near Richmond. He was called to many posts, some of them as far as fifteen miles distant. He took long rides on horseback, "often through a dangerous and hostile country, to minister to the Catholic soldiers."

Owing to the hardships entailed by frequent change of camps, the young chaplain fell sick of intermittent fever. He was sent to the army hospital at Washington, where for a long time he was in a critical condition. One day when feeling slightly better and when fully conscious, he playfully asked the attending physician if he could go to Boston. The doctor replied: "If you go to Boston the journey will most likely kill you, and if you remain here you will surely die." He returned North with the soldiers and weak as he was endeavored to inspire them with new courage. "When he arrived at the Bishop's house, which was only a short distance from the station, he had just strength enough to pull the bell, and when the servant opened the door he fell in the vestibule.

He was carried to bed, from which he did not arise for eleven months. On his recovery, as his regiment was without a chaplain, he rejoined his old comrades, and marched with them in the great review before the President which closed the war. For all this service in the army Father McMahon never received a cent of pay."

On the erection of the See of Providence, Doctor McMahon who had been appointed to the pastorate of New Bedford, found himself cut off from the parent see. Bishop Hendricken made him his Vicar-General and he came to Hartford no stranger to the intricacies of diocesan administration. His years in the army had made him familiar with the ways of men as well as with the privations which are the portion of those who undertake great enterprises, and his good sense enabled him to take a philosophic view of the exacting labors that awaited him in his new post. He was consecrated in the basement of the Cathedral—an ostensible reminder that he need not look far afield for an outlet to the zeal which came to him with the grace of the episcopacy. One of his first cares was to take an eagle's view of his home parish. He found that the families under his immediate charge were only a scattering few. "So this is the Cathedral parish," he remarked to the rector, who agreed that it was even so. The Bishop smiled and retired singing to himself and leaving his companion to judge of his intimate feeling. This opening episode was characteristic of his whole career. He was not effusive in words. He had the fortitude to keep his complaints to himself and the grace to keep himself from thinking out loud.

GROWTH OF THE DIOCESE

The growth of the Catholic body at the beginning of Bishop McMahon's episcopate was so great that parishes had to be made on all sides. During the sixteen years of his tenure he organized forty-eight parishes, dedicated seventy churches, established sixteen parish schools and sixteen convents. These figures though combining about the Bishop indicate and express the great activities which were being prosecuted by the clergy. The Bishop's work was to erect and adorn his own Cathedral church. But the details even of that great domestic labor were wisely left to others. He understood perfectly the Bishop's place in the economy of a fast-developing New England diocese. A few days before his death when a considerable assembly of the clergy had felicitated him on what proved to be the last anniversary of his consecration, he in turn felicitated them on the great work which they were accomplishing: The great works which were being achieved throughout the diocese were the fruit of their sore and self-sacrificing labors. The laurels which they win by their unremitting toil are woven into a wreath which they generously place on the brow of their Bishop. The thought is beautiful and the sentiment true. Without the co-operation of the clergy the Bishop is powerless, and the clergy honor themselves in passing their honors on to their chief.

Not in the days of its direst poverty were the demands of the Diocese upon its clergy more exacting or more exhausting than during the episcopate of Bishop Lawrence Stephen McMahon. At the date of his consecration, August 10, 1879, the growth of the diocese could be recorded as beyond all precedent and beyond all forecast. Canada was sending down her thousands who were undertaking to man the fast-multiplying mills of the East. Italy vied with Ireland, and easily surpassed Ireland, in the throngs whom she sent forth to seek their fortunes on the rich and friendly soil of the great Republic of the West. Central Europe and Eastern Europe had at length learned of the land of opportunity and thousands came from Poland, from Lithuania and from every province where the Slavic dialects are spoken. The strangers in ever-growing numbers were drawn to Connecticut where a Babel was threatened and where tens of thousands—every man in the tongue wherein he was born—were crying to the Bishop for the bread of life. "Send us priests," was the universal and unceasing clamor. Bilingual parishes were made throughout the East. There were Canadian priests, and Belgian priests and American priests educated in Canada and in France and fitted to meet all the legitimate demands of those who spoke the language of Bossuet. But it would require a perpetual Pentecost to satisfy the demands of the strangers from every nation and people and tribe and tongue who were now coming to make Connecticut their home.

The Bishop kept his head, however, and calmly endeavored to listen to and examine every demand. He found some reasonable, others unreasonable, but all importunate and eager. The law of supply and demand was but indifferently understood by those who knocked at the door of the Bishop. Many of the priests of the diocese were so far overworked that the mortality among them became alarmingly great. The average life of the Connecticut priest on the mission in the late seventies and early and middle eighties, was less than ten years The quiet and slow-moving clergy of the South took note, marvelled, and shook their heads. I remember listening with almost bated breath to a discourse, equally solemn and unwarranted, of a wise professor to a class of priestly aspirants on the brevity of priestly careers in Connecticut. He had no means whereby to study intelligently either the cause or the effect, and his judgment, like that of hundreds of other distant observers was grotesquely ill-formed and wide of the mark.

The fact was that the priests of the Diocese were sadly over-worked. Long drives and longer fasts—confessions, sick calls, the farming of revenues and the making of themselves all things to all men in all parts of their rambling parishes, overtaxed their strength and hurried them on to an early grave.

It was exceedingly difficult to follow any rational plan in the distribution of the clerical force of the diocese. The surging city parishes made it impossible for their usually small staff to go apart and tend to the smaller country groups. Thus, the pastor of East Hartford had to look out for the spiritual wants of the planters and artisans from East Windsor Hill to Glastonbury; and, as if that were not enough, he had to cross the bridge, pass through a corner of St. Patrick's parish, and through the heart of St. Peter's parish, and tend to the faithful scattered throughout Wethersfield and adjacent settlements—the pastor of St. Peter's reserving to himself the privilege of assisting at an occasional hanging in the state's prison.

Passing down the river one found the clerical staff of St. John's Church, Middletown, ministering to the Catholics from Rocky Hill to East Haddam. While Colchester was prosperous, the faithful of the territory now included in the parish of Chester, looked to its pastor for the baptism of their children, the anointing of their sick and the privilege of assisting once a month at the sacrifice of the Mass offered up within the limits of their own or a neighboring township. But when the Colchester sun experienced an eclipse, the spiritual outlanders of the lower Connecticut valley had to look southwest for religious solace and religious support. For many years the pastor of Branford, in New Haven County, had to transgress neighborhood limits and visit one town after another, Guilford, Madison, Clinton, Westbrook, Saybrook and, doubtless, for good scriptural measure, pressed down and flowing over, Essex, Centerbrook, Deep River, Chester and East Haddam.

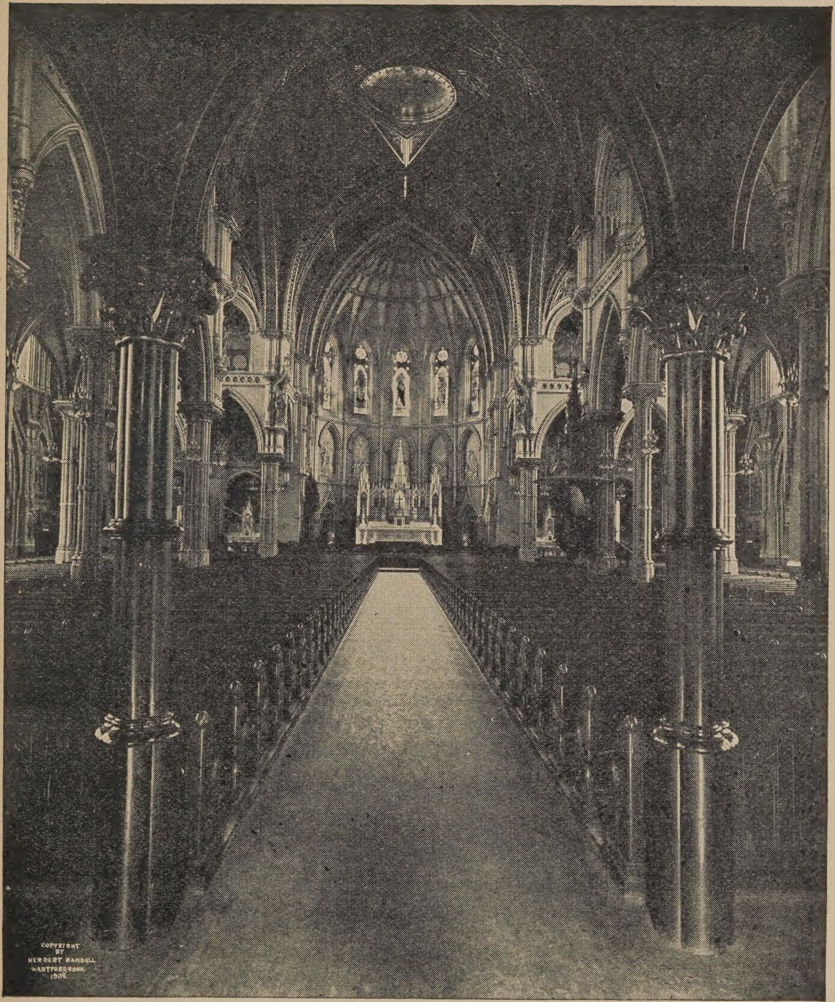
What was true of the shore and river towns was equally true of the interior settlements. The pastor of New Milford exercised, till quite recently, something like chorepiscopal authority over miles of country round about. His wide jurisdiction, if flattering to his love of power and to his pride of place, did nothing either to develop muscles of iron or a heart of adamant. Scores fell under the insupportable burden. Father O'Donnell records that in the three years from December 6, 1873, to December 6, 1876, "the diocese lost by death sixteen of her ablest and most indefatigable workers." This condition was carried over into the episcopate of Bishop McMahon, who labored with equal tenacity of purpose to alleviate the hard conditions of the clergy and so to dispose matters as to conserve the precious lives of those who had given themselves to the cause.

A picture of Catholic life in rural Connecticut even in days as little remote as the declining years of the nineteenth century would be at once edifying and instructive. Men and women whose children are still living walked Sunday after Sunday from Naugatuck to Waterbury in order to assist at Mass. I have myself held converse with men and women who walked each Sunday from East Windsor Hill in order to assist at divine worship at "Father Hughes' church" in Hartford. Nor did they betray anything like the remotest consciousness of having done anything savoring of the heroic in order to pay their vows to the Lord. They accepted the conditions of those primitive times as a matter of course, and were grateful to enjoy better days.

ST. JOSEPH'S CATHEDRAL

A Christian body that could point to such evidences of living faith might fairly be expected to rear fitting temples to the Lord. They were ready to sacrifice substance as well as their strength. It was out of the offerings of the poor and not out of the largesses of the wealthy that St. Joseph's Cathedral, the finest church edifice in New England, was built. The site was chosen with an eye to the future, and not to meet any immediate local demand. The Catholic homes were few, but, according to Judge Thomas McManus, an eye-observer, there were "very many servant girls, the best of Catholics and the most liberal supporters of the Church." The tribute was deserved and, in both respects, just. The devoted women were good Catholics as well as liberal supporters of religion.

They were so liberal indeed that the malicious did not hesitate to denounce the Bishop and the Cathedral clergy for extorting from them a very considerable portion of their earnings, in order to erect a monument to their sacerdotal vanity and pride rather than to the honor and glory of God. The ridiculous charge went abroad gaining color and corpus as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1905

INTERIOR OF ST. JOSEPH'S CATHEDRAL—HARTFORD

it travelled. I once heard a grave and reverend father, three hundred miles from Hartford, declare that the Cathedral in that city was erected "entirely" from the offerings of devout domestics, and that it stands a monument alike to their generosity and to the ill-advised exactions of the Bishops and priests who were responsible for placing the unreasonable burden upon shoulders too willing to bear it. The moral was that the people and their capabilities should be well considered, and that the clergy should be satisfied with less stately churches.

The truth is that St. Joseph's Cathedral was built, as the mother church of any diocese should be built, by the faithful of the entire episcopal see—by Bridgeport Catholics as well as by Hartford Catholics, by man-servants as well as by servant maids, by many who never expected to enjoy the privilege of worshipping within its walls, and by others who hoped to be inspired to fervor as they gathered weekly or daily to do homage to the Lord while bathing in the religious light of its storied windows.

It is not marvellous that St. Joseph's Cathedral, the seat of episcopal jurisdiction and apostolic power, should rise majestically, embodying ample lines and lofty arches, for the Catholics of Connecticut, who were its builders, had numbers, as well as living faith, and they were moreover blessed with the spirit of unity, without which numbers are neither stronger nor more effective than a rope of sand. The wonder is that congregation after congregation in every considerable town throughout the Commonwealth, towns in which seventy-five years ago, the hunted and despised Catholics were satisfied to worship in barns or under the protecting arms of some friendly tree, should in their poverty have reared temples worthy of the ages of faith. Long before the Diocese of Hartford could boast of a consecrated mother church, New Haven had its granite church and its brownstone church, Norwich laid claim to the "finest parish church in New England," Norwalk, Bridgeport, New London and Danbury had each its granite temple, while Waterbury and Ansonia as well as Thompsonville, Winsted and Stamford were preparing to challenge the honors which Norwich had held without rival for so many years. Measured by their ecclesiastical masonry, the Catholics of Connecticut have wrought wonders. Nor was their religious development in danger of running entirely or largely to stone. There was in their growth as a Christian body that symmetry and justice of proportion which only the citizens of the celestial empire are privileged to behold and measure.

Not only were decent churches built but, what is better and what is alone worth while, they were crowded Sunday after Sunday, and most of them several times a Sunday, with surging congregations eager to share in the fruits of the divine sacrifice and to render to the Lord that form of solemn worship which, on His own promise, commands His intimate, if invisible, presence. From the children of those church-builders was to come out in ever-increasing number, a long and unbroken line of levites who were to minister in the sanctuary, and provide for the dignity and perpetuity of the divine priesthood. Connecticut has not only been able to supply its own altars with ministers, but it has also, and that without a Gilgal wherein its young prophets might be schooled, been able to share with other and less favored states many of its aspirants to the sacred office of the priest. In that respect, New York, New Jersey and many of the newer and less resourceful dioceses of the West are our debtors.

Not to be outdone by their brethren of the fold, hundreds of young women have gone up to the altar and surrendered to the Lord all that is brightest and most alluring in life, sealing the voluntary oblation of themselves with the threefold vow of poverty, chastity and obedience. Neither has Connecticut been able to satisfy the restive religious longings of all her eager young virgins. They are to be found in the convents of the South and in the cloisters of the West. And some of them are now going forth in thought and in ambition to the Orient, in order, by a more generous and complete sacrifice, to make their calling and election sure.

Competent students of Catholic conditions in the United States are outspoken and unanimous in placing the Diocese of Hartford among the first and most sanely prosperous in the whole country. For this felicity, under God, they must render thanks to the wisdom and fidelity of their Bishops. In one respect, and in one respect only, have these shepherds been wanting. Up to the coming of Bishop Tierney, not one of them was blessed with good health, save alone Bishop O'Reilly, and him the envious flood claimed. Bishop McMahon returned from the war with a broken constitution and a body weighed down with many maladies. For years before his death, he was subject to long and frequent periods of ill-health, during much of which he suffered excruciating pain. He was a patient sufferer, interesting and *sui generis* even in his severest attacks. He spent whole nights in torture, but never, if he could help it, without the companionship of one of the clergy of the house. He would never call after one had retired, but if one's business encroached upon the hours of sleep, he was liable to be invited to the Bishop's room.

On the eve of Thanksgiving, 1892, I was summoned to attend a patient whose parents were sure that she was in danger of immediate dissolution. The midnight hour struck. On my way downstairs I heard the familiar salutation: "Oh hello, who's there?" It was the Bishop who was walking the corridor. "Are you going on a sick call?"

"Yes, Bishop," I replied.

"Well, drop into my room when you come back."

I returned about an hour later and found the Bishop stretched diagonally across his bed in what seemed to be excruciating agony. Relief came after a while. But he seemed to be satisfied that it was only temporary, and asked whether or not I was anxious to retire. On being assured that it was a pleasure, rather than a duty, for me to remain, he started in to make the small hours pass as pleasantly as possible, for he was a man of the most delicate instincts.

One of his sallies has lingered and has served ever since as a bit of practical everyday philosophy. It was the time when non-English-speaking churches had begun to spring up on all sides. Even the Cathedral parish was not immune from what many considered serious danger. The new French Church was being erected in the extreme south end of the parish, and it was felt among the Cathedral staff that many English-speaking people would take advantage of its proximity to their homes and make it practically their parish church. "Do you think, Father," inquired the Bishop solemnly, "that the erection of the French Church on Park Street will hurt the Cathedral parish?"

"I fear it will," ventured the fourth assistant.

"I don't care whether it will or not," was the quick retort.

"Well, Bishop, if you don't care, I don't believe the last curate does either." Since that day the fourth assistant has never borrowed trouble on that point.

Bishop McMahon was not the man to confound what was essential with that which was non-essential. To his mind it was necessary that the people under his paternal jurisdiction go to Mass on Sunday, and assist at the more solemn devotions, and not that they pray in this church or in that church. With such sentiments he was able to save himself from unnecessary worry and enervating discontent.

THE COMING OF THE DOMINICAN FATHERS

The officers of the Propaganda at Rome, on reviewing one of the earliest reports of the condition of the diocese, submitted by Bishop McMahon, noted that only one religious order of men was represented in Connecticut. The Holy See indicated to the Ordinary that a healthy and complete development of a diocese so considerable as Hartford was daily becoming, ought to find room for representatives of other regular orders. It was, no doubt, because of this suggestion that the Dominican Fathers were invited to come and take over St. Mary's parish in New Haven. Their advent to Connecticut was hailed with delight. Some beheld in their coming a visible benediction brought down from the ages of faith. More fortunate than the Augustinians, the sons of St. Dominic are able to trace the history of their order without breach to the days when the Saint himself walked the earth and edified the multitude by the purity of his life and the splendor of his supernatural gifts.

Although there were Dominican fathers in California when that province was under the dominion of Spain, it was not till 1807 that they came to labor under the flag of the United States. Their motherhouse was then situated in Springfield, Kentucky, their patron being the Rev. Edward D. Fenwick, a cousin of the Rt. Rev. Benedict Fenwick, and subsequently the first Bishop of Cincinnati. There seems to be something more than a poetic alliance between the two prelates in their relation to the Catholics of New Haven. It was Bishop Benedict Fenwick who consoled and strengthened the faithful of the city when the gallery of Christ Church fell, crushing worshippers who had assembled to assist at the dedication of the humble edifice. It was the cousin of that good Bishop who was instrumental in bringing to the United States the Dominican Fathers who were to be the support of St. Mary's parish, after two of its pastors had tottered and fallen beneath the great debt with which their magnificent church was burdened.

It was on the Feast of St. Joseph, March 19, 1886 that the Dominican Fathers began their labors in New Haven. At the high Mass the preacher, Rev. Father Lilly, O.P., referred to the coming of his order in these words: "Catching his inspiration from the encyclical of the Sovereign Pontiff himself, your chief pastor has concluded that it would be to the interests of religion in his diocese to secure the co-operation of another religious order, whose members would hold themselves ever in readiness to assist him and his devoted clergy in the great work of caring for the souls committed to his charge, and in making his choice amongst the different religious organizations, I hope I may be pardoned the seeming egotism in asserting that he chose wisely in selecting that grand old order, whose record during six centuries of the Church's history has gained for itself the proud distinction, the glorious title of 'the Order of Truth,' upon whose teachings the greatest of our modern Popes relies to bring back the world from the mazes of extravagance and error to the pure, simple, yet sublime, precepts of the Gospel. Whether for weal or woe, however, the choice has been made, and though there may be some who might doubt as to whether your Bishop has chosen wisely, there is not, in the Diocese of Hartford, an individual, knowing the man, who would dare to assert that he has not chosen conscientiously. And though we are comparative strangers to you here in New Haven, we are well known in other parts of the diocese. During the last two decades our fathers have been called by various pastors to assist them in their labors by giving missions among their people, and I am vain enough to believe that our position among you today is in some measure at least an acknowledgment and a recognition of the work that we have done."

The Dominican Fathers grappled successfully with the large debt and within fifteen years succeeded in blotting it out. They have been exceedingly kind to the Diocese of Hartford, sending here some of their ablest and most representative men. Doctor Higgins, a Master of Theology, and one of their finest scholars was at St. Mary's for several years in the nineties. Father Hartigan, the first rector, was a man universally beloved, and his successors in office have apparently tried to emulate the splendid example which he set. Under the Dominican Fathers St. Mary's parish has continued to prosper. It is recognized as one of the great strongholds of Catholicity in the Diocese of Hartford.

THE FRANCISCANS

The first religious order to send its priests to Connecticut was that of St. Francis of Assisi. The Franciscans have been doing missionary labor in many parts of the world from the early years of the thirteenth century. The order has given to the Church five Popes and fifty Cardinals, and Patriarchs and Bishops almost without number. They came to the United States in 1844. Those represented in Connecticut are the reformed friars from Rome who make their home at Allegany, New York.

Although many distinguished members of the Franciscan Friars have done missionary duty in Litchfield County—among them no less a personage than the late Apostolic Delegate, His Eminence Diomede Cardinal Falconio, O,F.M.—the one outstanding figure is the Very Rev. Leo da Saracena, O.F.M. Though an Italian in form and feature, in accent and in gesture, Father Leo, as he was universally called, was an American of the Americans, a reasoned and convinced patriot, and an ardent and outspoken admirer of the Diocese of Hartford and its Bishops.

Father Leo succeeded the Rev. Doctor Mullen as pastor of Winsted, as he had previously succeeded Father Mullen as chaplain of the Ninth Regiment of Connecticut Volunteers. Father Mullen, described in the "Annals of Winchester" as "a man of literary culture and earnest patriotism, who served at Baton Rouge, and Chackaloo Station, Louisiana, and at Deep Bottom, Virginia," was forced by ill health to resign from the army. Father Leo, a man of iron constitution, as well as a man of iron will, was privileged to serve to the end of hostilities. He received his appointment from Bishop MacFarland on January 1, 1865. The instrument made him pastor of Winsted and surrounding towns—Colebrook, New Boston, Torrington, Litchfield and Norfolk. He accepted Winsted with all its ramifications and his name is still associated with every church throughout the section.

Although occasionally called by the brethren of his order to labor in other fields, to be Custos Provincial of the order, or to be president of Allegany College, he begged his way or forced his way back to Winsted, or rather back to the Diocese of Hartford—for his treasure and his heart were here—not in Winsted indeed so much as in the diocese, for he told me, only a few years before the end of his life, that he would gladly give up Winsted in order to come to Hartford and minister to the spiritual needs of his fellow countrymen who were even then arriving with every Italian ship that made the American port. It would be hazardous to decide definitely whether the old warrior, for such he was in the finest sense of the word, was more deeply in love with the diocese or with the Bishop. Both were held in his heart. When Bishop McMahon made his last visit to Rome, Father Leo was touring through Europe and the Holy Land. He so timed his return from the Orient as to meet Doctor McMahon and Father Thomas W. Broderick, the Bishop's companion, in Rome. The three were admitted to audience with Leo XIII.

When the time for departure had come, the venerable Franciscan, looking upon the Supreme Pontiff, for the moment at least, as a fellow countryman, took the floor and began to perform. He had to tell the Pope something about the Diocese of Hartford, and something about the virtues, the intellectual gifts and the achievements of its Bishop. What he knew about them he would have all the world know too. If he could not tell the world, now that he was in Rome, he could tell the Sovereign Pontiff. And so he launched forth in a fervid panegyric of the diocese and the Bishop, and so extravagant and enraptured were his words, that the Bishop had to submit to an exceedingly embarrassing quarter of an hour. Pope Leo XIII had to listen, for Leo da Saracena was not the man to be diverted from his purpose even by the Head of the Catholic Church. He had to listen, and he did listen with undisguised delight. Bishop McMahon retired from the ordeal with what grace he could. A few days later when he and Father Broderick had been admitted to a farewell audience, Father Leo was not present. He had gone to visit his kindred in southern Italy. The Pope had not, however, forgotten him or his oration, and he asked with some concern, "Where is the Calabrian?" As it was a case of Greek meeting Greek, Italian meeting Italian, the Bishop of Hartford doubtless felt that no explanation and no apology was necessary for the exuberant eloquence of the good and devoted friar. The Pontiff understood and dismissed the Bishop of Hartford with evidence of special approval.

THE BISHOP OF HARTFORD

Bishop Lawrence Stephen McMahon was no innovator. He found the diocese well organized and judged that it was no part of his duty to disorganize it so as to rebuild it according to another plan, no matter whether better or worse, so long as it was a plan of his own devising. He retained as Vicar-General the Rev. Thomas Walsh of Meriden, who had served in that capacity under Bishop Galberry and whom the Archbishop of Boston had appointed administrator during the interregnum. There were no decapitations among the other officials. No attempt was made to inaugurate a new era in the affairs of the Connecticut Church. He attended the Third Plenary Council which was held in Baltimore, and, on returning betrayed no sympathy with the loquacious and incontinent zeal of the new school of prophets who came forth from that historic assemblage with the startling announcement that they were going "to make America Catholic."

Doctor McMahon was profoundly persuaded that no one but the Lord could bring back a nation from heresy, and he did not recognize that it was any part of his office to lay claim to a mission which had not been committed to him. The younger priests of the diocese who naturally looked to him for inspiration and direction were, without experiencing intellectual restraint, kept well within the lines of sanity. When Archbishop Keane, the most eloquent and persuasive, though by no means the most erratic representative of the new apostolic movement, came to Hartford and pleaded the cause of the infant university over whose destinies he was presiding with international éclat, the sane and discriminating Hartford Ordinary listened with keen attention and, dropping a word for the wise, expressed the hope that His Grace would retain for himself "the chair of enthusiasm."

As might have been predicted, a Bishop of his temperament and prudence declined to become a party to the intellectual strife which culminated a few years later in the bootless and, at times, acrimonious debate on the "School Question." He had no view respecting the parents' rights and the Church's duty, no view respecting the privileges and the obligations of the State, but that held by the reputable and recognized Catholic authorities.

The clergy, whether knowingly or unknowingly, took their inspiration from him. Their respectful docility soon met with its reward. When, a few years after his death, "Americanism" became a shibboleth, or a provocation, among the Catholic intellectuals on both sides of the Atlantic, there was not a priest in the Diocese of Hartford that felt a moment's personal concern respecting the Papal "condemnation" of the much-abused and seldom-understood term. It mattered not to the members of the Hartford clergy whether Father Hecker was a saint or not. He was dead. The book which had prompted the discussion was still-born, and the whole question of his sanctity or want of sanctity had been carried before a higher court. The Catholic disciples of the higher thought in Europe might question the orthodoxy of the Catholic Church in the United States, but, the wise and undemonstrative Ordinary of the Diocese of Hartford being judge, the best test of orthodoxy is to be found in the tenets and the lives of the people—the people to whom the divine Founder of the Christian Commonwealth had promised the unfailing guidance of the Paraclete.

The episodes and events and cross currents that crystalized into Cahenslyism and kindred movements were neither caused nor fostered by any project or policy fathered by Bishop McMahon. He clung with rare wisdom and rarer fortitude to the conviction that the race question and the language question, so far as they are ecclesiastical questions at all, can be settled on the ground by the Bishop, the Diocesan Curia and the pastors and people involved. Nor was it a mere imaginary or academic problem with him. French Canadians, Italians, Poles, Lithuanians, were pouring in. A new race had established itself in Eastern Connecticut. If its representatives loved their mother tongue and were proud of the record of the "Eldest Daughter of the Church," he was not the man to decree that feelings and convictions so natural and so intimate were to be exorcised as things treasonable or unclean.

If the preponderance of Catholics in any community happened to be French and they demanded recognition and attention, he either heard their case or anticipated their inquietude. Happily for the harmony of the diocese, the clerical body numbered many who were able to satisfy every legitimate demand of the French-speaking and German-speaking worshippers. Many priests because of their birth, or their training in foreign schools, were able to preach to their congregations in two languages. Several Belgian priests had affiliated with the diocese during the episcopate of Bishop MacFarland. One of them, the Rev. Eugene J. Vygen had been sent to Putnam by that zealous prelate, who, in so doing, was acting more wisely than he knew. In the letter of appointment the Bishop wrote: "Putnam is a poor mission field, and will not be able to support you; but go there, board at the hotel and do the best you can."

Father Vygen went to Putnam and remained in Putnam till it became one of the most populous and prosperous centers in the East. A man of apostolic timber, the young Belgian, in his eagerness to cope with the multiplying demands of his flock, sought and received financial aid from his native land. So successful was he in conducting the affairs of his bi-lingual parish that neither the French-speaking majority nor the English-speaking minority ever dreamed that there could be a "language question" to separate men of one accent from men that chose to indulge another accent.

What Father Eugene J. Vygen accomplished for the rapidly-increasing French-English colony in the eastern part of Windham County, Father Florimond De Bruycker accomplished for the western. His career in and around Willimantic was counted by benevolent observers one of the glories of the Catholic Church in rural New England. His parochial jurisdiction embraced, besides his home parish, Stafford Springs, Baltic and South Coventry. He looked carefully to the needs of his own parochial subjects, and likewise took an active interest in the affairs of the diocese, holding high office, and discharging each added duty with a fidelity born of high conviction and generous enthusiasm. If he was an autocrat, he was an autocrat after the heart of St. Paul, who disputed even an angel's right to announce a gospel different from the one that his disciples had received from his own lips.

Other Belgian priests labored in the French-English, or, to be perfectly impartial, English-French parishes of eastern Connecticut—Father Princen in Danielson and other centers, Fathers Van Laar, Van den Noort, Van Oppen,—all three, if not of Belgian blood, at least claiming Louvain as their alma mater, an institution whose devoted sons have added a bright chapter to the history of the struggling Church in eastern Connecticut.

FRENCH-CANADIAN PARISHES

The French-speaking parishes have also been blessed by many priests of their own blood. The charge that the emigrants from Canada do not amalgamate is not always borne out by the facts. In Rhode Island, where they are much more numerous than in Connecticut, they have amalgamated, built stately churches, fine schools and comfortable homes. Many of them have prospered in business and in the professions, and they have already contributed one chief-executive to the Commonwealth. Nor is Connecticut without monuments to their industry and contentment. They have built splendid churches in Taftville, Willimantic, Putnam, Baltic, Waterbury and Hartford, all of which indicates and declares that they have something quite different from a mere nomadic interest in the towns wherein they dwell, and that, under fair and reasonable conditions, they are quite prepared to settle down and become permanent elements in the making of the body politic.

Ill-informed critics of the French-Canadians, should they desire to arrive at a just appreciation of that people and the conditions under which they labor and which their critics, with insufficient knowledge undertake to portray, might do well to visit some of the mill towns and learn what the managements of the great industries have done, or rather, what they have not done to induce the strangers to make a permanent home in the towns where they gain their livelihood.

The strangers from the North can hardly be blamed for coming here to better their condition. But when it is assumed that they are here to be exploited and to be treated as chattels, they can hardly be blamed if they decline to fall in love with that condition of servitude. Absentee mill owners have done more to develop nomadic tendencies among the French-Canadians of Eastern Connecticut than any itching for change that they brought with them from across the border. When the town is well laid out, well built up, well kept and well governed, there the citizens from the North elect to remain and establish their permanent abode. If they do not purchase their homes in Taftville, they do purchase their homes in Hartford. The reason of the discrepancy is to be sought in the town rather than in the racial peculiarities of the people. Some indeed return to their ancestral acres, but most of their children, if born and reared within the confines of the United States, are never satisfied till they return and establish themselves in the country which they first learned to love. They will not indeed return to the towns whence they emigrated, but to other and more inviting cities, where they can make their way without chart or compass to the houses which they have selected by free and deliberate choice as their homes.

In watching over the varying needs of his flock, Bishop McMahon became aware that it was the shepherd's duty to provide for strangers of many tongues. But few immigrants from Central Europe had arrived in his day. But indications were not wanting that it was even then none too early to devise ways and means to meet the legitimate demands of the threatening multitudes. Already there were German churches in New Haven, Hartford, Bridgeport and Waterbury, and, that demand met, the thousands which were coming from Italy were the next to tax the resources of the sacerdotal body of the State. Nor was the task of supplying efficient and capable priests for all the demands the easiest that could be imagined. Italy, though supplied and oversupplied with clergy, betrayed no special interest in those of her sons who sought to advance themselves by turning their faces to the west. It soon became evident to all concerned, that the Bishops of America must provide for the spiritual care of the Christians who came here, and were coming here in ever increasing numbers, from the very center of Catholic unity. That task began to urge seriously even in the episcopate of Bishop McMahon.

CONSECRATION OF THE CATHEDRAL

If new and unforeseen duties were besetting Bishop McMahon, one, at least, of his great undertakings had been accomplished. In the spring of 1892 the Cathedral was completed—fifteen years after ground had first been broken. The great church was consecrated on the 8th of May, with the most solemn ceremonial ever witnessed in Connecticut. The advance which Catholicism had made in sixty-two years, the period intervening between the dedication of the first church of the diocese, the Holy Trinity Church on Talcott Street, and the consecration of St. Joseph's Cathedral on Farmington Avenue, is admirably reflected in the difference between the two edifices. The Episcopalians were proud of the church which they had built to supplant the one which came into the possession of the Catholics. Now the Catholics had not only outgrown their first church, but had erected another which far surpassed in splendor that which the Episcopalians had reared to replace the old Holy Trinity Church, and which was the admiration of the Anglicans on both sides of the ocean.

A year after the completion of the Cathedral, Bishop Mc-

Mahon laid down the crozier, and the Very Rev. James Hughes, who, on the death of Vicar-General Walsh in 1883, had been appointed Vicar-General, was again made administrator of the diocese. The consultors and permanent rectors of the diocese, who were then entitled to vote, selected as their three candidates for the vacant see, Fathers Tierney, of New Britain; Harty, of the Cathedral and Broderick of St. Peter's, Hartford. The Archbishop of Boston and his suffragan accepted the verdict, and the three names were sent to Rome in the order given. Father Tierney received official notification of his appointment as Bishop of Hartford, January 18, 1894.

The Bishop-elect was widely known to the clergy throughout the East. "When I heard that Father Tierney, the hard-working parish priest, had been made Bishop of Hartford," said the venerable Father Elliott, C.S.P., "I felt like throwing my hat in the air." At last we were to have a Bishop who had served his time in the ranks. Father Tierney had spent many years in immediate contact with the people. He knew their wants and had learned how best to serve them. A man of his sacerdotal antecedents elevated to the episcopate, was like Pope Pius X, the parish priest and the Bishop succeeding to the Papacy; and just as Pius X employed the great powers and prerogatives of his exalted office in order to serve the common people, no less than those of higher rank, even so Bishop Tierney throughout all the years of his episcopacy, labored for the whole flock over which he had been placed, for the lowly, if possible, more zealously than for those who were enjoying the good things of the earth.

The new Bishop chose for his Vicar-General the Rev. John A. Mulcahy, pastor of the Church of the Immaculate Conception, Waterbury, and the Very Rev. James Hughes. His purpose in departing from the custom and creating a second Vicar-General was owing to the advanced age of the venerable Administrator, a reason quite different from that which had impelled one of his predecessors a quarter of a century earlier to name a second Vicar-General.

After his ordination in 1866 Father Tierney was made chancellor of the Diocese of Hartford, taking residence in the Bishop's house at Providence. When the Bishop was about to depart on an official visit to Rome, Father Hughes was quite naturally entrusted with the duty of administering the affairs of the diocese, as he was then Vicar-General. Father Tierney was left in charge of the chancery office. In giving his final instructions to his chancellor Bishop MacFarland directed that the diocesan safe should be opened on the demand of the Vicar-General, but that one compartment should be left locked even against that official. Father Tierney demurred, and urged that if he declined to open the compartment for the Vicar-General, that strong-willed functionary would call upon his superior and discretionary power, with the result that the chancellor of the Diocese of Hartford would find himself without the faculties necessary for the licit discharge of even ordinary sacerdotal duties. Bishop MacFarland replied by handing Father Tierney a letter which was not to be opened unless Father Hughes came and undertook to follow out the program traced for him by the shrewd and far-seeing chancellor.

FATHER TIERNEY BECOMES VICAR-GENERAL

In due season the Vicar-General left Hartford for Providence. He had then no superior in the diocese. His business, or his curiosity, brought him to the door of the safe which was very properly open. On finding one compartment bolted against him, he called the chancellor and directed him to unlock that also. Father Tierney replied that the Bishop had enjoined him from complying with the request. As Father Hughes was hardly the man to be restrained by an inferior officer, he ordered the chancellor to open the compartment and that under pain of suspension. Father Tierney produced the letter—a letter naming him Vicar-General of Hartford and conferring upon him equal power with Father Hughes. The strong-willed Hartford dignitary was familiar enough with his own canonical status to know and to realize that he had brought himself face to face with his equal. He decided forthwith to desist from his determination to investigate the "department of the interior"—an interior which contained documents of personal interest to himself, whose existence he had doubtless sensed and whose exact purpose he was quite naturally eager to learn. No hard feelings.

Possibly the ancient chancellor and the ancient Vicar-General tacitly recalled that interesting incident when the new Bishop of Hartford delivered to Father Hughes the portfolio of office. The episode affords an insight into the character of Monsignor Tierney. Those who had seconded another choice as a successor to Bishop McMahon were favored rather than made the victims of discrimination. If Bishop Tierney leaned either way it was in the direction of those who had no special claim upon his indulgence. All the forces of the diocese were brought into requisition by a leader who could justly be said to be consumed with zeal for the service.

Though not born on American soil, Bishop Tierney was Connecticut-bred, spending his childhood days in Norwalk and in the diocese over which he was to rule with such splendid fruit. His education was entirely American, Bardstown, Kentucky, Montreal and Troy contributing to his training for the priestly office. Apart from the short period spent in the chancery office—and that short period was divided between the duties of his desk and the cares of a rapidly-growing parish, for he was rector of the Cathedral as well as chancellor of the diocese, the young priest was wholly occupied in ordinary parochial duty. Early in his career he was sent back to labor in his home state. The first post which he held in Connecticut was by no means an enviable one. He was named pastor of St. Mary's Church, New London. His predecessor had undertaken the erection of a rather ambitious church, and when the walls were ready for the rafters of the roof, the clear story fell into the cellar, "entailing a great financial loss."

After a year at New London he was appointed pastor of Stamford. Three years later he was made rector of St. Peter's Church, Hartford. In his new post, besides his parochial duties, he was charged with the responsible office of inspecting the erection of the new Cathedral—a post for which he was admirably fitted by his aptitude for the technical details of the building art as well as by his experience at Providence, New London and Stamford, where he was called upon successively to erect a school, to rebuild a church, and to push to completion one of the finest parish churches in New England.

Church-building had been the great care of the Bishops and priests of the Diocese of Hartford till the opening of the episcopate of Bishop Tierney. Churches and schools were the first demand, and their erection was a necessity which admitted of no delay. The resources of the Bishop and the resources of the priests were absorbed by parochial needs. The charitable institutions of the State were yet to be provided. There was no hospital, no training school for aspirants to the priesthood, no home for the wayward, no Little Sisters of the Poor to afford shelter for those whom want claimed and to whom death refused to bring relief. There were indeed two orphan asylums, one at New Haven, and one in Hartford—the first prospering because of the great demand, and the other ending its not too glorious course.

THE BISHOP'S PROJECTS

The project which seemed from the opening of his episcopate to be first and always in the thought of Bishop Tierney was the founding of a college, or seminary for the training of young men for the clerical state. As already noted, vocations to the priesthood had always been sufficiently numerous in the Diocese of Hartford. Bishop Tierney was not, however, satisfied that that happy condition would continue. It was his conviction that the best interests of religion would be served if the diocese had its own preparatory seminary. He could not at first boast of the cordial support of the

Rt. Rev. Michael Tierney, D.D.

clergy. They did not oppose the project, neither did they betray anything like enthusiasm over the prospect of probable success. But Bishop Tierney was not the man to be deterred from the prosecution of a purpose about which he had meditated and prayed, provided he was convinced that it was the Lord's work and that it was his part to carry it through.

If the Bishop could not command the applause of the clergy in his efforts to found an ecclesiastical seminary, he could claim the approval and the support of the Catholic Church. The Council of Trent, which has the force of law among all Catholics, has, in the most solemn and explicit terms, laid upon Bishops the obligation of training up becoming servants of the sanctuary. According to decree each diocese is held "to support, to rear in piety, and to train in ecclesiastical discipline a certain number of youths, in a college to be chosen by the Bishop for that purpose."

Anyone conversant with the ecclesiastical history of the sixteenth century can immediately divine the purport and the purpose of the law of Trent. Many of the old schools had fallen under Protestant influences and were entirely lost to the Catholic Church. Even in the colleges that had remained faithful the spirit of doubt and of disaffection was rife. Nearly all of them had departed from their original purpose. The atmosphere was far from salubrious and most of them were found ill-adapted for the development of that pure and peaceful ecclesiastical temper so desirable in those who are to serve at the altar.

In France the recommendations of the Council of Trent were taken up as a grave and conscientious duty. St. Sulpice, founded in the middle of the seventeenth century by Father Olier, at once became preëminent as a training school for the clergy, and its spirit has endured to the present day.

In Father Olier's plan there was to be a preparatory school and a higher school of philosophy and theology. The lower colleges were called *"petits séminaires"* and the higher *"grands séminaires."* It was a *"petit"* or "little" seminary that Bishop Tierney undertook to found. The conditions which were developing with alarming rapidity throughout the Diocese of Hartford were not those contemplated by the fathers of the Council of Trent. Neither did M. Olier have them in mind when he inaugurated his historic institute in the parish of St. Sulpice, Paris.

Bishop Tierney foresaw that provision must be made for the thousands of immigrants that were pouring into the State and for many of whom he and his parish priests were as dumb oracles. To meet the difficulty he would gather into his "little" diocesan seminary as many as possible of the grammar school graduates and train them for the "grand" seminary. The higher institutions were to be selected by himself, and the young graduates were to hold themselves in readiness to go to Poland, to Austria, to Belgium, to Rome, to Paris or to any one of the provincial seminaries of France or Italy that he might deem fittest for his purpose. These students, while making their course in philosophy and theology, were to pay special attention to the acquisition of the language of the people among whom they were dwelling. Indeed, special attention was to be given, even in the Hartford Seminary, to the course in modern languages, so that the graduates on going abroad would not find it too disheartening on entering grand seminaries where their mother tongue was seldom, or perhaps, never spoken. While there they would necessarily mingle with the native youth and become proficient in the language of that country. The European seminaries were to be chosen with a view to fit the future priests for an effective ministry among the thousands who were arriving each year from the non-English-speaking nations of the Old World.

The Bishop's plan was at once rational and feasible, and, as a result, we have today among the younger pastors of the Diocese of Hartford many priests who can preach acceptably in Italian, in French, in Polish, as well as an occasional one that is proficient enough to address a Hungarian congregation. Bishop Tierney judged that he would accomplish his purpose by sending his students to the provincial seminaries of France and Italy rather than to Paris or the capital of the Catholic world, where French or Italian is not so exclusively spoken. Time has vindicated the wisdom of Bishop Tierney's plan. Bishop Nilan has frequently declared that priests of American birth do the best work in the great Italian parishes of the diocese.

In one country, however, there was discernible, a disposition on the part of the hierarchy and seminary professors, not to co-operate with the designs of the Bishop of Hartford. They seemed to suspect a movement to rob the immigrants of their country of their native tongue. Everywhere outside of Poland the seminarians from the Diocese of Hartford were warmly welcomed and afforded every opportunity to carry out the purpose of the Bishop in sending them abroad.

LITTLE SEMINARIES

The course of study followed in the *petits séminaires* does not differ much from that followed in the Catholic colleges where young men are prepared for law or medicine. At Holy Cross, at Fordham, at Niagara, Allegany, at Georgetown, Villanova, Mt. St. Mary's, and even at Boston College where the students are never in residence, hundreds of the priests on the American missions have been trained—and admirably trained—for the seminary courses and for their subsequent careers among the faithful.

The training through which the students of the Catholic colleges of the United States pass is well, though perhaps not ideally, fitted for future seminarians. The exercises of piety which hold such prominence in the philosophy of the Sulpicians are not so formal in the lay colleges of the United States as in the ecclesiastical seminaries. A young man who aspires to spend his life in following the devious ways of the jurisprudent may reasonably object to the spending of a considerable portion of his mornings in the exercise of mental prayer. Each system has its defenders, and it is not the office of the historian to decide between the disputants.

The little seminaries of the United States follow, with more or less fidelity, the Sulpician system of training. The graduates of these schools and the graduates of the colleges of the Jesuits, the Franciscans and the Vincentians are thrown together in the grand seminaries, where a few months of residence make them indistinguishable. The distinctively clerical training of the priests of the Diocese of Hartford has varied with the times. The early missionaries, when not brought up in the improvised seminaries of the hierarchy, were mainly of Irish birth and Irish education. Many had graduated from diocesan colleges, and, on completing the humanities, went up to Maynooth to receive their final preparation for the priesthood. Some, indeed, came here from Ireland by way of Paris, or Rome or Louvain. Others came and studied divinity at St. Mary's Seminary, Baltimore, at the Grand Seminary, Montreal, or, later on, at Troy. Bishop Tierney, like his successor, was a Trojan. The Diocese of Hartford was entitled to the finest output of that short-lived school of divinity. It was of that seminary that Doctor John Talbot Smith, in his "History of the Catholic Church in New York," was writing when he said: "This institution provided the entire province with at least half the clergy." The Diocese of Hartford was a part of the province spoken of by Doctor Smith, and the Bishop of Hartford was one of the suffragans of the New York Metropolitanate, and bore his share of the cost in the purchase of the seminary. Troy contributed in its day a full quota to the clergy of the Diocese of Hartford. It was at Fordham that Archbishop Hughes first began to train priests for the Archdiocese of New York. The Jesuits were in charge of the seminary, and there was considerable criticism when Monsignor Hughes, and his suffragan Bishops, selected Troy as the seat of the provincial seminary. Doctor Smith writes loosely when he robs it of its provincial character and rejoices that after "an exile of nearly forty years," it was brought back to Dunwoodie, in the neighborhood of Fordham from which beautiful and advantageous locality it should never have been moved.

The faculty at the Troy Seminary were mainly Belgians, and Belgian methods were faithfully followed. Shortly before the closing of the school at Troy, the Third Plenary Council of Baltimore gave its legislative attention to the training of the clergy in philosophy and theology. The old course was to be abandoned, or, as some thought, extended out of all proportion. Previous to 1886 one year was spent in the study of philosophy, and two in the study of theology. The Fathers of the Council decreed that the time had come when the candidates for the priesthood in the eastern states should have the advantage of a more thorough training, and so they decreed that henceforth the course of studies should be so augmented that two years could be devoted to philosophy and the natural sciences, and four years to theology and kindred branches.

Some of the more impatient of the students felt that their lines had been cast in hard places. On one occasion when Bishop McMahon offered one of the younger members of his household the privilege, coveted doubtless by the wise, of going to the Catholic University for a still more advanced course in theology, the young cleric to whom the tender was made somewhat startled the generous prelate by his reply: "Well, Bishop, I have been on the road now for twelve years; and I think it is about time to go to work." The Bishop replied: "I was on the road twelve years myself." (He had studied for the doctorate at Rome). "And did you not think that it was then about time to go to work?" said the ungrateful priest. The Bishop evidently did not think that the occasion demanded an extended autobiographical sketch, and the incident, by tacit consent, was closed.

ST. THOMAS' SEMINARY

Although the beginnings of St. Thomas' Seminary had about them the flavor of the archaic, the subsequent career of the school has well borne out the hopes of the founder.

Bishop Tierney placed at its head the Right Rev. John Synnott, a Paris-trained theologian, who had discovered no special predilection for college work, but who was recognized as a competent moralist and a most exemplary priest. The atmosphere which he created was wholesome and sane rather than enthusiastic. He presided over the institution till the day of his death without making an enemy, which means that he was always reasonable and self-contained, and never took to himself the sceptre of the scholastic autocrat, a temptation which men of lesser virtue frequently find fatal. His vice-president was the Rev. Robert F. Fitzgerald, D.D.—Rome-trained and Rome-moulded and in every way capable of discharging the duties whether didactical or disciplinary, of the professor in a classical school. Those two with the Rev. Francis X. Mulville, comprised the resident members of the faculty. Father Mulville soon began to realize that the life of the parish worker was more to his liking, and Bishop Tierney was too wise to hold any of his priests "out of their element."

The remaining members of the faculty were drafted from the city clergy. The Rev. Hubert V. Dahme, a Louvain graduate, and pastor of the Sacred Heart German Church, consented to give classes in the elements of his native tongue. He was a capable and interested teacher. His recent death at the hands of an assassin—confessed yet discharged from custody—was a shock not only to his ancient pupils but to the people of the Commonwealth as well.

Doctor D. J. Gleason, of St. Anthony's Italian Church, found time, amid the absorbing avocations of his pastorate, to go to St. Thomas, and expound the principles upon which Dante had built up the most tuneful of modern languages. The late Father Ryan of Danbury reviewed his Greek grammar, reread his Anabasis, and prepared his youthful disciples to appreciate the beauties—mostly hidden and to be taken on faith—of Homer and Sophocles. The most distinguished of the improvised professors, was the Rev. Paul E. Roy, then pastor of St. Ann's Church on Park Street, and later on

Archbishop of Quebec. Archbishop Roy was perhaps the most eloquent of the French-speaking Bishops of Canada. He was invited to preach at the midnight Mass in Notre Dame on the occasion of the great Eucharistic Congress. One of his Hartford contemporaries on listening to his splendid discourse was constrained to cry out in the classic phrase: Art thou he? And if so, how changed!—*Quantum mutatus ab illo!* It was a distinct joy to behold one who had held the humble office of nurse at the infancy of St. Thomas' Seminary, Hartford, captivating and leading to the heights, the vast body of worshippers that had assembled within the walls of that great temple on perhaps the most memorable night that it had ever witnessed.

Early in his episcopate Bishop Tierney lost his two Vicars-General—Father Hughes, August 7, 1895 and Father Mulcahy, in January, 1900. The Right Rev. President of St. Thomas Seminary was named successor to Father Mulcahy. The duties of his new office made it necessary for him to commit many of the seminary cares to his vice-president. Fortunately there was at hand a man not only admirably equipped, but eager for college work, whether as professor or director. Since 1900 the Rt. Rev. Maurice F. McAuliffe has devoted his fine powers to the upbuilding of St. Thomas' Seminary. A graduate of St. Peter's School, the Hartford High School, St. Mary's College, Emmitsburg, and a student of theology at Eichstädt in Bavaria and at St. Sulpice, Paris, he brought to the professor's chair a mind exceptionally stored with classical and theological knowledge. Proficient in Greek and Latin, he speaks Italian like a man trained for the Curia, and preaches with apparently the same facility in English, French and German. Since the death of Monsignor Synnott, Monsignor McAuliffe has directed the affairs of St. Thomas' with the sureness of a master and the modesty that is begotten of genuine worth, nor was the purple to which he was properly advanced necessary in order to give him higher rank in the respect and admiration of the student body and the clergy of the Diocese of Hartford.

St. Thomas' Seminary opened its classes September 7, 1898, with thirty-seven students. The old "Chinese College," its first home, was quickly outgrown, a new building was provided, and, in September of the present year the student body numbered upwards of two hundred. St. Thomas' Seminary is now recognized as one of the strong institutions of the diocese. Its alumni have won scholastic distinction in the grand seminaries of America and Europe, and the clerical body of the State is renewing itself annually with efficient recruits from that prolific mother.

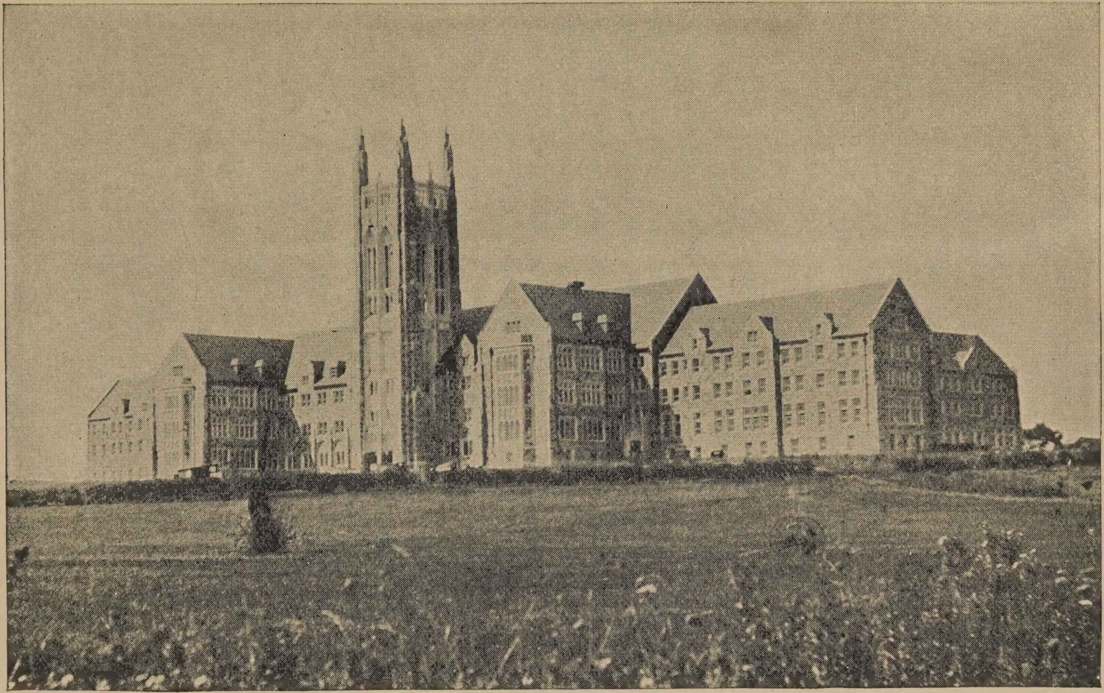
Hardly had St. Thomas' Seminary completed its third decade, when it was found necessary to increase its capacity. A new college building must be provided for the rapidly-growing student body. Fortunately the Diocese was already in possession of a splendid site which is within easy reach of the city. Plans were drawn and the Seminary, now ready for dedication, was begun.

Strangers who have visited the new building pronounce it one of the finest Catholic educational institutions in the United States. It is Gothic in style and modern in every detail. Each student will have his own room. The chapel is spacious and artistic. It holds, as it should hold, in an ecclesiastical school, the center post of honor. The imposing front is surmounted by a tower, graceful and massive, whose pinnacles can be seen for miles in every direction.

The Seminary building is of Weymouth granite. It holds a commanding site on Bloomfield Avenue just beyond the city limits. The campus comprises a tract of 126 acres, leaving ample room for future development. The distance of St. Thomas' from St. Joseph's Cathedral is exactly four miles. The building is so located as to look out upon its own grounds, which guarantees against vandal approach. The magnificent structure will stand as a monument to the seventh Bishop of Hartford and to his devoted clergy and faithful.

ST. FRANCIS HOSPITAL

While the seminary was in its infancy charitable institu-



St. Thomas' Seminary, Bloomfield

tions were springing up on all sides. Indeed, St. Francis Hospital and St. Thomas' Seminary may be called the twin offspring of the Bishop's zeal—"the one the fruit of his mind, the other the child of his heart." Their very proximity is significant. "They stand side by side," says Father Stapleton, Bishop Tierney's eulogist, "as if to evidence the harmonious working and well-balanced relations of intelligence and sympathy, of faith and charity in their creator. In both he took a personal pride and centered his warmest affections. Both shared his almost daily visits; the sick-room had no ground for jealousy towards the classroom."

The two institutions are of equal age, growing to adolescence and to their majority side by side. The hospital is under the care of the Sisters of St. Joseph, of Chambery, France, and under the discerning eye of Mother Valencia, who, with Bishop Tierney and Bishop Nilan, may be set down as one of the builders. It has taken its place securely among the finest institutions of its kind in New England. Mother Valencia's life has been wholly devoted to the hospital and its patients. Her tenure of office as superintendent began on the opening day of the Hospital, August 25, 1897. Everyone interested in the advancement of the institution cheerfully acknowledges her exceptional merits and is grateful for her long service. All, priests, the Sisters of St. Joseph, the medical and surgical staff, and the patronizing public—with whom rests both the right and the rule to judge,—unite in placing upon her career the seal of efficiency and success. Under her leadership, the leadership of the "strong woman" spoken of in Holy Writ, St. Francis Hospital has prospered more splendidly than even Bishop Tierney in all his enthusiasm had dared to hope, and infinitely more splendidly than its outspoken critics had predicted, making up in emphasis what was wanting to them in vision.

ST. MARY'S HOSPITAL

The Sisters of St. Joseph of Chambery also conduct the affairs of St. Mary's Hospital, Waterbury. Of this institution Bishop Tierney and Monsignor William J. Slocum, pastor of the Immaculate Conception Church of that city, may be called co-founders. After conferring together, they agreed that the project was desirable, and Monsignor Slocum was in a position to make it feasible. Whatever he possessed he was willing to sacrifice in behalf of the cause. The parish was behind him, and the Bishop encouraged the people to follow their pastor in prosecuting such a worthy undertaking. Monsignor Slocum was gifted with personality, one of the most striking figures that the clerical body of the Diocese of Hartford has yet yielded. When advanced to the purple, a contemporary said of him: "It is a noteworthy fact that Father Slocum has always been a leading citizen in every community which has been privileged to profit by his presence." He was, however, absolutely unskilled, or unmindful, of the none too amiable art of fawning and seeking either for power or for the applause that attends the prominent. His influence with thousands of Waterburians was unrivalled. Yet, when Bishop Tierney, wishing to give wider scope to his powers, transferred him from St. Mary's, Norwalk, to the Immaculate Conception Church, Waterbury, he made but an indifferent bid for a boisterous reception when he said publicly or semi-publicly: "I would rather be a horse post in Norwalk than Mayor of Waterbury." In the progress of time he grew to love his new home and made ample amends for his rather conservative estimate of the claims of Waterbury upon his admiration.

St. Mary's Hospital stands as a monument to the generosity of Father Slocum and the churchmanship of Bishop Tierney. It began its labors in February, 1908, and its career since has been one of unbroken progress. The appreciation in which the institution is held was manifested in a recent "drive" which was undertaken in order to raise funds for a new wing. The whole town, and all its suburban villages, rallied to the support of the hospital and more than $600,000 was realized, not in irredeemable promises, but in actual contributions. Nor do future prospects seem less glorious.

ST. VINCENT'S HOSPITAL

Second, in point of foundation, among the hospitals of the Diocese of Hartford is St. Vincent's, Bridgeport. The responsibility of erecting and maintaining this splendid foundation, rested and rests, not with the Bishop, but with the Sisters of Charity of St. Vincent de Paul. The Sisterhood was founded at Paris in 1634. It has borne its founder's name from the beginning, and it has remained immovably faithful to its primal purpose which is that of nursing the sick in hospitals. The members of the society take simple vows and renew them every year. The "cornettes" which protrude, or expand, rather egregiously from their white hood are distinctive, and they have aided the Sisters in becoming known and recognizable throughout the world. The Sisters are bound to their institute by four ties, the vow of poverty, of chastity, of obedience and of the service of the sick. Their labors in America at the sick bed and on the battle fields are a part of the higher and more honorable charitable works of the nation. The Federal Hospital at Washington is committed to their care by the Government of the United States, a fitting recognition of their war work and of their consecration to the high ideals of their Institute.

While in Bridgeport the Sisters of Charity were long and faithfully befriended by the late Rev. James B. Nihill, who has been called the co-founder of St. Vincent's Hospital. He pleaded its cause before the people of Bridgeport and before the State Legislature, and his name will remain identified with the cause so long as St. Vincent's continues to hold rank among the finest hospitals of the East. Bishop Tierney, while conceding ample freedom to the Sisters who have worked for the sick in Bridgeport, never ceased to follow their work with paternal interest, and to protect it with a shepherd's vigilance and care.

ST. RAPHAEL'S HOSPITAL

St. Raphael's Hospital, New Haven, owes its inception to a local lay movement—but a movement which was encouraged and blessed by the Bishop of the Diocese. The Sisters in charge are from the Motherhouse of their Order at Convent Station, New Jersey. Although called Sisters of Charity, equally with those in charge of St. Vincent's Hospital, they are not "Gray Sisters," their garb being black and their hoods shorn of "cornettes."

After experiencing some vicissitudes in its earlier years, St. Raphael's Hospital has, of late, prospered, and it numbers among its physicians and surgeons men recognized as leaders in their profession. The Sisters of Charity have served at New Haven with much fortitude. The support and co-operation now extended to them is all that could be reasonably demanded.

One of Bishop Nilan's first cares on coming to Hartford was to aid in placing the affairs of St. Raphael's Hospital on a sound and permanent basis. Not till March 14, 1907, did the institution receive its charter from the Connecticut Legislature. It was opened to patients on January 6, 1908—only nine months before Bishop Tierney's death. It was during the long interregnum that the problems which beset the hospital developed, and it required the sure and authoritative intervention of the Ordinary of the Diocese to set things right, and to prepare wisely for a promising future. Trials chasten, but trials patiently borne are frequently, like past labors, sweet to recall. The Sisters of Charity of St. Raphael's have earned the peace and prosperity which they now enjoy.

ST. JOSEPH'S HOSPITAL

Before the close of Bishop Tierney's inspiring episcopate the "hospital fever" seems to have settled upon the more charitable people of the diocese. To care for the sick and the afflicted became something like a ruling passion. In Willimantic the pastor of St. Joseph's Church gave cordial encouragement to the Sisters of the parish convent and the townspeople who decided that the time had come for a Catholic hospital in eastern Connecticut. The Sisters of Charity stood ready not only to open the doors of their fine convent

St. Vincent's Hospital, Bridgeport

home to the sick but also to undertake the management of the hospital. Even Bishop Tierney, whose reliance on Providence was almost without bounds, hesitated and repressed somewhat his passion for the service of the sick. His counsel was for delay. But those who knew the Bishop best were satisfied that he could not long resist the importunities that came from Willimantic.

For the Sisters of Charity of Tilburg, Holland, which community was represented in Willimantic, the Bishop of Hartford had a specially tender place, that was in the Sisters' favor, and his enthusiasm for the works of mercy, whether spiritual or corporal, recognized no limits short of the foolhardy. He doubted the wisdom of the Willimantic project, but he was re-assured on investigation and on becoming convinced of the high spirit of consecration which the Sisters were bringing to the great undertaking. Moreover, the coöperation which the physicians of the city were ready and eager to afford was so admirable that the Rt. Rev. Ordinary gave the project his blessing, promising to make intercession for it with Him who counts all things done in charity as done unto Himself. Everything was in readiness in January, 1907, when the doors were opened and the zealous Bishop of Hartford had the consolation of beholding a fifth hospital established during the last ten years of his episcopate—a hospital every two years ought to afford sufficient satisfaction to a mind and a heart dedicated irrevocably to the demands of charity.

THE SISTERS OF CHARITY

The Sisters of Charity who are laboring so valiantly at St. Joseph's Hospital were brought to the Diocese of Hartford from their Motherhouse in Tilburg, Holland, by the enterprising Father Van Laar, with the approval and encouragement of Bishop MacFarland. They began their work in eastern Connecticut, October 15, 1874. Since their advent, besides teaching in the parish schools of Baltic and Willimantic, they have erected and conducted the Academy of the Holy

Family at Baltic. From humble beginnings the institution has prospered, and a numerous alumnæ throughout the Diocese of Hartford hold it in filial affection. The Sisterhood has enjoyed the official sanction of the Sovereign Pontiff for eighty years, having been approved formally by Pope Gregory XVI, December 18, 1843, and by Pope Pius IX five years later. The distinguishing title of the Tilburg foundation is "The Sisters of Charity of Our Lady Mother of Mercy,"—long enough no doubt to need no copyright. The purpose of the Institute is as broad as Christian charity can make it. It is of interest that the Sisters of Tilburg have labored among the insane in many institutions of Europe, and, by special request, among the lepers at Paramaribo in Dutch Guiana. The pious congregation has more than a hundred convents. It is represented in England, in South America, in East India, and in the United States.

HOUSE OF THE GOOD SHEPHERD

Twenty-eight years ago, December 18, 1902, a House of the Good Shepherd was opened at the Sisson residence, on Sisson Avenue, in Hartford. According to his unvarying custom, Bishop Tierney, impatient to begin every new work of charity, on whose foundation he had set his mind and his heart, made over the old mansion and invited the Sisters to begin their work in humility, awaiting the incoming of the tide, the Lord being pilot of the little craft. Quickly did the Hartford foundation outgrow its first home, and Bishop Tierney had the happiness of beholding the present spacious home rise brick by brick, and open its doors to receive the community which he loved with the heart of Him who had said: "He that is without sin among you, let him first cast a stone."

In order to arrive at an intelligent concept of the community that dwells within the walls of the House of the Good Shepherd, it is necessary to distinguish between the Sisterhood proper, and the inmates—between the faculty and the student body, if that use of the term may be allowed. It ought not to be necessary to state that the Sisters of the

Good Shepherd are not a congregation of reformed women, but a company of charitable women, who, in their zeal for the afflicted of their sex, take the three usual vows of poverty, chastity and obedience, and add a fourth—a vow which binds them till death to labor for the conversion and the instruction of "penitents." Mr. Charles Lebrun, a recognized authority, declares that this fourth vow "makes the Order of the Good Shepherd, one of the most beautiful creations of Christian Charity." Those for whom its members strive were not beyond the pale of the forgiveness and the love of the divine Master, who had slight tolerance for those who complained that He was receiving sinners and breaking bread with them.

The work prosecuted by the Congregation of the Good Shepherd is recognized as being, in a special manner, the work of the Lord Himself. It has appealed powerfully to the hearts of many noble women. The House of the Good Shepherd is one of two hundred and sixty-five foundations scattered throughout the world. The Institute of the Good Shepherd is a branch of the Congregation known as "Our Lady of Charity of Refuge." It was founded by Saint John Eudes at Caen, France, in 1641. Twenty-five years later the institute received the formal approval of Pope Alexander II, in an instrument bearing date of January 1666. Seventy-five years later, when the community had time to prove itself, the constitution was accepted and formally approved by Benedict XIV. The aim of the Institute of the Good Shepherd "is to provide a shelter for girls and women of dissolute habits, who wish to do penance for their iniquities, and to lead a truly Christian life." The body of penitents is made up of those who voluntarily surrender themselves, and of those whom the parental or civil authority elects to commit for reformation to the care of the Sisters.

Faithful to their fourth vow—a vow whose sacredness they cannot presume either to ignore or neglect—the Sisters of the Good Shepherd must labor for the reclamation of the women and girls who come under, or are placed under their protection. Some of the inmates are hardened to the ways of vice; some have wandered away from the straight and narrow path through little or no fault of their own—at least at first. Some are found to be perverted mentally as well as morally, and are to be committed in all charity to the Lord who bears with them and who has seen fit to deny them full use of the higher and nobler faculties that tend towards the things that make perfect.

Many among the penitents become enamoured of the ways of virtue, and desire to remain under the protection of the Sisterhood for life. These, after sufficient probation, are permitted to take vows. They form the class of "Magdalens," and remain under the jurisdiction of those who direct the House of the Good Shepherd. The records of the institute bear testimony that many "Magdalens" have risen to eminent degrees of sanctity.

Among those that come under the maternal care of the Sisters of the Good Shepherd are children "who have been rescued from danger, before they have fallen or been stained by serious crimes." These are placed under sympathetic guidance and are taught the rules and principles of morality. They are exhorted to practice self control and are otherwise trained to take an honorable place in society.

The necessity of separating the vicious from the innocent and the ignorant, is wisely recognized and faithfully observed. Hence in every house of the Good Shepherd there are those who find their place definitely assigned either among the "penitents," or the "Magdalens" or the "perseverates." The line of moral demarcation is strictly drawn. The segregation is absolute, and the innocent are not in danger of sororizing with the vicious. In a word, vigilance and maternal charity are the special virtues of those who consecrate themselves to the work of reforming, or preventing from falling, the weaker or more endangered of their sex.

The works carried on by the House of the Good Shepherd would seem to have a special claim upon the charity of Christians. It was their Master who suffered Magdalen to wash His feet, even as he permitted John, the Virginal Disciple, to recline upon His bosom. Ignorance, or malice, has occasionally turned its shafts against the Hartford foundation. Neo-philanthropists affect to condemn the wisdom which has enabled the institute to carry on its work throughout the Christian world. But a work which has endured for three hundred years, which has made saints of many fallen women, and which has prevented the downfall of thousands, need not become transfixed with terror under the frowns of envy and the slanders of malice. In rearing such a stronghold against vice in the very heart of his diocese, Bishop Tierney was doing his share in upbuilding the walls of that new Jerusalem which the Apostle of Patmos saw coming down out of heaven from God.

LITTLE SISTERS OF THE POOR

Seven years before his departure from life, Bishop Tierney, November, 1901, co-operated in the establishment of the Little Sisters of the Poor in New Haven. There is no more apostolic body laboring in the Catholic Church, if by apostolicity we mean the setting aside of all earthly goods and the following of the Master in faith. The sisters of this community nurse the old and the infirm poor. They demand no recompense. To be poor and helpless is one of the requisites for acceptance. The Sisters undertake to beg from house to house for the means of subsistence. Their own life is one of honorable and abject penury. Many of the old to whose relief their lives are consecrated are poor through their own fault, and have long lost the gentle art of gratitude. A more thankless life contract could hardly be conceived.

This Sisterhood is of French origin, having been instituted by the Curé of St. Sevran in 1840. Their first American house was opened in Brooklyn in 1868. They are now to be found in all the greater dioceses of the country.

The New Haven foundation of the Little Sisters of the Poor is known as "St. Andrew's Home for the Aged." It is situated at 238 Winthrop Avenue. The Sisters who labor there at the present time number 16. They undertake the maintenance of 170 inmates. The people of New Haven of all creeds have uniformly shown a fine appreciation for the sacrifices of these devout women. In dispensing their charity through such hands they are casting their bread upon the waters, for, "he that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet."

SISTERS OF THE HOLY GHOST

The Sisters of the Holy Ghost, sometimes called the "White Sisters," whose Motherhouse is at Saint-Brieuc, France, and who fell under the anti-Congregation legislation in 1902, were invited, by Bishop Tierney to come and make their home in the Diocese of Hartford. On their dispersion some fled to England, others to Belgium, and a few, accepting Bishop Tierney's tender, came to Hartford. The mustard seed quickly took root. The spirit which prompted their coming to Hartford, and the work to which many of their number are now detailed, are set forth by the late Father Stapleton in this pertinent passage:

"In another work Bishop Tierney was inspired by the gentle St. Vincent de Paul. During the uprising in Paris, in 1872, the Communards broke into the house of St. Lazarus which the Saint had founded and where his bones repose. They were in search of hostages to be shot as their own men fell, and for lead to shoot them with. Coming to the lead coffin of the Saint, they found it covered with an American flag, and left it untouched. When a less bloody but no less fiendish persecution broke out a few years ago, and all those religious who, after the example of St. Vincent, were spending their lives in charity towards the poor and the helpless were dispersed and driven like malefactors from their native land the American flag again proved a shelter and protection. In Bishop Tierney the exiles found a friend and in his diocese a home and a new field of labor. The Sisters of the Holy Ghost were furnished with means to establish themselves here. The task to which the Bishop set them was one after St. Vincent's own heart—the care of infants and children of tender years, whose parents are obliged to work and are unable properly to care for them."

Augmented by the exile members of the institute, the Connecticut foundation increased with great rapidity. The community soon broadened the scope of its labors and soon outgrew its Hartford home. At present the Provincial House is situated in Putnam. From the Diocese of Hartford the Sisters of the Holy Ghost have spread to Springfield, Providence, Fall River, Burlington, and Ogdensburg. As the purpose of the Sisterhood is to teach the poor, as well as to minister to the corporal necessities of the destitute, many of them now follow the vocation of the teacher. They conduct schools in New Haven, Bridgeport, Waterbury, Putnam, Jewett City, Moosup, Wauregan and Hartford. Despite this heavy call upon their membership, they spare Sisters for the work of visiting nurses, and they maintain boarding homes for young ladies in Hartford and New Haven.

The White Sisters are officially known as "The Congregation of the Daughters of the Holy Ghost." They were founded in Brittany, in the year 1706, by two pious ladies, Renée Bruel and Marie Balavenne, under the direction of Father Leuduger. The American foundation maintains its relationship with the Motherhouse at Saint-Brieuc, France, but the Connecticut branch possesses all the elements of self-perpetuation. The garb of the Sisters is that which was common among the peasant women of Brittany two hundred years ago. It may not appeal overwhelmingly to the artistic sense of those who prefer Paris fashions before the provincial costumes of the suburbs of Saint-Brieuc. It is retained, however, with perfect tenacity, and it suggests humility and poverty—virtues which the good sisters feel should be reflected in their daily lives and even in the garments which they wear. Suggest a change, savoring of modernization, and you are an enemy, more dangerous, because more subtle in attack, than M. Combes himself.

As one beholds the charitable labors and the splendid missionary zeal of the Sisters of the Holy Ghost in America, and recalls the favor in which their Sisterhood was held throughout Brittany, one is reminded of the words of "France" in King Lear:

> This is most strange,
> That she, that even but now was your best object,
> The argument of your praise, balm of your age,
> Most best, most dearest, should in this thrice of time
> Commit a thing so monstrous, to dismantle
> So many folds of favor. Sure, her offense
> Must be of such unnatural degree,
> That monsters it, Or your fore-vouch'd affection
> Fall'n into taint: which to believe of her,
> Must be a faith that reason without miracle
> Could never plant in me.

In taking up what was cast away, in implanting in Connecticut what was rooted out of France, Bishop Tierney could very properly make his own sentiments of "France:" they are most choice, forsaken, most rich being poor, and though despised most loved by all who are the recipients of their Christian bounty.

It should not be concluded from what has been written that Bishop Tierney spent his episcopal days in founding hospitals and making homes for exiled religious, to the neglect of the humbler functions of the shepherd. He was always what his title implies—the episcopus, whose watchword is vigilance and whose daily "spiritual bouquet" as the Sulpicians have it, was woven from the Apostle's admonition to his beloved Timothy; "I charge thee, before God and Jesus Christ, who shall judge the living and the dead, by His coming, and His kingdom: preach the word: be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine . . . be thou vigilant, labor in all things, do the work of an evangelist, fulfill thy ministry."

The good Bishop's care was extended to the whole flock. He began with the children, visited them in their classrooms, confirmed 85,000 of them, and to each one administered a total abstinence pledge, binding them to avoid all intoxicants till they had not only attained their majority but passed on to the end of their twenty-fifth year. His relations with those who were not of the fold were most friendly. In 1898 he established the "Connecticut Apostolate," a body of diocesan priests who were to give missions to non-Catholics as well as to Catholics, and who for ten years conducted with much fruit Catholic missions in all parts of the diocese. The work was begun wisely. Father Elliott, C.S.P., a veteran in both fields was brought to the Diocese and spent a year with the Rev. Edward A. Flannery in preaching missions and building up the Apostolate. They were joined later on by the Very Rev. Peter H. McClean who was made superior. During the years of their active labor as a body, the Apostolate developed a band of zealous preachers, some of whom like Father Downes and Father Clyne, have passed to their reward; and others, Father Francis May, Father John McGivney, Father John Sullivan, Father James Quinn Dolan, Father Mitchell and Monsignor Flynn are still laboring in the diocese. If missions to non-Catholics are not a present demand the reason is not to be sought in the personnel of the Apostolate, but in the determination of the non-Catholics themselves—a determination which makes them choose to take their chances for eternity outside the pale of the Catholic Church. The privilege is theirs and Bishop Tierney was the last man to dispute their right to choose for themselves. His own conviction might render him unable to understand their philosophy, but of his benevolence towards them there could be no question.

When Bishop Tierney was consecrated, February 22, 1894, there were in Connecticut, 98 parishes. During the fourteen years in which he presided over the diocese their number increased to 167. The clerical body grew from 204 to 342. The story of this remarkable expansion would involve voluminous detail, for each parish has its proper history, and, in its humble way, adds its chapter to the history of Catholic progress. Every one of the 342 priests who labored under the leadership of the tireless Ordinary had his share—conspicuous or inconspicuous—in the general advance. Many who preceded the Bishop to their rest were deemed by some to be his rivals in priestly merit. The Rev. William A. Harty who was judged by his peers to be worthy of the office of Bishop was acknowledged to be a man of intellect and austere piety. After he had labored meritoriously in Waterbury, in Hartford, and in New Britain, where he succeeded Bishop Tierney, and where he had won golden opinions, he died rather suddenly and was buried from the armory, the walls of his parish church being in ruins. But fire, like water, is no respecter of persons, and the career of a man of Father Harty's high consecration to the things of the spirit would seem to require a gentler and a sweeter ending.

One is bewildered as he runs through the long line of co-workers who upheld the hands of Bishop Tierney in the building up of the institutions of the Diocese of Hartford. Why should the Sheridans, Bernard of Middletown and John of Naugatuck be cited for decoration, and Father Joynt of New London and Lynch of Danbury be passed over? Why mention Mulholland of Fair Haven and neglect Mallon of Wallingford? Why pause to drop a tear for the untimely taking off of the rare young Father Luke Lawlor of St. Patrick's Church, Hartford, and make no note of the venerable Father Ariens of Bridgeport, who was the first Connecticut priest to labor for fifty years in the vineyard? It would be idle to continue, nor is it necessary. The hundreds who builded with Bishop Tierney in their day and generation have run their course. They have kept the faith which they preached and they have passed before the Master and have received from Him their proper reward.

PASSING OF BISHOP TIERNEY

Bishop Tierney was stricken with apoplexy on Saturday evening, October 3, 1908. The news of his approaching death was heralded throughout the city. If the people were not prepared for his passing, they were prepared to bear testimony to his character, to his personality, to his labors in his high office and to his value as a Connecticut citizen. The next day, while he was hovering between life and death, the Protestant pulpits of the city were as sincere in their praise, as those of his own church. The venerable Doctor Parker, of the South Church said among other things: "I have just received the distressing news that Bishop Tierney suffered a shock last evening, and that his life is despaired of. For many years it has been my great privilege to enjoy Bishop Tierney's friendship. In all our interviews, his cordiality, sincerity and strong kindliness have inspired me with ever-increasing respect and admiration for him. It was so good to meet him and to receive his unaffected greeting and blessings. Bishop Tierney has shown himself a very noble Christian gentleman. In all modesty, simplicity and humility, he lived a life of indefatigable industry in his Master's service and he accomplished a great work here, for which we all have reason to bless his name and cherish his memory."

The Rev. Joseph H. Twitchell, pastor of the Asylum Hill Congregational Church, likewise expressed his sense of personal bereavement: "I was deeply distressed to hear of the alarming illness of my beloved neighbor and friend Bishop Tierney. And when I told my congregation of it in the church at the morning service, I could see in their faces evidence that it was sorrowful news to them. He is indeed a man who has to a remarkable degree won the respect and affection of all who have known him. It was my good fortune to make his acquaintance years ago, when he was a parish priest here in Hartford, and from that time it has always been a great pleasure to meet him. His gentle, kindly spirit shone in his face, and his quiet cordial greeting bore the accents of sincerity and good will."

The Rev. E. DeF. Miel, whose church is within the shadow of the Cathedral, addressed to his congregation these words: "The critical illness of Bishop Tierney is the cause of anxiety and sorrow, not alone to those who are members of the Church over which he has presided with such signal wisdom and devotion, but to many who hold him in honor both for himself and for his work's sake. All who have known the

Bishop of Hartford personally must have cherished the hope that his useful and godly career might be continued for many years to come. As a near neighbor it has been my privilege to be admitted to relations of a most cordial and friendly nature with him, and to receive frequently from him evidence of kindly interest and Christian courtesy. Such contact could not but deepen one's sense of his earnest piety, his lofty character, and his genuine interest in all matters that make for the moral and spiritual wellbeing of men."

The Rev. Doctor Adams, of the Church of the Redeemer, the Rev. Doctor Potter of the Center Church, the Rev. Doctor C. W. McCormick of the First Methodist Church, and the Rev. Doctor Merriam of the Hartford Theological Seminary, were equally cordial in expressing their appreciation of Bishop Tierney and of the place which he held in the community. The comment of the "Morning Journal and Courier" of New Haven is apropos: "No better testimonial could be had than that Sunday morning, when it was learned that Bishop Tierney was seriously ill, a score of Protestant ministers in Hartford took especial occasion to make mention of the fact from their pulpits, and to express their heartfelt hope for his immediate recovery." Their Christian conduct on the occasion is itself a significant comment on the law which, in the early history of the Commonwealth, proscribed men of Bishop Tierney's character and calling, making them outlaws and the mortal enemies of society.

PRESS TRIBUTES

Nor was the press less pronounced in its expression of sorrow and respect. "The New Haven Register" notes the change of feeling towards Catholic priests which had taken place in Connecticut: "The Bishop's forty-two years of service as a minister have seen great changes in the denomination with which he is connected, particularly in his state. That spirit of sectarian intolerance which belied the 'freedom to worship God' expressed in the New England creed has given place to the true spirit of universal Christianity. . . . This wonderful change Bishop Tierney has seen in his work-time. In making it his sweetness and fairness of character have had no small part."

"The Hartford Times" declared in his favor: "He took large, Christian views of the relations of men, and though he could not believe in the theology of his Protestant friends, he did believe in them as good men. His personal affection was not disturbed by his belief that they were in error, and they reciprocated in kind. It was this quality of personal sympathy with man as man which gave him much of the great power he enjoyed, and brightened the lives of others."

After his death the "Hartford Courant," among other words of praise said of him: "For fourteen years now the Diocese of Hartford has had the gentle, kindly, wise, strong and devoted Bishop whose death casts a sudden shadow upon this time of civic rejoicing. His has been a notably successful and fruitful episcopate. We noted yesterday the impressive increase of churches, schools, pastors and communicants in the fourteen years; the Bishop's constant service to the cause of temperance, the constructive ecclesiastical statesmanship that sent so many of his young Levites abroad,—to the lands from which the immigrants come—there to fit themselves for effective pastoral work in this polyglot Connecticut of the twentieth century. He has been throughout a pattern of the Christian and civic virtues—a quiet, steadfast force for righteousness. Singularly friendly and sweet natured, he made multitudes of friends outside the fold under his immediate care."

The press of the State, with hardly an exception, took note of the passing of the Bishop and expressed high appreciation of his character and services. Many of the great dailies beyond the borders of Connecticut paid tribute. "The Boston Herald" acknowledged his merits in these words: "The death of Bishop Tierney of Hartford, Connecticut, removes one of a group of administrative heads of the Roman Catholic diocese of New England, who, after thorough tests in lesser positions, have shown the possibilities that lie in their office in building up large and flourishing institutions, religious, educational and philanthropic. How admirably this work has been done, viewed solely as an administrative proposition, the layman in business too often is ignorant. To meet the needs and demands of a state whose population, in the cities and large towns, has changed as Connecticut has during the past fifteen years, has called for vigor and skill. Intemperance and civic corruption have found in Bishop Tierney a persistent antagonist. His death will be mourned by men of all faiths."

Bishop Harkins, of Providence, who pronounced the eulogy at the Bishop's funeral made this reference to his personal qualities: "In Father Tierney there was a remarkable harmony between his character and aptitude, and the work placed before him. He had a strong vigorous body, capable of very great exertion and long-continued labor. His mind was quick, keen and practical. Although in his early days, he was sought for as a professor in a seminary, he was better qualified to give quickly-rendered decisions than to write long dissertations and carefully-prepared opinions. His knowledge of detail was wonderful; and in matters, which seemed only accidental to the work of the ministry, he was often as well informed as those who made such matters a life work. His judgment was sure and safe; he was frequently consulted by his fellow-workers in the ministry and by those in authority. The confidence manifested in him by the first Bishop under whom he labored, was continued by the succeeding Bishops of Hartford. His temperament was even, not too sanguine, and by no means dull and unimpassioned. With all these qualities he had a passion for work which we have never seen equalled. He seemed to find his only pleasure in doing the work, to which he had consecrated his life—the upbuilding of the Church for the salvation of souls."

A month after the death of Bishop Tierney, when the first sense of bereavement had passed, I undertook to give a near-view of the prelate who had won such a peculiar place in the hearts of his spiritual subjects and his fellow citizens throughout the Commonwealth. Looking back through the mellowing light of twenty-two years, I find no reason for changing a word of that appreciation, which appeared as an editorial in "The Catholic Transcript."

With the Pontifical Mass of requiem which was celebrated at the Cathedral on Monday, the Church ended the period of her official mourning for the late Bishop of this diocese. Henceforth, he will be followed by the prayers of those who loved him and those who are still bound to his spirit by the ties of reverence and gratitude. The memory of Michael Tierney does not cease with the dying notes of the requiem chant. His works live after him, and those who were near to him in life will cherish the sweet odor of his virtues like fragrance from the meadows of heaven.

Bishop Harkins, in language crystalline with simplicity and truth has portrayed for us the priest and the prelate. It will not be out of place to view him as a man. While it is true that the man cannot be divested of his priestly character, yet it is none the less true that the grace of ordination does not obliterate individuality. Star differs from star in glory, and there is endless variety in the martyrology of the Church. Augustine was no Aloysius; Jerome was far from being the prototype of the Cure of Ars. The man and the priest live side by side even as the two natures united in the person of Him who was the great High Priest.

The words of affection which were sobbed forth by his college friends of fifty years ago proclaimed Michael Tierney to have been a youth of high character and noble aims. He enjoyed in a remarkable degree the respect and confidence of his fellow-students. Educated in a small college where everybody had ample opportunity of knowing everybody else, the book of his life was open to all. The keen-eyed students and the discerning masters were not slow to discover in the future Bishop traits which stamped him as a man of character. His strong-set jaw gave warning of immovable decision—decision which could mean much either for good or for evil. Fortunately behind this firmness was a mind and a heart set resolutely on the things of God. Napoleon was bent upon becoming the master of the world. He had the decision of character necessary to carry him to fearful lengths in his mad career, and the world was drenched with the blood which had been poured out to satiate his fiendish ambition. Michael Tierney was bent upon the salvation of his own soul, and since it had pleased the Almighty to set him at work in the vineyard, it became his ambition to do his utmost to save the souls of his fellow-men. The working out of this twofold purpose is the story of the life of the sixth Bishop of Hartford.

We have heard what the good prelate did for others. Let us now look into that inner sanctuary where the work of his personal sanctification was carried on. And what a work it was! He rose before the light. No priest was ever more devoted to this stern rule of the seminary. His alarm was set for five o'clock. Winter and summer, during the twenty-eight years of his priestly life and during the fourteen years of his episcopal career he was faithful to this rule. At twenty minutes past five he was at his devotions in his private chapel. Morning prayer, meditation and the reading of the Little Hours consumed a full hour. At twenty minutes past six, he was on his way to the church to offer up the Morning Sacrifice. The Mass and thanksgiving required another hour, and at twenty minutes past seven he was ready to glance over the morning paper, and otherwise occupy himself till seven forty-five when the breakfast bell sounded. Not a moment was lost. The bell was not suffered to vary, and the first note was obeyed by this man of precision. Yet a few moments and he was ready for the labors of the day. How great these labors were may be learned from his achievements in wood and stone, the journeyings he made, the sermons he preached, and in the innumerable souls who, throughout the length and breadth of the Commonwealth of Connecticut were inspired and sanctified by the untiring exercise of his priestly and episcopal zeal.

If Bishop Tierney rose at five with a fidelity which did honor to his strong will and his tenacity of purpose, he was no less uncompromising in retiring at ten. This seems to us something far more arduous than to rise at five. In the morning jaded Nature craves a moment of indulgence, but Nature pleads alone; at night there are many voices which make appeal—the converse of friends, the companionship of those of ancient days, and the familiarities with men whose company is sweeter than repose. Not one of these, nor all of these combined, had power to swerve Michael Tierney from his purpose. To retire was a duty and he obeyed its call, no matter how exalted the dignitary he was entertaining and no matter how absorbing the conversation which held the company. To rise daily at a fixed hour is the achievement of a strong man; to rise daily before the sun is an achievement of a strong man inspired with lofty purpose; but to retire at a fixed hour, acknowledging neither let nor hindrance, is the achievement of a man in whose mould there is a dash of the heroic. What wonder that the priest and the bishop who walked these hard lines wrought marvels in his day! Yet Michael Tierney followed this rule flawlessly for months at a time, and during the twelve years in which the writer had an opportunity to take personal cognizance not a dozen infringements can be recalled—except such infringement as was demanded by the exigencies of travel or the other duties incidental to the episcopal office.

Next to this remarkable firmness were the Bishop's gifts of heart. He had the tenderness of a father. With what deep and intimate concern did he not bear the solicitude of all the churches? Could he not say with St. Paul: "Who is weak and I am not weak; who is scandalized and I am not on fire?" His heart was with his people. His ear was alert to catch the murmurings of those who were in distress. The number of the sick and dying couches which he visited during his lifetime is known to Heaven alone, and when death had claimed a victim he set aside the dignity of his office and grasped at any pretext in order to do honor to the ashes of the departed. With such a man as Bishop of the Diocese of Hartford, it was not wonderful that hospital after hospital should rise throughout the State, and that the number of religious women whose lives were consecrated to the corporal works of mercy should grow apace.

When he was consecrated Bishop of Hartford a keen and interested observer declared that Father Tierney would bestride the diocese like a Colossus. The words were almost literally verified. The apostolic prelate was in journeyings often, and often his heart rather than his head dictated the trip. He knew his priests. Their physical ailments were a part of his daily anxiety, while the various sisterhoods who aided him so nobly in the works of charity have ample reason to mourn him with the tears of filial love. He bore them in his heart and idealized them in his affections. He was their champion always, and his constant prayer was for their sanctification and salvation.

It was, perhaps, in the bosom of his own family that his native kindness revealed itself to the full. He was uniformly cheerful and he exerted himself to diffuse happiness around him. He abhorred sullenness and silence, and he did his best uniformly to provoke the keen and nimble spirit of mirth. If a member of his household had fallen sick, he was the first to visit the patient in the morning. The offices of mercy which he performed frequently proved highly embarrassing to the sick man. Thoughtfulness attended him always and everywhere. He was ready to step from his episcopal throne and discharge the functions of the lowliest ecclesiastic. Nor did it desert him amid the various avocations of domestic life. He anticipated the wants of those around him and betrayed ample evidence that he was a gentleman, as well by nature as by training.

Though always the Bishop, he was approachable, alert, affable, and gifted with the saving sense of humor. Should occasion demand, he could enunciate a rebuke well calculated to silence retort. But he was usually merciful to the absurd. He was unruffled under serious provocation, and his self-control amounted to a positive virtue. If he armed himself with the powers of his office it was to repress evil and safeguard the right. He grasped things rather by instinct than by reflection, but his judgments were uniformly just. His conversation, though devoid of anything suggestive of dogmatism, was rather assertive than logical. He was careless, or negligent, of the major and the minor but he vouchsafed the conclusion with a degree of native assurance which begot confidence in those who sought his counsel. And so it came to pass that his language was ever practical and altogether free from anything savoring of pedantry. His preaching was of a piece with his conversation. He was practical, simple, and from the heart. He hated vice, and rebuked it with the fierceness and fervor of an Apostle. He was the true friend of the drunkard, for he denounced the sin which led him captive, and he did more than any one man in the State of Connecticut to drive out the demon of intemperance. Nor is it strange that the rectitude of his purpose was recognized and appreciated by men of all stations and of all creeds. Strangers met him and were captivated by his simplicity and his Christian humility. They instinctively recognized in this good Bishop a true disciple of Him whose public life was summed up in the words: "He went about doing good."

He labored to the end. Not a day's respite was allowed to this man of many works. But his soul was fit and ready, for his heart was right. Yea, his heart was right! No man loved his kindred with a more exalted affection, but his heart was not suffered to becloud his mind or swerve him by one iota from the scrupulous fidelity which he had sworn to the Almighty. Read the will of this true apostle, and behold in it the testimony of a worthy member of the little band that left all to follow Him who had not whereon to lay His head. And now that his spirit has taken flight, may we not address to it the words with which the first Bishop of New England saluted the first Archbishop of the American Church: "My father! my father, the chariot of Israel and the driver thereof"?

CHAPTER V

THE CATHOLIC CHURCH IN CONNECTICUT TODAY

Bishop Tierney laid to rest, the consultors and permanent rectors of the diocese met to vote for a successor. They chose the ex-chancellor, the chancellor and the rector of the Cathedral, in the order given. The Bishops of the Province were in complete agreement neither with themselves nor with the clergy of the Diocese of Hartford—although they submitted to Rome the names chosen by the priests, changing the order.

During the protracted interregnum the affairs of the diocese were in the hands of the Rt. Rev. Monsignor John Synnott whom Archbishop O'Connell had named Administrator. He was ably assisted by the Rev. John G. Murray, who, on October 5, 1903, had been appointed chancellor by the late Bishop.

After the death of Bishop Tierney there were not wanting critics who were prepared to assert that he had undertaken too much, and that his zeal in building had outrun his judgment and overtaxed the resources of the diocese. This pronouncement, though doubtless sincere, was without the remotest foundation in fact. It was the product of minds either devoid of imagination or unacquainted with the splendid resources of the Diocese of Hartford—a diocese that had challenged the admiration of intelligent churchmen throughout the country. If Bishop Tierney had founded frequently, he had built modestly; and his care in fitting the burden to the shoulders that were to bear it tended rather to the side of the conservative than to the side of the extravagant. For that reason it became the duty of his successor not so much to found new charitable institutions, as to enlarge and expand those already in operation. Bishop Tierney had made the beginnings of many works, and Bishop Nilan had the penetration to judge wisely of the situation. Instead of signalizing his advent by branching out and establishing new houses, he turned his attention to those already in existence. His native shrewdness and common sense made it clear to him that the part of prudence was to continue the modest work of his predecessor, adding new volume and new force to the already ample organism of the diocese. Nor was the task so easy as superficial observers are so quick to conclude. Time and the quiet good sense of Bishop Nilan have been Bishop Tierney's best and most effective vindicators, and their triumph is at once signal and complete.

The selection of Bishop Nilan for the office of seventh Bishop of Hartford is what could have been anticipated, had those deeply interested been conversant with the facts. There was disagreement among the New England hierarchy over the relative merits of the three names submitted; Rome abhors provincial and diocesan disagreement no less cordially than Nature abhors a vacuum.

The name of Bishop Nilan had been sent to Rome on three several occasions as one worthy to rule a New England see. His qualifications were well known and well proven, and no man in his Archdiocese—much less no man in the Diocese of Hartford—could dispute his title to advancement. The lot, the Holy Ghost assisting, fell on him, and the Bishops of New England were naturally elated that the seal of the Holy See should be set upon their choice. In choosing a man of Bishop Nilan's character, fine attainments, sound judgment and sacerdotal qualities the Bishops of New England not only served Rome wisely and well, but rendered the faithful of the Diocese of Hartford a service for which they cannot return too much thanks.

THE PRESENT BISHOP OF HARTFORD

The seventh Bishop of Hartford is American born and American educated. Not that all his studies were made within the limits of the United States, but that his studies were all made on this side of the Atlantic.

The Right Reverend John J. Nilan was born at Newburyport, Mass., August 1, 1855. After passing through the schools of his native town, he entered the college of St. Raphael Nicolet, P. Q. He made his philosophical and theological studies at St. Joseph's Seminary, Troy, N. Y., where he was ordained to the priesthood, December 21, 1878. After fourteen years he was promoted on June 15, 1892, to the post of permanent rector of St. Joseph's Church, Amesbury, Mass. He was elected Bishop of Hartford February 14, 1910, and consecrated April 28, 1910.

The widowhood of the See of Hartford had been protracted well into its second year, before announcement of the election of Father Nilan was made. He was little known in Connecticut, but the welcome that awaited him was cordial and solemnly expressed on the day of his consecration.

His response to the address of the clergy was conceived in humility and spoken in good taste. One statement won them completely: He was to rule the diocese himself—not in arrogance, but without dictation from without or direction from within. The placid courage of the new Bishop in the face of the weighty responsibilities which confronted him was good to behold. The years which have intervened since his consecration have given full warrant to the promise conveyed on that memorable occasion.

The weeds of the widowed see had been shared by many of its parishes. It was Bishop Nilan's first duty to provide pastors for several of the larger parishes. So deliberate and so admirable was his method of choosing from among a multitude of possible and capable incumbents that all doubt of his ability to carry out the program announced on the day of his consecration was irrevocably dispelled. He took his own time and made his own choice. Malice itself, if such a malign spirit could be imagined as looking on and taking note, malice itself could not charge the Bishop with favoring the men of this seminary, or the alumni of that college. The confidence which he thus won at the opening of his episcopal career has attended him ever since. Favoritism, the bane of the weak ruler, has no footing in this favored diocese.

EXPANDING INSTITUTIONS

As already stated, Bishop Nilan's great and abiding task has been, and still is, to complete and renew the many institutions which his predecessor had begun. Since his advent, the great hospitals of the diocese have doubled their capacity. Old churches and schools have given place to new, and enterprises begotten in haste have been reanimated and renewed with the elements of permanency and stability. The fact is, that the time has come in the Hartford Diocese to build, not for the passing hour, but for the future, and for a future that will scrutinize and repudiate all makeshift products. What was unavoidable and a necessity during the period of formation has now become antiquated and must be cast aside with resolution and without bootless regret.

Bishop Nilan has had the grace, or the good sense, or, rather he has had both the grace and the good sense to realize that he is not the first, or the second Bishop of Hartford, but the seventh, and the seventh ruler of a prosperous see must not continually look backwards for inspiration. He must have his face and his thoughts turned towards the future. He must know his present indeed, and he must be prepared to profit by the achievements and the mistakes, by the failures and the successes, by the wisdom and by the errors of his predecessors and so make ready for instant and for future demands.

What does the Catholic Church in Connecticut undertake to do for the fast-growing multitudes that look to it for leadership and succor? What are her functions? She is to expound the word of God from the pulpits of the Commonwealth, for when she ignores that provision of her divine charter, she has betrayed the trust committed to her with the injunction, "Go, teach all nations." But her commission to teach does not end with the pulpits. Indeed it does not begin with the pulpit for the pulpit presupposes a training of the mind, or at least an elementary development of the powers of the intellect. The Catholic Church's work of education begins with children of school age. The Bishop was reminded of that, if reminder were necessary, by the number of parochial schools which awaited his inspection on his earlier visitations of the diocese. Excellent as they then were, those who preside over them must not be suffered to forget that educational methods are constantly changing, and that, amid many innovations perpetrated in the name of progress, there is at least a modicum of solid improvement and a measure of general advance. That modicum and that measure cannot be neglected, for, in matters educational as well as in matters spiritual, not to go forward is to go backward. Bishop Nilan was too well experienced in parochial school work to suffer any such apostasy from the ways of wisdom to take place during the years of his episcopate.

The great builders of the parochial school system of Connecticut, if by builders we mean those who have sacrificed most generously, giving nothing short of their lives to the cause, are the Sisters of Mercy. They assisted at its birth. In its upbuilding hundreds of them have labored, always in obscurity and often in extreme poverty. They were faithful to the great cause when the religious schools throughout the Commonwealth were conducted in catacombic gloom, no less than when they came forth to share with the state institutions the light of the heavens and the improvements accruing from modern progress and the wider diffusion of wealth. The Sisters of Mercy never tire of telling us of a few of their founders of whom they are exceedingly proud and who are indeed worthy of their institutional honors. Most of these are now beyond the seductions and the pitfalls of flattery. They are in glory, or else there is no justice under the sun. But why extol to the clouds, and beyond, the few who have held posts of honor, to the neglect of the hundreds who have labored unknown and unnoticed, and who have built up in this diocese a system of schools which is the pride as well as the hope of those who are most deeply committed to the religious education of the generation that now is and of other generations to come? We honor the great company of martyrs whose lives and whose deaths illustrated the infancy of the Church. Let us honor the great builders in their day! Let us at least have the generosity and the perception to recognize and acknowledge heroic sacrifice, even if heroic sacrifice is as common as the coif and the veil.

PAROCHIAL SCHOOLS

The beginnings of the parochial school system in Connecticut are almost too humble for record. A school master who was so fortunate as to enjoy exceptional advantages in Ireland was impressed into service. Usually the church basement afforded what was considered a becoming theatre for the exercise of his rule—a rule which was rarely exercised without the ministry of the "ruler." The public authorities were not then so much concerned about the health of the young, and Constitutional amendments offered no barrier to the untutored zeal of the pastor whose conviction that anything that served to protect against the wind and the storm was good enough for a classroom and for the young barbarians who were to perform in it.

New Haven, Hartford, Middletown, Waterbury and other Catholic centers had to abide the sway of the schoolmaster, to which was occasionally added the gentler, though no less tyrannic domination of the school mistress. One of these subterranean universities remained even to the coming of the seventh Bishop who very quickly and very properly called upon his episcopal authority to dissolve the anachronism. A negative excuse was frequently urged in favor of the continuance of such institutions; they were at least as good as many of those fostered and favored by the civil authorities.

Humble and unworthy as some of the schools were, the Sisters of Mercy never refused to make them the scene of their labors. For eighty years they have prosecuted the works of their vocation under the American flag. They were first invited to the United States in 1843, the call coming from the Bishop of Pittsburgh. From Pittsburgh they went to Providence, the seat of episcopal authority in the Diocese of Hartford. On May 11, 1852, four sisters came from Providence under Mother Mary Warde and took residence in St. Patrick's parish, Hartford, the next day four other sisters began their labors in New Haven. Both foundations prospered, and the diocese has never since been without the inspiring presence of ever-growing numbers of this great Sisterhood.

SISTERS OF MERCY

The Sisters of Mercy have but recently attained to their hundredth year as an organization. They were founded in 1827 by Miss Catherine McAuley, under the direction of Archbishop Murray. The cradle of their order was at Baggot Street, Dublin. Mother McAuley brought to her institute a considerable inheritance which she dispensed to the poor, relying for the means of sustenance upon the bounty of divine Providence. The spirit which prompted her to dispose of all her possessions, has remained with the Sisterhood which she founded, and to the three usual vows is added a fourth requiring those who take it to engage themselves for life "in the service and instruction of the poor, sick and ignorant." Young as the foundation of the Sisters of Mercy is, it has sent its representatives to many, if not most of the States of the Union, as well as to Australia and New Zealand. The mustard seeds that were planted in the Diocese of Hartford in 1852 have so developed as to become an acknowledged and an important element in the prosperity of the Church of Connecticut. When the final history of the Diocese of Hartford is written, tribute must be paid to this noble company of women without whose sacrifice the parochial school system of the State were impossible. They have in nothing departed from the apostolic simplicity of their early days. The earthly ambitions of the members of the Sisterhood are summed up in the formula of St. Paul: "Having food, and wherewith to be covered, with these things we are content."

Nor should it be concluded that the modesty of their ambition as members of a Sisterhood has reduced them to the low and level plain of mediocrity. There is found among them a passion for advancement in the department of life to which they have consecrated themselves body and soul. Nothing educational is alien to their aspirations. From the first days of his episcopate Bishop Nilan has tried in every way to make it not only possible, but easy, for them to keep abreast of the times. On his accession there were Motherhouses of the Sisters of Mercy, in Hartford, in Middletown, and in Meriden. On the principle that there is strength in unity, the Bishop used his episcopal beneplacitum to place the Sisters of the three Motherhouses under one head and to give their postulants the advantage of a strong and well-equipped novitiate—a novitate wherein it would be possible to have the best normal school training coupled with the best opportunities for becoming versed in the asceticism which is indispensable to the spiritual life of the religious community.

It was no doubt a sacrifice for many of the older members to break the old bonds and to merge with others with whom they were unacquainted and with whom they had nothing in common save the good name of their order and the high ends to which it was consecrated. But the advantages which were to come from the combining of the forces far and away outweighed the temporary hardships entailed. The sisters of the three communities, conscious that the very existence of their institute is bound up with submission to the Bishop were careful to acquiesce cheerfully and with that ready and complete obedience which has characterized them throughout their long sojourn in the Diocese of Hartford.

Each year members of the Hartford Sisterhood go to the Catholic University to follow the higher courses and to specialize in the branches cognate to their vocation as teachers. It is the verdict of competent observers that, as a body, the teaching sisters of Connecticut have already attained an exceptionally high degree of advancement. They are now in a position to render the best service to the Catholic body of the Commowealth.

TEACHING STAFF

A few figures will indicate the debt of gratitude due to the Sisters of Mercy of this Diocese. Teaching in the parochial schools at present there are no less than 610 sisters. They form the teaching staff of 42 schools, in which 25,091 pupils are daily instructed in the branches that make for Christian citizenship. The total number of Sisters of Mercy engaged, either directly or indirectly, in educational work throughout Connecticut is 760. Since coming to the Diocese 1,121 Sisters of Mercy have given themselves to the cause of Catholic education. The course of studies in the parochial schools is practically the same as that followed in the public schools, a short period each day being devoted to the inculcation of the principles of religion, the flavor of which prevades the whole day.

On their own responsibility, but always under the benediction of the Bishop, the Sisters of Mercy conduct two academies—one at Milford and the other at Hartford, or at Hamilton Heights just beyond the city limits. The Milford School is known as the Academy of Our Lady of Mercy. Its teachers number 25, and its pupils 141. Its history covers a period of nineteen years. Its student body has constantly and rapidly increased. It has succeeded and has deserved success.

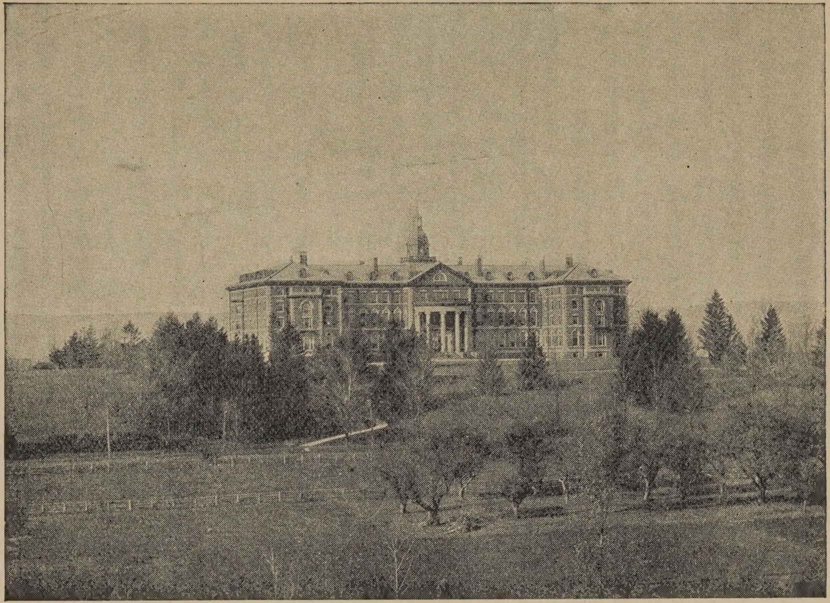
Mount St. Joseph Academy, at Hamilton Heights has passed its fiftieth year. It began at the Motherhouse on Farmington Avenue, in 1872. Some trace its origin to remoter days and to humbler quarters. The accommodations at the Motherhouse were at first counted palatial to the point of extravagance and beyond what could reasonably be expected or demanded for many years to come. The community, however, quickly outgrew the building, and the present commodious structure was erected. The accommodations are excellent, the site healthful and commanding, and the school has won for itself the highest rank among the Catholic academies of the country. At the present time 222 pupils are registered and 31 sisters are responsible for the conduct of its affairs.

THREE CHARITABLE INSTITUTIONS

Three charitable institutions are also under the care of the Sisters of Mercy of Hartford. St. Mary's Home for the Aged, at West Hartford is peculiarly their own. They have erected a splendid building and the farm which it surmounts is one of the finest in the western suburbs. The original purpose of St. Mary's Home differed but little from that of the Little Sisters of the Poor. Of late the sick and superannuated members of the Order of Mercy have found shelter under its friendly roof.

St. Francis Orphan Asylum, which affords a home for more than 400 children is a distinctly diocesan foundation. Its early history was a rather checkered one, for during its first years it was uniformly unable to supply the legitimate and ever-growing demands. Sixty-six years ago, April 6, 1864, the present site on Whitney Avenue was acquired. Two months later the institution passed from the care of the Sisters of Mercy to that of the Sisters of Charity. On July 1st, 1882 the Sisters of Charity severed their relations with the Asylum and the Sisters of Mercy again assumed control. For the past forty-eight years the asylum has uniformly maintained a foremost rank among institutions for the care of the young. Its management has been studied by experts who have accorded it flattering testimony and certificates of efficiency that leave nothing to be desired. At present twenty-six Sisters of Mercy are devoting themselves to the care of the children.

St. Agnes Home was founded by Bishop Nilan soon after his consecration. It was established to meet the one crying want among the charities of the diocese. It has prospered from the day that it first opened its door for the children. A greater charity could hardly be conceived. The infants whom it undertakes to mother are the victims frequently of pre-natal irregularities, and the relief that it affords their mothers is such as He who was the friend and defender of Magdalen could not and would not deny to those in distress. The faithful of the whole diocese have stood with enthusiasm behind the Bishop in this foundation. And the loyal support



Mount St. Joseph's Academy, Hamilton Heights, West Hartford

extended the home by the St. Agnes Guild contributes one of the bright pages to the history of Catholic charities in Connecticut. The Sisters of Mercy, to whom have been committed the care of the infants have so devoted themselves to the work as to compel the co-operation of the charitable people of Hartford and of the surrounding cities and towns. It is worth recording that the public of New Haven has likewise been most generous in its support of St. Francis' Asylum. The Sisters who go there from the Hartford Motherhouse are received almost as the messengers of Heaven. The children under their care are recognized as the wards of the city and their teachers are maintained from the municipal treasury. As charitable workers no less than as educators the Sisters of Mercy are the creditors of the Catholic people of the Diocese of Hartford. They have merited well in all departments. Without the sacrifice of their lives, much of the educational and charitable work that is now so admirably conducted would be impossible.

The Sisters of Mercy have long been regarded as preeminently the Sisters of the Diocese of Hartford. For members and for length of service they are without rival. They came early and their numbers have constantly increased. Their professed sisters fall but one short of 700, their entire membership is 747. The Sisterhood is under one head, who is elected triennially. She has her assistants, her bursar and her board of discreets, but her own powers are ample. As she is responsible always to the Bishop, and as his superintendence never trangresses the bounds marked out by disinterested paternal charity, the Community of Mercy finds itself under benignant sway. As they seek only to serve the Master in humility, the Master sees to it that they are made recipients of the kindness and charity which they dispense to others. All who confess themselves beholden to the second precept, the precept of fraternal love, must confess themselves beholden to this great company of heroic Christian women. As a Sisterhood their value and their price is beyond silver and gold.

SISTERS OF ST. JOSEPH OF CHAMBERY

Although of later advent than the Sisters of Mercy, the Sisters of St. Joseph of Chambery, are now one of the recognized teaching bodies of the Diocese of Hartford. Their institute has an antiquity of two hundred and eighty years, having been founded at Le Puy, France, by Bishop Henri de Mautas, in 1650. Their labors in Connecticut are in accord with the avowed purpose of the Sisterhood which is twofold: To teach in the Catholic schools and minister in charitable institutions. Hospital work and school work are the measure of their labors in the Diocese of Hartford.

From the Motherhouse in Chambrey a small band came to Springfield, in 1885, but not on the invitation of Bishop Beaven. They were, however, warmly welcomed by the pastor of Lee, Massachusetts. From Lee they sent, on the invitation of Bishop McMahon, their first representatives to Connecticut. They established themselves at Danielson, in 1889, where they assumed charge of the parish schools. With the warm approval and co-operation of Bishop Tierney, they came to Hartford and established their American novitiate. Their Motherhouse is now located in the Parkville section of the city, at the southwest extremity of Prospect Avenue. The Hartford house is now the headquarters of the Sisterhood in the United States.

Since locating here, the Sisters of St. Joseph have become one of the working forces of the diocese. Besides caring for the domestic departments of St. Thomas Seminary and of the College of La Salette, they furnish the teaching staff of ten parochial schools, in which 3,585 children of the State receive their elementary and grammar training. Pastors and people are one in proclaiming the high quality of their educational work.

In 1919 Bishop Nilan entrusted to the Sisters of St. Joseph the care of St. John's Asylum at Deep River, where they combine under one roof the twofold end of their institute. They provide with maternal care for the homeless children and instruct them in the elements of religious and secular knowledge. About 100 boys find a home at St. John's Asylum, which is always taxed to its capacity.

This asylum was founded by Bishop Tierney shortly before his death. It was his intention to develop there an industrial school for boys. The Xaverian Brothers of Baltimore were secured for the conduct of the institution, but difficulties of management developed and it was found advisable to depart from the primal purpose, and devote the school to the care of orphans, or dependent boys. Thereupon the Xaverian Brothers withdrew in favor of the Sisters of St. Joseph. Bishop Nilan found it necessary to add new accommodations as the institution developed. Five years ago he erected and fitted up a domestic department which is the equal at least, and probably the superior, of that of any like institution in New England. The asylum holds one of the most commanding sites on the Connecticut River.

ST. JOHN'S IMPROVEMENT SOCIETY

Fifteen years ago several Hartford gentlemen conceived the desire to help to develop the school. Of their own motion and entirely without clerical interference, they formed themselves into a company which they called "The St. John's Industrial School Improvement Association." The annual dues were to be $100 from each member. As the membership quickly rose and exceeded the limit which was originally placed at forty, the amount of assistance that it was possible to render to the school has been considerable indeed. On several occasions extra contributions have been made; and, at one annual dinner three members volunteered gifts amounting to $25,000. It is a laymen's society—lay in concept and in continuance, and it stands as an ostensible proof that there are charity and generosity among the faithful which can be stirred into action when a definite purpose is set for their benevolence. On organizing, the society chose for president Mr. Patrick McGovern whose success in the realms of finance was itself a guarantee of the prosperity of the association. The other officers are: Vice president, Doctor Joseph Coogan of Windsor Locks; secretary, William BroSmith; treasurer, Timothy J. Long; executive committee, William F. O'Neill, James C. E. Dillon, who succeeds his father; Edward Balf McGurk, who succeeds Edward Balf, and Charles J. Reardon, who succeeds Thomas Garvan and James F. Dolin, both deceased. A few clergymen asked to be allowed to affiliate. Among them were the late Rev. William Rogers, the late Rev. Walter J. Shanley, the late Rev. James C. O'Brien, the late Rev. James B. Nihill, the Rev. Peter Dolin, S. J. and the Rev. O. T. Magnell.

SACRED HEART ACADEMY

The Sisters of St. Joseph, on their own responsibility, recently opened at Stamford an academy which promises well. It is called the Sacred Heart Academy, and has a teaching staff of six sisters. The pupils at present number sixty-seven. If succeeding sessions of the school do not develop continual and decisive progress the Sisters of St. Joseph will have departed from the fine record which they have attained in all their undertakings since affiliating with the Diocese of Hartford. Though comparatively late in beginning their labors here, they are making up in intensive service what was wanting to their advent. If present signs do not miscarry, the historian of the diocese in 2088 will accord to the zealous Sisterhood one of the leading places among the educational and charitable builders of the See of Hartford.

For more than fifty years the Sisters of Notre Dame, from Villa Maria, Montreal, have conducted at Waterbury an academy which has been recognized as a real boon by many of the Catholic families of the city and surrounding towns. The public welcome extended by Bishop MacFarland in 1869 to the Sisters of Notre Dame embodied these prophetic words: "The day is not far distant when the little house on the hill will spread its wings and shelter hundreds." The shelter foreseen by the Bishop has been afforded, and the institution itself has been sheltered by the vigilance and paternal interest of each succeeding pastor of the Immaculate Conception Church. The late Father Mulcahy co-operated in the building of the new convent which was declared to be, in its day, "one of the ornaments of the city." The excellence of the academy has been widely recognized.

Quite recently the idea of enlarging the academy was abandoned, and a high school for Catholic girls has largely taken the place of the former academy, although the lower classes are still conducted as in years gone by. The new high school, which is called the Waterbury Catholic High School, has prospered from the beginning. It now numbers 450 pupils. It will graduate its first class in June of the present year, 101 students will receive their diplomas. The high school is diligently watched over by the Rev. William J. McGurk of the Immaculate Conception Church, and Rev. William J. O'Shea, who is a close student of educational matters and who renders invaluable assistance to the Sisters who conduct the high school.

CONNECTICUT MISSIONARIES

The Missionaries of La Salette, whose Society was founded in 1852, in the Diocese of Grenoble, France, have founded a successful college in Hartford. These zealous preachers of the Word first came to the diocese in 1892. Two years previously their institute had received the formal approval of the Roman authorities, and the Connecticut foundation undertook to diffuse the spirit which the little community was imbibing at the Shrine of Our Lady of La Salette in the Canton of Corps.

Seeking to establish the nascent society in America, two representatives of the institute, The Very Rev. Father Pajot, the late Superior General, and the Rev. Father Vignon, called on Bishop McMahon, who gave them a benevolent hearing and offered them the hospitality of the diocese. A few weeks later, August 11, 1892, three more missionaries and fifteen students arrived from Grenoble. They began their Hartford existence as a community at the old Bishop

MacFarland residence, which is now known as the original building, or the first home, of St. Francis' Hospital.

On the completion of the main portion of their present college in 1895, the Fathers and the student body gave up their home on Woodland Street and undertook the development of their fine property on New Park Avenue. Bishop Tierney, at the opening of the new college, gave the Fathers of La Salette, as the nucleus of a parish, that portion of the Cathedral congregation which had been worshipping at the Chapel of Ease on Grace Street.

The Hartford foundation naturally became the Motherhouse of the Fathers of La Salette in America. The college receives only such students as express a desire to study for the Society of La Salette. On the completion of their studies at the Hartford classical college, the graduates go to Rome to take courses in philosophy and theology at the Gregorian University. The student body has grown steadily from the inception of the school, and, when it is recalled that only prospective candidates are accepted the advance has been notable. The student body, made up of those only who are following courses in the humanities, numbers 100. A few years ago a Novitiate was opened in Bloomfield, a few miles from Hartford. This community now numbers 15 novices. About five years ago the Missionaries of La Salette established a scholasticate in the Diocese of Albany, New York. The community there numbers at present 20 students. No less than 70 priests are under the Hartford provincial.

Since establishing themselves in Connecticut, the Missionary Fathers have made foundations in five other dioceses of the United States. They have parishes in Springfield, Massachusetts, in the Archdiocese of New York, in the Diocese of Albany, Wheeling, and La Fayette, Louisiana. Ten years ago the Canadian branch of the order separated itself from the Hartford Province. The Fathers of the Society preside over five parishes in Canada, and fifteen priests, mostly Hartford-trained, are laboring there and diffusing the spirit of the institute.

Missionaries from the Province of Hartford have gone over to Africa to give their lives for the Christianization of the blacks. During the war certain of the Fathers who had retained their French citizenship returned to their ungrateful native land to discharge the duties of unquestioning, if ill-requited patriots. In 1901 Bishop Beaven expressed the desire that some of the graduates of the Hartford college be sent to Poland to prepare themselves to labor in the Polish parishes of the Diocese of Springfield. The suggestion was immediately acted upon with the happiest results. In the Diocese of Hartford two parishes have been committed to the society, and in both the Fathers have shown themselves exceptionally equipped for parochial duties. Members of the Community are called on each week to give assistance in the parishes throughout the diocese. The presence of such a community meets an exigency that would otherwise be an insolvable problem. The society also maintains a band of trained preachers who are prepared to conduct missions and retreats and who have already won distinction in that difficult field.

The Fathers of La Salette are apparently committed to a program of intensive progress. They are alive to the opportunities which this country affords. In the interest of their community, they publish a monthly magazine which has about it, together with its inevitable flavor of asceticism, a tinge of advanced Americanism not to be expected in a paper taking its initial inspiration from a Continental stronghold as conservative as Grenoble, France. If they undertake to run a farm it must be according to the most progressive methods—with a tractor for their ploughs and electrical attachments for filling their milk pails. When a community of French Brothers out-American the American farmer there need be no special apprehension respecting the ability of their superiors to imbibe what is best and sanest in the social and political life of the country.

THE LAZARISTS

The Lazarist Fathers, sometimes called the Congregation of Priests of the Mission, have been placed over St. Stanislaus Polish Church in New Haven. Their Society was founded by St. Vincent de Paul, in 1625. While Richelieu was busy with affairs of state, the Saint was bringing his tremendous powers to bear upon the most neglected portion of the faithful throughout the kingdom. Wishing to multiply his presence he founded the Society of the Lazarists. Like the Sulpicians, their name came not from their humble founder, but from the parish church of St. Lazare which he would immortalize rather than himself. The Congregation, which was formally approved by Pope Urban VIII, in 1632, has a threefold purpose—the sanctification of its own members, the work of the missions and the training of exemplary clergy.

Even before the death of St. Vincent de Paul the Lazarists had been established in Poland. It is from Poland that representatives of the society were brought to New Haven. The Polish Catholics of the city must feel at home when they find Fathers so well known to them of yore ready again to minister to their spiritual wants. St. Stanislaus' Church is the center of a thriving Polish colony. The parish maintains a school which is spacious and well-equipped and whose management is committed to the Sisters of the Holy Family of Nazareth. St. Michael's Parish, Derby, has also been placed under the care of the Vincentian Fathers. Their Motherhouse is at Cracow, in Poland.

Two of the New Haven Italian churches are in charge of Fathers of the Congregation of St. Charles Borromeo. This missionary society was founded by Bishop Scalabrini, of Piacenza, Italy. Its purpose is to provide for "the spiritual—and also, in some degree, for the temporal—needs of Italian emigrants to America." It was approved by Leo XIII in a Brief dated November 25, 1887. The same Pontiff, in a letter to the American Bishops, under date of June, 1888, recommended the Fathers of the Society of St. Charles Borromeo and bespoke for them a welcome, St. Anthony's Church and St. Michael's Church have been under their care for a quarter of a century. The Catholic Italian colony of New Haven is one of the largest in the United States.

The general Motherhouse of the Missionaries of St. Charles Borromeo is at Rome. They have provincial houses in New York and Chicago. The New York house undertakes to supply Italian priests for the East. The foundation is so recent that it has hardly had time to develop along the usual canonical lines. The field which opens up in America seems to be a most inviting one. The Italian centers are growing and the American-born members of them are found to be exceptionally intelligent and responsive.

FRANCISCAN FATHERS

The Franciscan Fathers, or the Minor Conventuals, of Buffalo, New York, have accepted the care of St. Michael's Polish Parish, in Bridgeport. Their habit differs from that worn by the Franciscan Fathers of Winsted. But they try to conform their lives and their ambitions to the principles of the spiritual life inculcated by the Seraphic Doctor, whose spirit is everywhere the same no matter how much his beloved society is divided and sub-divided. St. Michael's Church is one of the most flourishing in Bridgeport, and the Franciscan Fathers are watching with commendable zeal over the numerous young people of the parish. They have erected a modern parochial school wherein they endeavor to instil into the minds of the young not alone the principles of religion but a taste and an appetite for the higher things of the spirit to which their founder was so completely consecrated. The fourteen sisters who conduct the classes are likewise members of the Franciscan order.

The Jesuit Fathers and the Fathers of the Holy Ghost are established in the Diocese of Hartford. It is not altogether just to assert that they are in the diocese but not of the diocese, for both at South Norwalk and at Ferndale, the Fathers have rendered fine service especially to the Bishop and the priests. For nearly twenty years the annual retreats of the clergy have been held at Manresa Institute, Keyser

Island. The Jesuit Fathers are the hosts, and the clergy spend two weeks with them and in complete retirement from the world. The institute affords ample accommodations for the great and growing body of the clergy. The surroundings are inviting and the island is, in the ascetical sense, a real desert, where the air is purer, the heavens more open, and where God speaks more intimately with the soul. The Jesuit Fathers are always invited to conduct the spiritual exercises, and they have discharged that important task with perfect satisfaction and without provoking anything savoring of criticism, much less of dissatisfaction. The clergy of the diocese are much indebted to the Fathers of the Society of Jesus for affording them a place of retreat so accessible, and for sending them each year a preacher of power to effect a spiritual renewal whose fruits are discernible throughout the parishes of Connecticut.

OTHER RELIGIOUS ORDERS

The Fathers of the Holy Ghost came to the Diocese of Hartford on November 27, 1906 and established their senior scholasticate at Ferndale, near Norwalk, in Fairfield County. Like the Jesuits they are not engaged in any diocesan labor. Their scholasticate is conducted mainly in the interest of their own order. That order was founded on the Whitsunday of 1703 by Claude-Francois Poullart des Places, a young Breton of brilliant parts and noble ancestry. He trained for law and a parliamentary career, but young in life gave up the forum for the Church. The purpose of his institute, which received at once the favor of both the ecclesiastical and the civil authorities is to prepare "missionaries for the most abandoned souls, whether in Christian or pagan countries."

The history of the foundation has its lights and its dark shadows. Although it had sent missionaries to the French colonies of China and India, and although every French missionary is of necessity a French propagandist, the society was so hard-scourged by the French Revolution that, when that fearful portent had vanished from the world, there was left but one man to embody the life and the ideals of the Congregation. That man was Father Berant. He was a man of destiny. Save for his wrestling with cannibals and the anthropophagi, Othello's experiences and trials in the imminent and deadly breach, were no more hazardous than those of Father Berant. He endured "all manner of vicissitudes—shipwreck on the way to his destined missions in French Guiana, enslavement by the Moors, a sojourn in Senegal, where he had been sold to the English who then ruled there." Returning to France he was joined by the venerable Francis Mary Liberman, who, in 1842, had founded the Society of the Immaculate Heart of Mary. At the suggestion of the Holy See the two societies, as they had the same purpose, were united. The union was effected in 1848. Since that auspicious occasion they have labored as one body.

The American province of the Holy Ghost Fathers was established in 1873. The senior scholasticate at Ferndale, numbers 12 priests and 42 students. At this school the students follow courses in philosophy and theology, and remain in residence till prepared for ordination. Bishop Nilan, like Bishop Tierney, presides at these ceremonies.

In May, 1922, the Fathers of the Holy Ghost opened a Novitiate at Ridgefield, Connecticut. In that house at the present time there are two priests and 14 students. The Connecticut foundation of the Holy Ghost Fathers has rendered invaluable service to the clergy of Fairfield and Litchfield Counties. In this respect their coming and making their abode in Connecticut has been a visible blessing. It was undoubtedly a kindly Providence which directed the steps of these devoted missionaries to Connecticut. Their home in Ferndale is a seat of wisdom and a house of prayer. When the Fathers go forth, as they now do weekly, from this fountain of spiritual life, they carry a benediction to the parishes where they labor. It is a remarkable fact that the Fathers of the Holy Ghost came to the Diocese of Hartford without the invitation of the Bishop, and like the other benisons of Heaven descended upon the Diocese unheralded and unannounced.

The Brothers of the Christian Schools have opened two houses in Connecticut and closed them twice. For some years they conducted an academy and a grammar school in St. Patrick's parish. Later on they were placed in charge of a tentative high school in the Cathedral parish. What with their retirement and the retirement of the Xaverian Brothers from St. John's School, Deep River, the question opens whether or not our Catholic brotherhoods can flourish on Connecticut soil. The opinion is here set down that they can succeed here, provided they possess their own homes; but they cannot if they are left to depend on others for the roof to cover them. Neither at St. Patrick's nor at the Cathedral did the Christian Brothers foster a proprietary interest in the schools which they conducted. The Xaverian Brothers at St. John's School were as men in exile. The few brothers who are now laboring among us are under the immediate jurisdiction of the Fathers of their order, they are at home so long as the clergy are at home, and the clergy entertain no anxiety respecting dispossession.

A retreat house for women was opened by the Missionary Servants of the Most Blessed Trinity at Town Hill, New Hartford, in 1923. This institution owes its origin to the zeal of the Rev. Thomas A. Judge, the Vincentian founder of the Missionary Servants of the Most Blessed Trinity. The foundation was approved at Rome on the Feast of St. Joseph, 1929.

Since the opening of the New Hartford house several retreats have been given each year. The average attendance at the exercises has been forty. Nine or ten sisters make up the household during the retreat season. A resident chaplain, the Rev. Michael Moore "of the Dakotas" and three Sisters of the Missionary Servants are stationed at the retreat house throughout the year.

The presence of representatives of so many religious orders—men and women—is surprising even to Catholics themselves. Very few people throughout the State are aware that the "Regulars" are so largely represented here. The fear once expressed by Pope Leo XIII, that the "Regular" orders were not so strong in the diocese as the importance of the See of Hartford would seem to demand, has long since vanished. The fact is that, when the Pontiff noted the defect, the diocese had just passed out of the period of extreme poverty and had not yet fully entered upon the season of extraordinary development that followed the Civil War. Now there is no want of symmetrical development, and the regular and secular clergy are working as one man for the welfare and the advancement of the hundreds of thousands of Christians who look to them for religious succor.

LAY ORGANIZATIONS

Nor have the purely lay forces of the State denied their support to the religious and charitable works of the diocese. In every considerable parish are to be found bands of zealous men and women who are prepared to second the clergy in all parochial undertakings. The Society of St. Vincent de Paul has been established in many of the larger centers. In every parish there are men who are ready to make sacrifice of the time necessary to the carrying on of this charity. They hold meetings, formulate plans of relief, visit the needy, secure employment for the shiftless and the helpless. Above all—and this is what distinguishes the Society of St. Vincent de Paul—they are faithful to the exercises of piety which are a vital part of their institute. They unite faithfully and admirably the spiritual and the corporal works of mercy, and give to the world in concrete form an example of that greatest of virtues which hopeth all things and endureth all things.

What is set down in favor of the Society of St. Vincent de Paul might, with due modification, be said of many other foundations now laboring among the needy. We have guilds and auxiliary bodies, charitable societies and ladies of charity that stand ready to render support to the organized charities thus giving to the world an illustration of the gospel of Christ in action.

There are in the Diocese of Hartford five formal centers of Catholic charity. "The Diocesan Bureau of Social Service" whose central office is at 244 Main Street, Hartford, has been in operation since May 1, 1920. As early as January 1, 1916, a tentative bureau was established at Bridgeport. The Hartford house now exercises jurisdiction over the centers at Bridgeport, New Haven, Waterbury and New London. The Bureau aims at co-ordinating the work of social service throughout the State. The scope of the organization is varied and comprehensive. In its Child Welfare Department it undertakes to investigate and provide for the care of bereft and neglected children. It co-operates with the authorities of asylums and with the representatives of the State in the placing of children. It maintains a Family Welfare Department and seeks to relieve the temporary distress which arises from sickness and from insufficient domestic resources. The bureau likewise maintains a staff of trained social service workers. At their suggestion and under their guidance, volunteer workers from the Connecticut Council of Catholic Women, a branch of the national organization of the same name, carry relief to families in accidental need. The educational work of the Connecticut Council centers in and radiates from the Diocesan Bureau. The Bishop has lent his support to this movement and is represented in all its activities by the Rev. Mathew Judge.

There are in the diocese societies such as the Holy Name for men, and the Junior and Senior Sodalities for women, whose purpose is the spiritual advancement of the individual. They supplement effectively the work of the pulpit and the school and they are a recognized and approved source of enlightenment and moral support for all who affiliate. Here and there purely literary and social activities are under the superintendence of the clergy who are uniformly eager to turn to the best account whatever edifies and enlightens. Now that the missionary period of the Church in Connecticut has almost passed there will be more opportunity for the clergy to devote themselves to community enterprises which are more or less closely allied with parochial work. The Church does not change, but times change and the people with them.

THE LATEST FOUNDATIONS

The Dominican Sisters of St. Mary's of the Springs, East Columbus, Ohio, came to New Haven in 1925 to establish Albertus Magnus College. They had previously opened St. Mary's Academy on Orange Street, New Haven, which has prospered from the beginning. The sisters of St. Mary's are a distinctively American community. They have been engaged in educational work for more than a century. The New Haven foundation was incorporated by the Connecticut legislature with full power to grant degrees.

The Dominican Sisters placed their Connecticut college under the patronage of Albertus Magnus, who was born in 1206 and who died Bishop of Ratisbon. He was for many years a professor at the University of Paris. Later on he founded the University of Cologne. He is regarded as one of the great pioneers in experimental science. He is conceded to have been one of the greatest of the scholastics—whose fame has seldom been challenged and never so successfully as by his own pupil, St. Thomas Acquinas.

New Haven was chosen by the Sisters of St. Dominic because there is no other Catholic College for Women in this section of the country, and because, as they say themselves, "the presence of Yale University with its libraries, galleries, and museums, provides the city with unusual educational facilities."

The College holds twenty-one acres on the west side of Prospect Street. Its present plant is made up of four buildings, Rosary Hall, Imelda Hall, Walsh Hall, and the Students' Building. Recreation facilities are adequate.

The College confers the degree of Bachelor of Arts upon such of its students as complete satisfactorily the regular course of studies. "It is the desire of the founders of Albertus Magnus to establish a small college whose curriculum and standards are equal to those of any college. With this purpose in mind the Sisters have associated with them a number of lay men and women who are specialists in their respective fields. The co-operation of the great University of New Haven makes this possible."

The latest Sisterhood to establish itself in the Diocese of Hartford is that known as the Society of the Sacred Heart of Jesus. It was founded in Paris in the year 1800 by St. Madeleine Sophie Barat.

The work which the Society undertakes is fourfold: the education of children, especially the children of the rich, in boarding schools and day schools; teaching in elementary and free schools; giving retreats; lending spiritual help and moral support to people living in the world.

Not all of these works are carried on in every place where the Society has opened a house. The sisters study the demands of the time and the place, and then plan ways and means of meeting those demands.

They opened a house at Noroton, August 4, 1924. The Connecticut legislature gave them a charter which allows them to establish a college and confer degrees. At present the Sisters at Noroton conduct the four high school classes. The pupils are prepared for college—special attention being given to their religious training. They are also well grounded in the elements of philosophy, in history and in English.

Three retreats are given annually at the Noroton house—two for women and one for children.

The institution is admirably situated and its buildings are adequate for all present demands. The student body numbers 66. The superior is the Reverend Mother Ruth Burnett, R. S. C. J.; the Mistress General of the School is Mother Agnes Barry, R. S. C. J., A. B. The assistant teacher of languages is Mlle. Lucienne Van de Caveye—who holds certificates of distinction from the French Academie, and who also has the endorsement of the Canton de Zug for proficiency in the German and Italian tongues. There are ten members of the Society in residence at the Noroton Academy. They are assisted in their work by lay professors.

WAR TIME ACTIVITIES

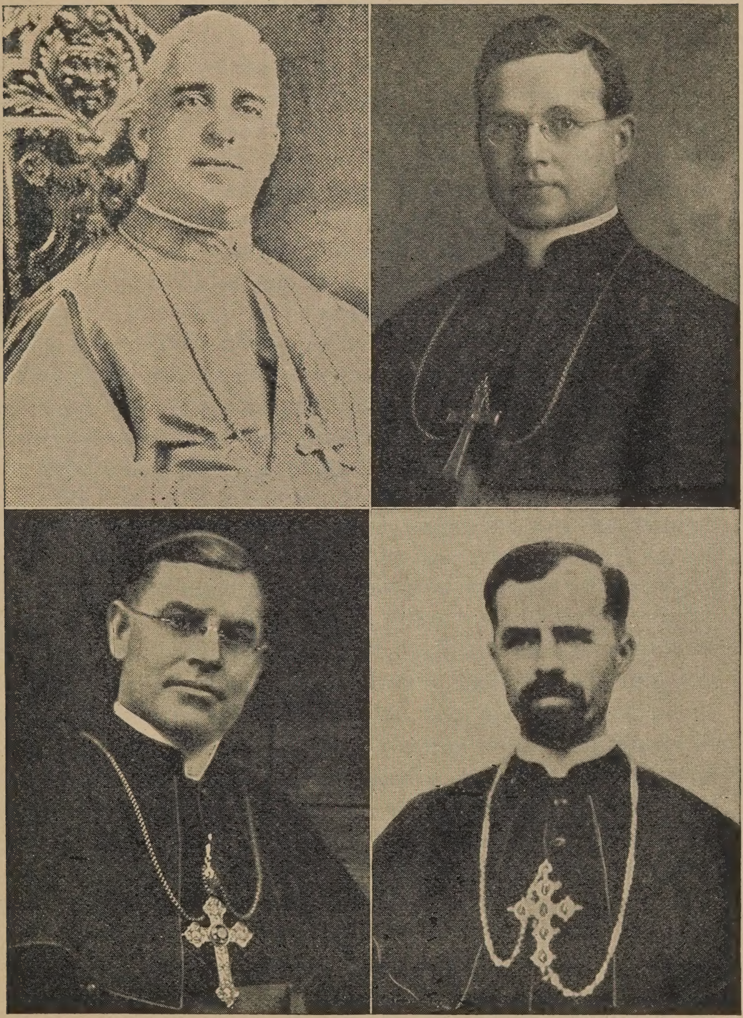
It was a happy dispensation of Providence that the War

Bishop of the Diocese of Hartford was himself a descendant from the Civil War times. At Newburyport, Massachusetts, where the seventh Bishop of Hartford spent his youth, the patriotic songs of the great conflict were daily sung by young and old, war news and war gossip made up in great measure the conversation between man and man and between parents and children. The disloyalty to the flag which placed half the country at battle with the other half, and the draft riots which brought strife to the very door of the citizen, were duly discussed and deplored. The Union had to be preserved at whatever cost, and the essence of true patriotism was to be found in fidelity to the flag that had hitherto represented all states whether of the North or of the South. Reared in such an atmosphere, the future Bishop was naturally prepared to do a patriot's part in the great conflict that was precipitated upon the United States by the intrigues and jealousies, by the greed and ambition of European governments. War once declared, it was the duty of every citizen to hold himself in obedience to any call. From the day that hostilities were declared by Washington against the Central Powers, to the signing of the Armistice, Bishop Nilan was a leader, conspicuous and powerful, in the great cause to which the country was committed.

If there were any among the half million of spiritual subjects who looked to the head of the Hartford Diocese for inspiration and for the solution of their difficulties, if there were any among them who questioned the morality of human warfare, or failed to see the justice of the impending strife, the Bishop quickly set them right with their own conscience and with the principles and the demands of Christian patriotism. He was keen to the exigencies of the times and sensitive to every call for service or support. His pen was busy from the beginning and his patriotic pronouncements were dispensed from the two hundred pulpits of the diocese. "If the Bishop's war pastorals and war letters were collected and published," said a leading Catholic layman to me towards the end of the war, "they would be a powerful plea for co-operation and a clarion call to duty." Letter followed letter, and no Catholic in the Commonwealth could reasonably complain that he was left without authoritative direction in the difficult days that had come upon the Republic.

Nor were the Bishop's war activities confined to words. He called for volunteer chaplains, and so well had he prepared the minds of the younger clergy for the great duty of the hour that it was a question only of making selection from among many volunteers. Twenty-two of the young priests entered the service. Twenty others stood ready and eager to accept the fortunes of war. Three young men of the Bishop's own household volunteered. Two of the three saw service in France, and one of them was decorated for valor on the field. "Some of these young men will never return," I remarked to Bishop Nilan. "We must expect that," was his thoughtful reply. Although the actual hostilities did not continue as long as signs seemed to demand, one of the young priests of the diocese laid down his life for his country. And then, as if privileged to die once for his native land and once more for the men and women of his own race and kindred, the victim was taken from among the French-Canadians of Connecticut—a people whose patriotism and whose fidelity to the Stars and Stripes are frequently and gratuitously impugned. The Rev. Anselm J. Mayotte, serving in the Army of Occupation, died of pneumonia at Echternacht, Luxemburg, December 5, 1918. A tablet, placed in the vestibule of St. Thomas' Seminary by his admiring fellow-chaplains, stands as a testimony to his heroism and their appreciation of the service that does not halt till death.

Perhaps the greatest personal sacrifice that Bishop Nilan was called upon to make during the war was the surrender of the companionship and the intensive service of his tireless and consummate chancellor. The Right Reverend John G. Murray, D.D., stood ready to go forth with the American troops, but, as such a step could hardly be entertained, a proper place for his exhuberant patriotism was found for him outside of the army, and outside of the Bishop's residence. During the conflict, he lived—everywhere—but not at home. No



Rt. Rev. Thomas J. Shahan
Rector Emeritus of the Catholic University, Washington, D. C.

Rt. Rev. Francis J. Tief, D.D.
Bishop of Concordia, Kansas

Rt. Rev. John G. Murray, D.D.
Bishop of Portland, Maine

Rt. Rev. John A. O'Shea, C.M.
Coadjutor Bishop of Kanchow, China

man appeared before the public and pleaded the country's cause more frequently or more earnestly than Chancellor Murray. He worked all day, and far into the night—travelling, talking, teaching by word and more especially by example, the principles of true patriotism and the duties which the citizens owe to God and country. "Perhaps it was for his war work that he was made Bishop," observed a non-Catholic co-worker in my hearing. The lady had judged well of the fitness of things, but she was in no position to estimate the devoted young ecclesiastic's claims as a churchman.

The clergy of the diocese who were in a position to judge wisely of the episcopal qualifications of the erudite and efficient chancellor, had thought of him for Bishop long before the ambition of the Kaiser had culminated in the horrors of a World War. At the death of Bishop Tierney his name had been sent to Rome by both his fellow priests and the Bishops of New England. There was but one thing wanting to his election by the calm and conservative wisdom of the Holy See, and that want the revolving years were bound to supply. Bishop Nilan who had the best facilities of knowing and judging, decided that Father Murray had the age and the other qualifications which prepare for the episcopacy, and that in an eminent degree. The electing power acquiesced in this judgment and the war chancellor and the intensive war worker was consecrated Bishop, April 28, 1920, on the same day and in the same month and in the same sanctuary which ten years before had witnessed Bishop Nilan's elevation to the plentitude of the priesthood.

BISHOP MURRAY

The appointment of Bishop Murray was acclaimed by clergy and laity alike as a supernal inspiration. The Right Reverend John G. Murray has personality, persistence, initiative, experience, and education. At the time of his consecration it was declared that he was able and willing to render the finest service to the Bishop and to the great body of the faithful for whose welfare alone the sacred office of the Bishop exists.

For five years Bishop Murray discharged the functions of Auxiliary Bishop. All predictions respecting his efficiency were more than verified. His record was being observed far away and far beyond the limits of the Diocese of Hartford.

On May 29, 1925, the Right Reverend John Gregory Murray was appointed Bishop of Portland to succeed the late Right Reverend Louis S. Walsh, D.D. The Catholics of Portland were delighted with the Supreme Pontiff's choice, for their new Bishop was known and admired throughout New England. In Connecticut, thousands who were pleased with his well earned promotion, were moved to express regret that his gracious presence was to be withdrawn from the Diocese of Hartford.

No ecclesiastic of the State was more widely and more favorably known. During the twenty-five years of priesthood which Bishop Murray had spent in his home diocese, he had been brought into contact with all the clergy and with many of the laity. His war work, as we have seen, was most extraordinary, and his function as Auxiliary to Bishop Nilan had made him a familiar figure in many of the parishes throughout Connecticut.

Before his departure for his new Diocese, it was predicted that the citizens of Maine, without respect to race or creed, would quickly recognize in the Right Reverend John Gregory Murray a man of many gifts and great accomplishments. He would show himself there, as he had proved himself here, gracious, masterful, alert, full of initiative, and consecrated to the common good. They would understand immediately that this young Bishop was ready to promote every movement which would redound to the advantage of his fellow men. His departure from the Diocese of Hartford left the Commonwealth of Connecticut the poorer.

The Right Reverend Bishop Nilan lost no time in petitioning the Holy See for a successor to Bishop Murray. Long before Rome had spoken, the clergy of the Diocese of Hartford agreed informally but unanimously that Monsignor Mc-

Auliffe the President of St. Thomas' Seminary, must succeed Bishop Murray as Auxiliary.

So sure were the priests that the Holy Ghost would seal with His approval their choice, that the announcement of the election of Doctor McAuliffe on November 18, 1925, was entirely robbed of the element of surprise. To say, "I told you so," would be to penetrate to the very heart of boredom. Were one to attempt an analysis of the elements entering into this unanimous election—unofficial, of course,—and undertake to give the why and the wherefore of this unanimity of judgment, one would unconsciously recall the episcopal requirements set forth in the first epistle of Timothy. They were all found to be conspicuous in the life and conduct of the superior of St. Thomas' Seminary. Dismissing the condition that the bishop be the husband of but one wife, the clergy saw that the man of their choice was wedded to the Church, and so wedded that there was no division of his love, no dissipation of his energies. He had care of his own household—a numerous household, wherein he was the observed of all observers. He had stood the test.

BISHOP MC AULIFFE

Bishop McAuliffe is a native of Hartford. He began his education here and continued it here after his ordination. The list of his almae matres is an impressive one—St. Peter's School, the Hartford High School, St. Mary's College, Emmitsburg, Md., St. Sulpice, Paris, and the Theological Seminary of Eichstadt, Bavaria.

At Paris the future Bishop perfected his course in French, by being brought into daily contact with students and masters familiar with the classics of that language. At Eichstadt he became proficient in the German tongue. He preaches in that language like one to the manner born. At St. Thomas' he resumed the study of Latin and Greek literature, and the acquiring of the Italian language was for him but a pastime.

Though Doctor McAuliffe has never held a chair either in philosophy or theology, he has for many years been preparing theological students for ordination. Each year several of the seminarians of the Diocese are brought to St. Thomas' to complete their clerical studies and they have always done so under the tutorship of Father McAuliffe who has thus been enabled, in a certain way, to earn for himself the title of "Universal Doctor."

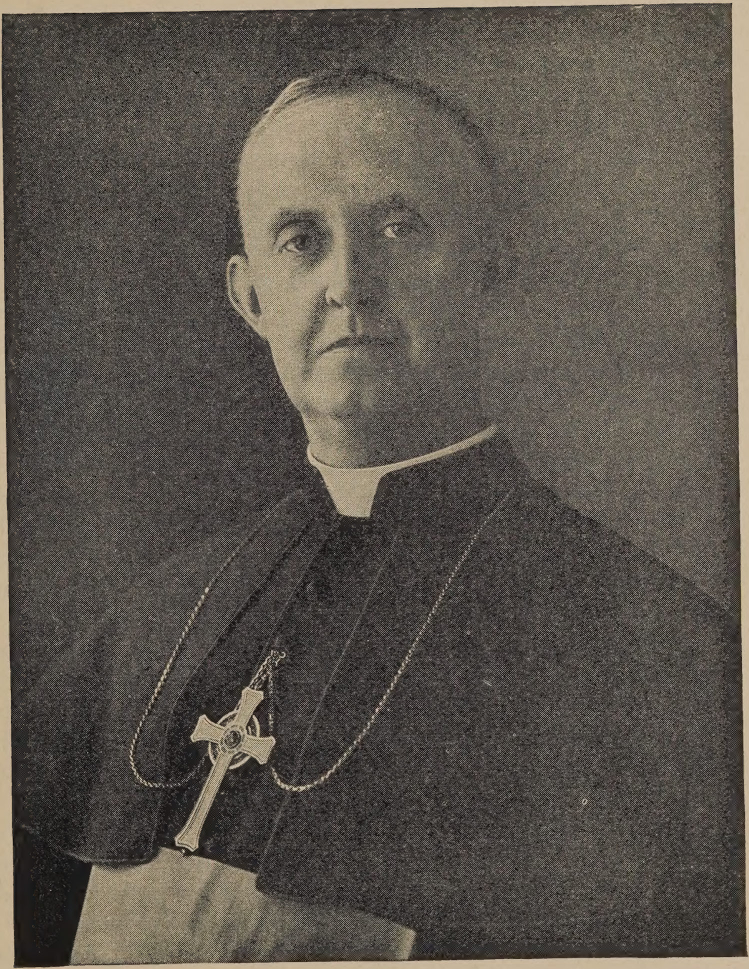
Apart from his Seminary duties, Bishop McAuliffe holds the office of Defensor Vinculi—the Defender of the Marriage Bond. To say that he is well equipped for the great office to which he has been called is to understate his merits. Bishop McAuliffe is a scholar—far and away the finest scholar among the clergy of the Diocese of Hartford. It may be doubted whether he has a rival in learning among the priesthood of New England.

The new Auxiliary was consecrated April 28, 1926, thus making the date thrice memorable in the history of the Diocese of Hartford. It was on April 28, 1910, that Bishop Nilan was consecrated; it was on April 28, 1920, that Bishop Murray was consecrated, and April 28, 1926, that Bishop McAuliffe was consecrated.

Since his consecration the new Bishop retains his office as President of St. Thomas Seminary and still holds residence there. Besides his oversight of the studies and the deportment of the institution, he has labored unceasingly in preparing the new home for the Seminary which is being erected on Bloomfield Avenue. He found the Right Reverend Ordinary complacent and prepared to acquiesce in every reasonable project involved in the creation of a modern Seminary. The new building promises to be distinctive, and the pride of the Diocese of Hartford.

IN OTHER FIELDS

So humble were the beginnings of the Catholic Church in Connecticut, that any man could hardly be condemned for not foreseeing even dimly the wonderful progress that it would achieve in less than a hundred years. The vitality which was developed spent itself mainly in meeting



Rt. Rev. Maurice F. McAuliffe, D.D.

the demands inseparable from a quick-developing community. Of necessity the Catholic Church in Connecticut was self-centered, and in most respects oblivious of demands from without. Great as were the domestic claims, the wider call of the Church was heard and occasionally heeded. Bishop McMahon surrendered the services of his brilliant and much-needed chancellor in response to the urgent and higher call of the Catholic University. Nor is it without pertinence to the history of the Church of Connecticut that from the ranks of its clergy has gone forth one of the most erudite and prolific scholars that the Catholic body of America has yet produced.

Other men, nationally prominent in the Catholic Church, were nurtured here. From the Bishop's household went forth another priest who has held the highest office in three of the educational institutions of the Sulpician Fathers, at Boston, at Baltimore and at Washington. Nor are Bishop Shahan and the Very Rev. Francis P. Havey, S.S., D.D., the only members of the clerical body of the Hartford Diocese that have achieved distinction as professors in colleges and preachers on the missions—missions in China and in the West. When the story of the pioneers of the American missionary movement in the Orient shall have been written, the Catholic body of the Diocese of Hartford will feel itself honored in the heroic intrepidity and devotion of Father Joseph Sweeney, of New Britain, and the Right Rev. John O'Shea, C.M., of Deep River.

The diocese has already given a Bishop to a western see, in the person of the Rt. Rev. Francis J. Tief, D.D., of Concordia, Kansas. And, nearer home and perhaps more remarkable still, it has furnished the Archdiocese of New York with a competent and paramount leader for its band of missionary preachers. These things indicate that the rapidity of our material and numerical progress has not stunted us intellectually. We are indeed of the first and the second generation, with hardly a representative of the third, but we have not been without individuals who, as time progresses, will be the vanguard of a long line of intellectuals. Amid well-nigh impossible conditions, the Rev. John H. Stapleton wrote his "Moral Briefs," pronounced by competent lay authority, "the best Catholic book that has appeared in years." Canonists who in future years will digest the legislation of the American Church will not, and cannot, neglect the hand-book of Diocesans Laws from the practiced and incisive pen of Doctor James P. Donovan, who gathered within covers the fruit of his wide experience as chancellor and placed at the disposal of the clergy a working and logical digest of the canons of the Church and the statutes of the diocese. His hand-book will safeguard his contemporaries and those who will follow them against the pitfalls which beset the way of every parish priest and every curate who is busied with the care of souls in this diocese

LITERARY PRODUCTS

Attempts at literature have not been too common among our clergy. I have noted how the first resident priest of Connecticut tried to combine the labors of the scholar and the writer with those of the missionary, and how he failed, if not in both, at least in that field which he had been sent to cultivate by his Bishop. The disaster which attended his efforts as a literary man have doubtless served as a beacon to others. The fact is, that the clergy of the diocese, no matter how well fitted to follow the vocation of the intellectual, have kept to their task—celebrating, confessing, preaching, catechising, preparing the young for a successful Christian life and the old for a peaceful and happy death. Now and again one of their number has courted the Muse, and no one who reads the exquisite poems of Father Felix O'Neil will dare doubt that the divine afflatus has been granted to the clerical body of the See of Hartford. Father George J. Donohue of Norwich, though young in years, has shown himself an artist in words. Nature has indeed been prodigal to this young divine. Unless all signs fail he will make for himself a name in literature and shed luster on his young alma mater. The Rev. James Francis Barrett, another alumnus of St. Thomas Seminary, has already produced two successful novels and more recently a treatise on Psychology for Nurses. The end is not yet. Indeed there are not wanting those who predict that he has hardly passed from the beginning of his powers. He has the gifts and the industry. Ripening and brightening with the years, he will give a convincing and silencing refutation to the claim that originality and imagination are exorcised from all who commit themselves to the bondage, intellectual and artistic, of the Levitical body of the Catholic Church.

What is true of the Clergy, is likewise true of the laity. They too are of the first and the second generation. There is hardly one of them that is educated and also blessed with the opportunities for elegant ease so necessary to literary pursuits. On leaving college most of them have to provide against impending want. They cannot frequent the groves and the streams and surrender themselves to the lure of the Muse. But there are not wanting evidences of a coming day. The late Judge Daniel J. Donahoe gave to the world what is perhaps the fullest and most satisfactory rendition in English of the liturgical hymns. His translations run to two considerable volumes. The accuracy and literary quality of his works are admitted. The two volumes, by themselves, even if the poet had never written an original verse, would entitle him to a foremost place among the bards of the State of Connecticut. Judge Donahoe himself would be the last to claim equal merit with Fitz-Green Halleck. But, unfortunately, for the fame of the Guilford poet, there was at one time a well-defined "imputation" an imputation worthy of grave and ministerial refutation—to the effect that Halleck himself had decided to take passage to the eternal shores on the ship piloted by the Pope. Mr. Donahoe was equally at home in prose and verse, in which respect he resembled Miss Ella Fanning, a Norwich journalist of ability who has contributed frequently to the Sunday papers and to many of the magazines of the country.

CATHOLIC JOURNALISM

Catholic journalism, as already noted, began in Connecticut in 1829. For a few years the Catholic Press clung desperately to life. Success was impossible from the beginning. From the early thirties to the early seventies no Catholic journal was published in the Diocese of Hartford. Bishop Galberry founded the "Connecticut Catholic," in 1873, but he died before it had learned to walk straight. Bishop Tierney acquired the paper thirty-three years ago. Two years later the old name was dropped, and the weekly paper of the diocese appeared as "The Catholic Transcript." Under that name the publication has enjoyed the sustaining favor both of Bishop Tierney and of Bishop Nilan. For many years it has published contributions both from the clergy and the laity—and especially from the clergy. The late Rev. Edward A. Flannery, a writer of vivid imagination and acknowledged power, was one of its editors for years and remained for a still longer period a frequent contributor. The late Rev. John H. Stapleton expounded in its columns the principles of moral theology with distinction and ability. Father John L. McGuinness was an associate editor for some years, his incisive pen giving character to the page. He was followed by the Rev. Oliver T. Magnell, a man to the manner born and bred and well-practiced in the journalistic art. For one year the Rev. William J. McGurk conducted a homiletic column in which with fine erudition and with a keen appreciation of the spiritual wants of the readers of the present day, he supplemented the pulpit and led his readers to a deeper appreciation of the spirit of the gospel. Educational papers appeared weekly from the facile pen of the Rev. Edward M. Hayes. From study and observation gathered from his experience as principal he was able to be of distinct value to the teachers of the diocese. In hagiology the Rev. William J. O'Shea and his successor, the Rev. William Kearney, have revealed to many edified readers the ascetical principles that were reduced to daily practice by hundreds who signalized themselves in the arduous struggle for perfection. For a full year Doctor

Anderson of St. Thomas Seminary treated questions bearing upon economics and the ever-varying social problems. His contributions gave testimony of close study and serious reflection. Before leaving the ranks of the secular clergy and affiliating with the Society of Jesus, Father Peter J. Dolin, as associate editor, conducted the Instructor's Column, and contributed editorials week by week. Among occasional contributors are The Rev. Austin Dignam, whose stories and travel-experiences have been eagerly read, and Father Timmins whose exquisite shading and keen humor has given color and an Attic flavor to many articles appearing over the pseudonym "T. S. M." The associate editors of the present time are the Rev. William Kearney, the Rev. Henry Cassidy, LL.D., and the Rev. James Timmins. Alert and practiced in their adopted profession, they are doing splendid service, and enabling the Catholics of the diocese who want to keep abreast of the news of the State and of the outside world to satisfy, pleasantly and without dissipation of faculties their desire for whatever is worth knowing and whatever edifies and instructs, in current Catholic events.

Six years ago Bishop Nilan erected a home for "The Transcript," thus giving certainty and stability to his diocesan weekly. The building is constructed on ample lines and furnished with the latest and most approved appurtenances. Thus does the vigilant and provident Ordinary of the Diocese of Hartford render proof in solid masonry of his belief in the apostolate of the written word.

A LITERARY ACHIEVEMENT

Strange as it must seem to many, the most ambitious literary achievement of the Catholic body in Connecticut came, not from the pen of one born on the soil, nor was it conceived and executed in the language of Shakespeare. There is nothing about the exterior of St. Boniface's Church, New Haven, and about its modest and almost hidden rectory to indicate or to suggest the home of a scholar and a Christian sage. There, almost under the eaves of

Yale University, the Rev. Father Joseph Alfred Schaele, the unassuming and unknown poet, wrote his "Staufenlied," an epic requiring three volumes, wherein the patriotic, the warlike, and the religio-civic activities and victories of the princely line of Hohenstaufens are recorded with rare fidelity and fine poetic power. The poem was published in Paderborn, in 1894, twenty years after the writer had begun his sojourn in New Haven. It was favorably received throughout Germany. The periodicals of his country placed Father Schaele very high among the German poets, and there were not wanting critics who coupled his name with that of the immortal Goethe. Whoever is acquainted with the period of the Hohenstaufens will understand at once what a task the poet had set himself, when, as priest and prophet, he undertook to make the mixed and devious record of that war-stained dynasty redound not only to the glory of his country but also to the glory of God.

Father Schaele had a patriot's belief in the high destiny of his country. His pregnant fancy must have brooded long over the shapeless mass of material before it could bring forth thoughts that fell into harmonious numbers. The absence of any really dominating figure in the Hohenstaufen line may have made it necessary for the author of "Staufenlied" to sin against the unities. Although that offense was mortal in the days of Tasso,—as that poet learned to his sad cost—it is not counted rank in our era. Father Schaele had to pick up what was lying in his way. Eagerly did he grasp at every lurking jewel. The grace and dignity with which he invests the sainted Hungarian Queen make her steal into the verses like an embodied benediction—a vision which clings to the fancy and helps to consecrate even that which is sordid and ugly in the long and varied story.

CRADLE OF KNIGHTS OF COLUMBUS

If Father Schaele gave to the world, and perhaps to the ages, an immortal poem, another New Haven priest equally humble and equally obscure, was chiefly instrumental in giving to the world, and, let it be hoped, to the ages also, another evidence of the vitality and virtue of the Catholic body of the diocese. The Knights of Columbus, international and known to fame, claim New Haven as their cradle and the Rev. Michael J. McGivney as their founder. While assistant pastor of St. Mary's Church, eager to promote the welfare of the men of the parish, the young priest organized, in the bonds of unity and charity, the society which is now counted first and chiefest among the social and fraternal organizations of the Catholic Church in the United States.

Assisting Father McGivney in making the beginnings of the order, which was incorporated March 1, 1882, were James T. Mullen, the first supreme knight; John T. Kerrigan, the deputy supreme knight; William H. Sellwood, recording secretary; Daniel Caldwell, lecturer; James T. McMahon, chancellor; Mathew C. O'Connor, M.D., physician; Michael Curran, treasurer.

The name and the spirit of the organization appealed to the Catholics throughout the State. Quickly did the society spread from town to town. In a few years its fame went abroad, and now it has extended not merely beyond the borders of Connecticut, but beyond the frontiers of the Nation. Its war record was notable enough to provoke the jealousy of the unfriendly, and its success has been striking enough to stir to activity the tongue and the pen of slander. Such opposition will undoubtedly prosper the Knights of Columbus. If they are faithful to the principles on which they are founded, the work of the devoted little New Haven band will give their founder certain, if unexpected, title to immortality. New Haven is still the home center of the order. The story of the beginnings and the wonderful development of the Knights of Columbus adds a fine paragraph to the Catholic history of Connecticut. Their constant growth and multiplying numbers betoken wisdom in their founder, and any radical departure from the lines traced out at the beginning will probably place a period to their marvellous prosperity.

CONVERTS TO CHURCH

The growth of the Knights of Columbus has, in some respects, outrivalled the general Catholic growth of the Commonwealth. The records that are gathered up and preserved in the chancery office of the Diocese of Hartford, show that, apart from the natural increase and the increase from immigration, the church of the diocese receives an accession from outside communions amounting to about 500 each year. As there is no proselytizing machinery at work in the State, the strangers come of their own volition. They are usually men and women of the middle class who have associated with their Catholic neighbors and who have followed their natural inclination to inquire into the merits and the claims of an institution which has grown to such proportions almost within their own memory. Among the converts are but few that were widely known. Bishop Shahan in scrutinizing the records found, indeed, that one man of Puritan ancestry found his way into the Catholic Church. That man was Christopher Davenport, the nephew of the Rev. John Davenport. On affiliating with the Catholic Church he entered as a student at Douai College, in France. He was attracted by the regular life of the Franciscans, and after spending six years at the French College, entered the novitiate of the Flemish Franciscans at Ypres, October 7, 1657. His name appeared on the rolls of the order as having affiliated October 18, 1658. His name in religion was Francis a Santa Clara. More than two hundred years later, Professor Robinson of Yale University succumbed to the claims of the Church which had won Christopher Davenport. Later on he became Dean of the Law School at the Catholic University, Washington. The late Judge Webb was likewise a convert to the faith.

The Barber family, to which the first Bishop traced his lineage, was of Connecticut stock, Simsbury being the home of Daniel Barber, and Newtown being the home of the Rev. Virgil Barber's wife who was likewise a convert to the faith. Among the Catholics of Litchfield the names of two converts are held in benediction, Miss Julia Beers and Miss Emma Deming. After entering the Church they continued to dwell in their native town, which was but occasionally visited by the clergy who resided at Winsted. On Sunday they opened their houses to the Catholics of the town where religious devotions were held, and the young instructed in the principles of the gospel.

Archbishop Bailey was a student at Berkeley Divinity School, Middletown, when he decided to sever the bonds that bound him to Episcopalianism and cast his lot with the Catholic Church. Bishop Kinsman, recently converted to the faith of Catholics, was at one time a professor in the same institution. The Rev. C. Collard Adams after training for the ministry of the Episcopal Church, and holding important office in his communion, decided that his place was in the bosom of the ancient Church. At great personal sacrifice he gave up his position as pastor of a western church, and accepted an exceedingly solitary and obscure existence among strangers. His fortitude was admirable, and his reward must be in accordance with his sacrifice.

THE CLERICAL BODY

The varied energies employed in the building up of the Catholic Church in Connecticut have been well tried, but they are by no means exhausted. The clerical body is not only numerous, but rich in type and in variety. The mould in which some of the earlier clergy were cast has doubtless been broken. I recall the Rev. John Duggan, the Montreal jurist, who dropped the law, studied theology, and came to Waterbury as a young priest. He was to be a builder, and a builder after the Canadian type. After many years of labor he succeeded in erecting a granite church and a rectory in harmony with the central building, but out of harmony with the surroundings, and in a section of the city which was fast being abandoned by English-speaking Catholics. The last building was nearing completion, when a misstep backward precipitated the builder a few feet, and his career in the priesthood ended just as the last tints were being projected on the finished interior. I recall the Fathers Cooney,—gentle, hard-working, unobtrusive. I recall Father Shanley—the temperance orator and the educational orator—more addicted to controversy than Father Crowley of New London, and never quite so happy as when engaged in an intellectual bout. I recall the New Britain twain, Father Peter Skelly and Father Jeremiah Curtin—the embodiments of repartee. "Have you heard that Father Curtin has been made pastor of New Milford?" asked Bishop McMahon of Father Skelly after he had appointed the gentleman to the post. "Yes, I have heard the story," said Father Skelly, "It has been going the rounds for some time. But I tell you, Bishop, it is just as well for a man in your position not to take much stock in such rumors." I recall the Rev. P. Duggan of Torrington, who developed a most prosperous parish, building church, school, convent, rectory and the rest, and then, as old age was coming on, resigned in the vain belief that he would be happier somewhere else, thus demonstrating that it is easier to build churches than to judge wisely in one's own behalf. I recall one of my very earliest experiences of clerical life as a priest in the Hartford Diocese. Immediately after my ordination, the pastor of my home parish took me up and together we set out on a chase for Bishop McMahon, in the hope that we might overtake him on one of his episcopal visitations and secure from him the faculties of the diocese for me, so that the pastor might leave his parish in my care while he went out on a much-needed vacation. Our first overnight stopping place was New Milford. The devotion of the Forty Hours was in progress. Being the youngest priest present, I volunteered to say the earliest Mass—at five o'clock in the morning. I remember speaking with one of the older parishioners while the sun was rising over the eastern hills and hearing from his lips much interesting information bearing upon the early history of Catholicity in the town. One of his sayings, an admiring remark, spoken with feeling, lingers: "I tell you, Sir, Father O'Brien left the signs of his hands on this parish." The Father O'Brien thus extolled was none other than the late Rev. James C. O'Brien, pastor of St. John's parish, Stamford, who united in his person the old and the new—having served under Father Hughes, a hard school, but an excellent training ground for the deprivations and hardships of the New Milford Mission.

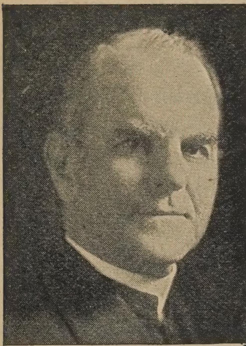
In the church-building and school-building era, when college graduates entered the seminary, studied philosophy for a year, and theology for two years and hastened to their life work, very few letters followed the names of the clergy when those names appeared in print. It was Father Luke Fitzsimmons, or the Rev. Peter M. Kennedy; Father Keating, or Father Hunt, and seldom or never Doctor. In the earliest days, it was Doctor Carmody alone, then Doctor Shahan, Doctor Maher, Doctor Donovan. These were the days of quick preparation and incessant labor. Now there is time for the acquisition of knowledge absolutely necessary for the proper discharge of the priestly office, and time too to make frequent and deep excursions into the realm of higher philosophy and theology. Young men of ability have studied long and leisurely and have held to their books even after ordination, with the result that D.D. and LL.D. are frequently called upon to balance the Rev. or the Rt. Rev. which precedes the saint's name given in baptism. And what is more inspiring and surprising still, these titles of distinction accompany the names of church builders, like the Rev. M. W. Barry, and men of distracting and distinguished public service like the late Doctor Sullivan, of the Immaculate Conception

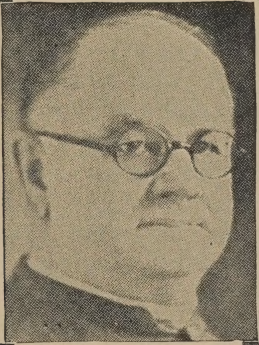
Church, no less than those of men who have had time to store their minds more abundantly and to refine their tastes accordingly to the adunguemed lines of culture, like the late Doctor Moore, of the Sacred Heart Church, Bridgeport, and Doctor Anderson—sometime professor of St. Thomas Seminary.

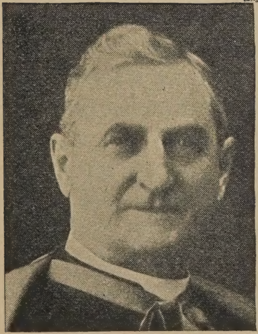
CHURCH BUILDERS

Nor has the race of plain-spoken matter-of-fact, straight-up-and-down church builders become extinct. And the church builder who is counted worth while must be experienced and expert in two departments. Pope vouchsafes the information that " 'tis but half a judge's task to know." So also it is but half the church builder's task to build. The larger half, if the expression may be pardoned, still remains. He must pay for what he has built—pay as the Rev. John J. Downey, the builder of St. Michael's Church paid; or as the late Rev. Joseph Synnott of Ansonia paid and built—first a fortress, story upon story, and then a church, like a citadel, sheer on the summit of the fortress—throwing in a commodious and modern school as a "to-boot."

It was but the other day that two of our church builders were laid to rest: The Rev. John T. Lynch who went to Meriden and erected church, school, convent and priest's house, paid for them and, on his departure left a balance in the parish treasury to provide against future demands; and the Rev. John T. Winters who built a church in South Norwalk and rebuilt, ungracious task, another church in New Britain. And, what may be counted more distinguishing still, we have young priests who have erected stately churches—like Doctor John J. McLaughlin of New Haven and Father John McGivney of Bridgeport—and who are still in what may be called their priestly prime. The late Rt. Rev. Monsignor Patrick J. McGivney built his church in Middletown, and then, instead of sitting down and exulting over what had been achieved, went to Bridgeport,







Very Rev. Msgr. William
H. Flynn

Rt. Rev. Msgr. Patrick
J. McCormick, Ph.D.
Catholic University,
Washington, D. C.

Rt. Rev. Msgr. Patrick
J. McGivney

Rt. Rev. Msgr. Michael
H. May

Rt. Rev. Msgr. John
Neale, LL.D., P.R.

planned and erected a convent, which is a model of its kind, paid off all indebtedness, and then completed the erection of a second temple.

THE ROMAN PURPLE

The name of the Rt. Rev. Monsignor McGivney reminds me of another distinction which has come to the diocese and which is illustrative of our new canonical status. We are no longer a missionary country—"under the Propaganda;" but a full-fledged Catholic Church—"under the Consistorial Congregation." We have attained to our full ecclesiastical stature. Prelates, robed for ceremony, should adorn our more solemn religious functions. The Roman purple is now necessary to give character and color to our pontifical occasions. The stately cathedral demands the empurpled stall. We have not, and let it be devoutly hoped that we never will have, cathedral canons, but we have, and we should have a growing number of monsignori—men who have lent distinction to religion in their own parishes and who are intellectually as well as ecclesiastically an ornament to the Church. Rome, has recently chosen to name as domestic prelates, Doctor John Neale, of St. Rose's Church, Meriden, a man of superior ability and attainments, as well as of varied achievements, and Chancellor William H. Flynn whose service in the difficult post made vacant by the elevation to the episcopacy of the Rt. Rev. John G. Murray, has been uniformly characterized by efficiency, courtesy and an unfailing spirit of co-operation.

The priest of the Diocese of Hartford, latest to be decorated by Rome, is the Right Reverend Monsignor Michael May of St. Patrick's Church, Norwich. This honor came to Father May after he had acquitted himself with distinction in several fields of labor throughout the State. At one time he was a missionary pastor but in recent years he has conducted with extraordinary ability the affairs of one of the most important parishes in Connecticut.

That the late Rt. Rev. Patrick McGivney should have been promoted to ecclesiastical honors because of his service as parish priest, church builder and spiritual director of the largest lay organization in the Catholic Church, seemed to be the demand entered and urged by the eternal fitness of things. Nor do the four names just mentioned exhaust the prelatable supply of the Diocese of Hartford.

The purple worn by our new prelates is an ostensible reminder that we are of the household of the Roman Pontiff—no longer outlanders, but the domestics of him to whom the divine Founder of the Church has committed the care of the whole flock. The dignity of monsignor carries no jurisdiction and it places no obligation upon his fellow priests, save that which courtesy and reverence delight in yielding to acknowledged merit and venerable place. Neither does that dignity detract in one iota from the supremacy, in his own diocese, of the Rt. Rev. Ordinary. He shares his jurisdiction as the canons direct and as necessity demands.

PARISH CORPORATIONS

In the Diocese of Hartford the Bishop delegates parochial authority to the priests whom he places in the office of pastor. By statute of the State of Connecticut, the financial interests of each parish rest in the hands of a corporation. This corporation is made up of the Bishop of the diocese, the Vicar-General of the diocese, the pastor of the parish and two laymen of the parish, who are known as trustees. The laymen are elected annually in the month of January. A meeting of the trustees must be legally called, every member being duly warned, before business of legal moment can be validly transacted. The parochial corporation can sue and be sued, dispose of property, acquire property and negotiate loans.

The State of Connecticut has conceded to the Catholic Church every reasonable facility for the conduct of its secular affairs. No legislation detrimental to the interests of the Church has been enacted. Every reasonable appeal to the lawmaking authority of the State has been respected. Now and again an individual statesman has undertaken to inflict his narrow views on the growing body of the Catholic citizens of Connecticut. But his bigotry has served to accentuate the fairness of the majority of our legislators.

The ecclesiastical law which bears upon the Catholic body in Connecticut comes from three sources: first, the General Code which is in vogue throughout the Church Universal; secondly, the decrees of the three Plenary Councils of Baltimore; thirdly, the special legislation laid down by the Synods of the Diocese of Hartford. These Synods are called by the Bishop. Every priest under his jurisdiction is summoned and expected to attend. The Bishop presides and, after consulting with his clergy, formulates the laws and regulations which are to obtain throughout his diocese.

Since the establishment of the See of Hartford, three Diocesan Synods have been held. The first was convened by Bishop O'Reilly in 1854. The assembly was opened with solemn functions at the Cathedral in Providence. It did little more than formally accept and promulgate the decrees laid down by the Plenary Councils of Baltimore.

The second Synod was called by the Rt. Rev. Bishop Thomas Galberry in 1878. The legislation of the First Synod was formally approved and again promulgated as law for the Diocese of Hartford.

The third Synod was convened by the Rt. Rev. Lawrence Stephen McMahon August 10, 1886. The purpose of this assembly was to formally accept and promulgate the decrees of the Third Plenary Council of Baltimore. Since that date neither Plenary Council nor Diocesan Synod has been held.

FINANCIAL CREDIT

The property which falls under episcopal custodianship in this diocese amounts to many millions, and it is a strange dispensation of human wisdom which makes Bishop Nilan, a poor man, a real financial figure in the Commonwealth of Connecticut. He is beyond doubt the most fabulously trusted person in the State of Connecticut. And, to the credit of the Bishop and the good name of the Church be it said, in every banking house of the State the name of the Right Reverend Ordinary is a synonym of scrupulous financial honor and Gibraltan financial strength.

A change from the days when the Catholics were hounded as vagabonds, and their priests proscribed as necessarily felons! And how naturally, and almost imperceptibly, the great transformation has been effected? Silently, and while many were asleep did all this take place. So silently that some yet sleep, noting not the mutations brought about by the incoming and outgoing tide. What a sorry figure that of the statesmen and the village sages who made covenant with the Most High that popery would never find root in this "land of steady habits!" And yet withal the title is deserved, for, comparatively speaking, Connecticut has been singularly preserved from the gross follies and high crimes that must be charged up against other communities in their treatment of the intruding Catholics. I am profoundly convinced that the best sense of Connecticut, and the best men and women of Connecticut have, from the very beginning, been irrevocably set against the vulgar and plebeian folly of the anti-Catholic bigots. When Pope Day was disgracing New London, the town fathers legislated against the ridiculous and degrading abuse. The Know-Nothings of Connecticut never went to sanguinary lengths. When Archbishop Bedini came to America as Apostolic-Nuncio in 1853, he was followed by Italian enemies who came here to stir up the multitude to mutiny and rage. He came to New Haven and dedicated, October 9, 1853, St. Patrick's Church, and there was no untoward incident. He went to Cincinnati and "the mob marched forth with arms and torches," and "eighteen persons fell in the struggle." The A. P. A. movement was of pale and sporadic growth here, and the Ku Klux Klan is not due for a long or a glorious existence. They are not of this State, and Connecticut is not prepared to repeat the embarrassing folly of Colonial days.

Pity that, when the Catholic question came up for discussion, in the primeval days of the Commonwealth there was not at the council board a Gamaliel to rise, as in the days of the enrolling at Jerusalem, and suggest the wisdom of referring the whole question to another and more competent tribunal:

"And now, therefore I say to you refrain from these men, and let them alone; for if this council or this work be of men, it will come to naught:

"But if it be of God, you cannot overthrow it."

REFLECTIONS

It is now one hundred years since the first resident priest began his labors within the confines of Connecticut. The first Catholic Church was dedicated June 17, 1830. The poverty of the beginnings of the Church in this state was extreme. This poverty seems abject when compared with the present riches of the Church—if by riches we mean fine temples, frequently filled and adequately supported, and supplemented by schools and the other handmaids of religion. The intervening growth has been so fabulous as to deserve a place in the Arabian Nights.

The hardships which beset the first Catholic settlers and the opposition offered by those who apparently believed that possession was not only nine points of the law but the law itself, lend color to the story and invest many an humble actor in it with the trappings of the hero. The elements that go to make the history of so much sacrifice and so much success seem to come from the four winds of the heavens. The story has about it the flavor of the epic, and is worthy of the pen of a master.

From amid a bewildering maze of details, the facts which are set down in this brief history are intended to illustrate the trend and the progress of events. Whether they were wisely chosen or not remains for the reader to decide. Others might cover the ground and weave a better narrative and paint a juster picture from the episodes and events that have been passed over. In either case, the writer would still find himself oppressed by the embarrassment of choice. "At the Lincoln Cathedral," says Macauley, "there is a beautiful painted window, which was made by an apprentice out of the pieces of glass that had been rejected by his master. It is so far superior to every other in the church, that, according to tradition, the vanquished artist killed himself from mortification." I shall await with composure the coming of such an apprentice, who will gather up what has been passed over or cast aside and weave an epic worthy of the actors in the great drama. Since the pages afford no claim to artistry, and since the writer confesses himself beholden to that canon which the Almighty has fixed against self-slaughter there will be no killing, and very little mortification, when justice shall have been done to the great theme.

"The perfect historian is he in whose work the character and the spirit of the age is exhibited in miniature." He is always and of necessity building in miniature. Some events which were called capital in their day and which engaged the time and the energies of those who were the leaders among their fellows, are suffered to remain in the shadow or wholly without the picture, while others, in themselves of little or no moment, are brought into the light, because they serve to indicate the conditions in which the Church and its supporters found themselves in the days of their weakness and of their trial, and out of which they have emerged gloriously and as if by miraculous power. Thus, we give in detail the effort of Bishop Tyler to form the nucleus of a building fund in Stonington which resulted in promises amounting to $29.25, and pass over in silence the recent drive led by Bishop Murray for St. Francis Hospital and which grew in promise to more than a half million. There are hundreds of monumental reminders throughout the State of the wonderful prosperity which the Church has enjoyed. We need no memorial for that which is visible and beyond dispute, but it is the office of history to tell from what humble and distressful beginnings all these triumphs have developed.

I have acted on the conviction that "no anecdote, no peculiarity of manner, is too insignificant to illustrate the operation of the laws of religion and of education, and to mark the progress of the human mind." Nor can it be successfully objected that the human mind has not progressed here in America in the last three hundred years, at least insofar as it bears upon the Catholic Church and those who elect to throw their eternal destiny with her and her teachings.

Father Fitton in his "Sketches" tells of calling on a gentleman in New Haven for the purpose of securing from him an old building in which the Catholics of the town might assemble for Mass. "Neither for love or money," says the great missionary, "would he listen to our proposition, declaring that he would not encourage Catholicity in any way. We felt disappointed, and my reply to him was: 'Sir I hope that you and I may live to see the Catholic church in this city with spires as high as any of yours,' he doubted it; but thank God, it has come to pass, and he has lived to see our splendid churches all well filled, and even crowded every Sunday."

[BIBLIOGRAPHY]

Before passing to the history of the parishes of the Diocese of Hartford, it is in order to state that the authorities consulted in the preparation of the foregoing chapters are such as may be accepted without question. In the second part of this book the information comes almost entirely from local sources which will be enumerated before the volume closes.

The authorities already consulted are:—

"Diocese of Hartford," by Rev. James H. O'Donnell, being a part of "History of The Catholic Church in The New England States;" "History of the Diocese of Providence," by Rev. A. Dowling; "History of the Archdiocese of Boston," by William A. Leahy, A.B.; "History of the Diocese of Burlington," by the Rt. Rev. John S. Michaud, D.D.; "History of the Catholic Church in New York," by the Rev. John Talbot Smith, LL.D.; "The Catholic Church in Colonial Days," by Doctor John Gilmary Shea; "Lives of the Deceased Bishops of the Catholic Church

in the United States," by Richard H. Clark, A.M.; "The Catholics of Connecticut in Colonial Days," by the Rt. Rev. Maurice F. McAuliffe, LL.D.; "Chancery Records of the Diocese of Hartford;" "The Catholic Press;" "The Connecticut Catholic;" "The Connecticut Catholic Year Book;" "The Catholic Transcript."

End of Part I.

PART II

INTRODUCTION THE PAROCHIAL PERIOD

The establishment of parishes throughout the Diocese of Hartford has been in progress for a hundred years. No concerted action has governed the advance. At one time it was Stamford that demanded parochial autonomy; at another New London. As years went on many groups of the faithful clamored at once for their own church and their own pastor. It were bewildering to undertake a chronological account of so many simultaneous and independent developments. In order to tell such a story the pen would have to swing from North to South, from East to West. Hartford would claim one paragraph, New Haven the next, while the faithful of Bridgeport would be justified in complaining that the law of precedence had been neglected at their expense.

How then are we to proceed? The most reasonable way would be to give to each Catholic center its own space. Following such a plan something like a connected narrative can be produced, and the reader can keep his bearings as he proceeds with the record of events.

Yet even this plan is not without its difficulties. A pastor who distinguished himself in the East may be detailed to a more important post in the West. His scene of action changes, and to follow up his career in the priesthood would be to interrupt the history of the parish with whose advance he has been identified.

Priests come and go. The churches which they build remain, and they remain where they are erected. The parish is more permanent than the priest who assists at its inauguration and presides over the erection of its buildings. This permanency makes for unity. Unity of time, of place, of action, but not necessarily unity of person. The three unities so highly prized by old classical writers may be possible for a literary artist who juggles with the products of his own imagination. He creates and rejects at his own caprice.

The historian, however, has to deal with facts which are not of his own creation. He is, or he should be, a slave to the findings yielded by his industry. These findings may be so numerous as to become an avalanche, but it is his to maintain a judicial poise, and so bring order out of seeming chaos.

To the writer of these pages it seems proper, not to say imperative, to suffer unity of place to preponderate over unity of time and of person. Thus when he undertakes to tell the story of the growth of the Church in New London, he will continue the narrative. He will not break it up even if the chief actor leaves town and repairs to another field, as did Bishop Tierney. The record of the priest will be rounded out where and when his career ends.

HARTFORD COUNTY

In the Commonwealth of Connecticut there are three great Catholic centers. These centers are circumscribed by the limits of three counties, Hartford, New Haven and Fairfield. But these three names do not tell the whole story of the Catholic body of the Diocese of Hartford. New London and Litchfield demand recognition, while Tolland and Windham claim their just share in the building of the great and prosperous Diocese of Hartford. Honor to whom honor is due. Then were it something like high treason against the sacred virtue of patriotism for the writer of these pages to refuse full credit to the small and vigorous body of Christians who have given to the Catholic Church a local habitation from end to end of Middlesex County.

We are but paying deference to the claims of chronology and canonical dignity, when we resume at once the history of the Catholic Church in the city of Hartford and in the first parish of the State of Connecticut.

The old Holy Trinity Church—which we have already visited—was the first formal missionary center in the future Diocese of Hartford. For many years it maintained its missionary status. At one time the Hartford pastor had jurisdiction over the State of Connecticut. Later on, his authority was curtailed and his parish was limited by the Vermont line on the north, to a line westward from Middletown on the south, the Connecticut River on the east, and the Hudson on the west.

Father Fitton's successor, as already noted, was the Rev. John Brady. He was the second pastor of the Holy Trinity Church, and a native of the County Caven, Ireland.

He was born in 1806 and was educated in his native land. He came to Hartford in 1836, after having labored as a missionary in northern New Hampshire. His tenure of the Holy Trinity pastorate lasted for fifteen years—till the old church was abandoned for the new St. Patrick's.

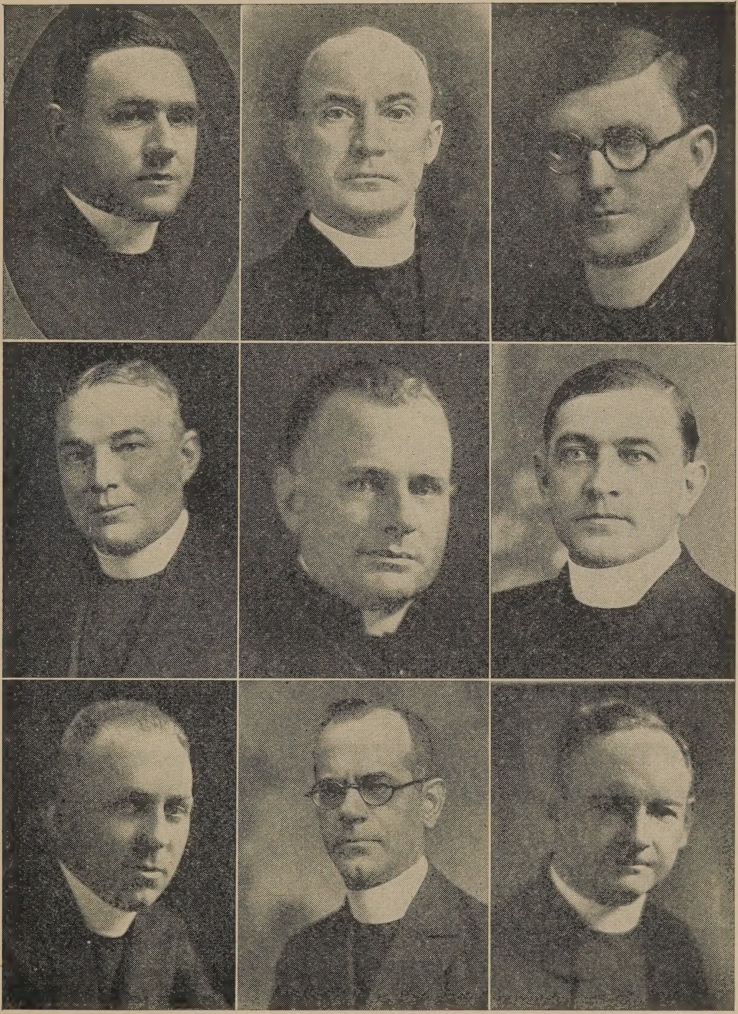
The Holy Trinity Church stood on Talcott Street immediately to the east of the North Baptist Church which held the north corner of Main and Talcott Streets till a few years ago, when it became the property of G. Fox & Company and was razed to the ground. Father Brady's Hartford flock was so sparse that, at first, it hardly filled one aisle of the little church. But the worshippers grew with the years. They felt themselves impressively numerous in 1844 when they welcomed the first Bishop of Hartford. Quite unexpectedly they found that their little church had ascended to the dignity of a cathedral—the mother church of the new see of Hartford. Their joy was, however, short-lived, for, after Bishop Tyler had studied his diocese in detail, he decided that Providence should be the home of the Ordinary. The authorities at Rome agreed, and the Holy Trinity Church was shorn of its episcopal dignity.

In the absence of the Bishop of Hartford the parish developed so considerably that, before Father Brady had completed the fifteenth year of his pastorate, the demand for a larger church became imperative.

ST. PATRICK'S CHURCH, HARTFORD

To meet the growing needs, the zealous pastor secured a site for a prospective church on the corner of Church and Ann Streets. In December, 1851, the second Hartford church was dedicated under the title of St. Patrick's, and the quondam Talcott Street cathedral was henceforth but a name. It had no longer reason for existence. Fate and Know-Nothing aid consigned it to the flames.

The old church had served its purpose. Its fifteen Catholic years were busy and fruitful years. Its walls had wit-



Rev. Francis P. Keough

Rev. Thomas J. Drennan, D.D.
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Rev. William P. Kilcoyne

Rev. John J. Downey

Rev. William F. Riddle, M.F.
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Rev. John J. Brennan

Rev. Stanislaus Federkiewicz

Rev. William H. Kennedy

nessed the humble beginnings of parochial school education in the city of Hartford. Thomas McGuire, the first teacher labored there so long and lived so long that he became one of the recognized Catholic institutions of the city. His fame was shared by Mr. Gillin, a music teacher and the possessor of a sleepless violin. After winning distinction in Hartford, Mr. Gillin went West. When last reported, he had developed into the Rev. Father Gillin, pastor of Lucerne, Indiana.

Father Brady was a zealous advocate of total abstinence. While pastor of Holy Trinity he succeeded in inducing Father Matthew, the great Irish apostle of temperance, to come here and remain a week. Men and women of all denominations attended Father Matthew's lectures. The orator's efforts were so well seconded by Father Brady that at one time the Holy Trinity Temperance Society numbered "nearly every adult member of his fold."

The zeal which had rendered so fruitful the years spent at the old church attended his labors in the new church. He preached every Sunday both at Mass and Vespers. A contemporary writer declares that the good priest was "precise in his hours of duty, and unremitting in the discharge of his obligations."

Notwithstanding his hard and successful labors, Father Brady "was removed from the pastorate of St. Patrick's in the summer of 1854." This drastic measure was not taken suddenly, but after two years of controversy with Bishop O'Reilly. The writer whom we have just quoted does not reveal the cause of the friction. We of the present day are not quite so ignorant of the effects. Some of them are still discernible.

Unfortunately the laity took sides. Many of them encouraged the pastor in his insubordination. He was a man of ability. He knew the law, and he had not forgotten the promise of obedience which he had made at ordination. He also knew that the conflict between episcopal authority and trusteeism had been waged to a finish, and that the Bishops, as was proper, had won the day. He knew his own Bishop to be a stern, resolute man whose powers and prerogatives were little understood by the laymen and laywomen who gave him moral support in his controversy. He should have taken counsel with wise and well-informed men of his own profession.

Father Brady was "removed from the pastorate of St. Patrick's in the summer of 1854." Late in the Fall, that is, in November of the same year, "he sat in the vestry and heard the acting pastor, Rev. Lawrence Mangan, announce that another priest would in future be their pastor." Sick and disheartened, the deposed priest returned to his home and to his bed. "On the following Thursday a lifeless corpse was all that remained of the loved and honored Father Brady."

Loved and honored indeed, but ill-advised by volunteer counsellors who should have withheld their support and who should have reflected that "obedience is better than sacrifice and that it is like the sin of witchcraft to rebel."

Father Brady was admirable when engaged in the labors of his high vocation. He was a zealous and tireless pastor of souls. For years he had been faithful to a heroic degree. Evidently he was at best but an indifferent rebel —rebellion should be made of sterner stuff.

Nearly forty years ago, I was called to the bedside of a very old patient who was married to a niece of Father Brady. Had I foreseen the time when I would be engaged in this work, I, no doubt, would have encouraged him to tell me the story in all its details. But this much I remember. "Shortly before his death, Father Brady was asked who was to be his successor. He replied: 'My successor will be a beardless boy.' "

THE VERY REV. JAMES HUGHES, SECOND PASTOR

That "beardless boy" was the Very Rev. James Hughes, nephew of Bishop O'Reilly, who was appointed pastor of St. Patrick's, Hartford, November 9, 1854. The incidents which attended his advent were strange indeed. Never did a Connecticut pastor face conditions so disheartening as those which the youthful pastor of St. Patrick's had to meet on the very day of his arrival. He was immediately plunged into conflict, and that over the dead body of his predecessor.

Father Hughes, doubtless, came to Hartford instructed how to act and how to deal with any mal-content who would presume to disparage the authority of the Bishop. Firmness was a part of his character. The young priest counted it the office of virtue to remain constant under opposition. He was here to cite the law and to see to it that the law was observed as cited.

The bereaved parishioners, whom Father Brady had served in dark hours and in bright, were sorrow stricken and in no frame of mind to rally to the support of his successor, so young and so closely allied with the author of the stern mandate which had deprived them of their beloved pastor.

They were resolved that, if Father Brady could not remain pastor of their church, his ashes should at least rest under the shadow of the temple which he had reared. Father Hughes objected. His objection was over-ridden, and the tomb of the departed pastor may now be seen near the door of St. Patrick's Church.

Studying this strange casus belli from the vantage point of seventy years, no one will question that Father Hughes was right in contending that the body should be interred in the cemetery. Time has vindicated his foresight. It may be commendable, and, with some hesitation, beautiful, to bury the priest's remains by the door of the church wherein he had offered the morning sacrifice and propounded the divine law, if that church is situated in a lifeless Irish hamlet where there is to be no shadow of change: but if the church happens to be situated near the heart of a progressive American city, it is folly and something like a desecration of the dead man's bones to inter them where his tomb will receive a thousand half consumed cigars to one flower. The sarcophagus which now surmounts the grave of Father Brady is an ostensible proof that, in his first difference with the people of St. Patrick's Church, Father Hughes was right, and the monument remains to proclaim the justice of the position which he had taken.

With such an introduction to his flock, the earlier years of his long pastorate were not so sweet as summer days. Friction there was, not necessary indeed, but natural and destructive of the mutual and universal love which should unite the priest with his spiritual children.

After establishing quiet the new pastor made ready to meet the demands of his office. He found the church encumbered with a serious debt. Nothing daunted he set to work to reduce it and to plan for the further development of the parish. In the course of a few years he erected a convent, an orphanage and a school. The asylum was good enough as a mere parish institution. It did not aspire to be anything else. The school was so far satisfactory as to meet the imperative demands upon its capacity till the coming of the successor of Father Hughes.

Ten years after the erection of the school, the first St. Patrick's Church—the church of Father Brady—was destroyed by fire. During the period of rebuilding, Mass was celebrated in Allyn Hall. The second St. Patrick's was dedicated November 19, 1876.

Within a year after its completion the new edifice was free from debt and consecrated forever to the service of God. The ceremony was a notable one. Archbishop Williams was the consecrator. Bishop McMahon celebrated Pontifical Mass, and Archbishop Ryan of Philadelphia, then reputed as the first orator of the Catholic Church of the United States, was the preacher. It was a proud day for the zealous and masterful pastor. That feeling endured. He used to boast that St. Patrick's, with its hideous galleries, could seat more worshippers than St. Joseph's Cathedral. The satisfaction which that thought yielded was such that he was keen to share it with all his friends.

Father Hughes finished his course—his pastorate of forty-three years—while Bishop Tierney was in Europe.

He died on August 7, 1895, before being invested in the dignity of Domestic Prelate, which Bishop Tierney had secured for him. His bones rest in St. Benedict's Cemetery which he had provided for the Catholics of Hartford and which was long another object of his satisfaction and pride.

Vicar-General Hughes was a striking figure. His carriage was erect and dignified. Immaculately and becomingly dressed, he was every inch the priest. His eye was sharp. His countenance was as clear and refined as that of Apollo. The whole town knew him. His parishioners, or at least those of them who cultivated his smile, were proud of him and pointed to him as a model and the exemplar of every sacerdotal virtue. His voice was as powerful as any man's in ruling the city as well as the church.

Though stern and autocratic, and betimes severe, Father Hughes could be kind and sympathetic. Nor was he without a keen sense of humor. He had a quick retort, and the proper word for the occasion.

"Do you really think, Father Hughes," inquired Governor Hubbard with a borrowed air of concern, "do you really think that I will go to hell if I do not join the Catholic Church?"

"Well, Richard," replied the priest, "I do really think that a man of your intelligence who would not join the Catholic Church ought to go to hell."

After the obsequies of Vicar-General Hughes, the visiting clergy took dinner at the Hotel Hartford, which was then young and in good repute. By some chance I happened to be seated at table next to Vicar-General Byrne, of Boston. Before the end of the meal that prelate said to me:—

"As I was walking along the street immediately to the rear of the church, I saw a building which bore an inscription in stone. The inscription read:

St. Patrick's Cathedral School
erected by
Rev. James Hughes
A. D. 1865.

"Now why did he call it St. Patrick's Cathedral School?"

I did not venture a reply. Possibly I thought that his guess was quite as good as my own. But I do think that I knew what he meant.

Others besides the Vicar-General of Boston believed and declared that episcopal honors awaited Father Hughes. He had the doubtful pleasure of hearing himself frequently spoken of as successor to one or other of the Bishops of Hartford. This news note from an unknown friend may be taken as fairly indicative of the thought of many of his contemporaries:—

> "The Bishopric—There are numerous rumors afloat concerning the Bishopric of the Diocese made vacant by Bishop MacFarland's death, the latest being to the effect that the Rev. Father Tierney of Stamford is the coming man. Father Carmody of New Haven is said to be too old for the place, and Father Hughes of this city some object to; why I can't see, for he is a hard worker and would be a good man for the place."

There were thousands of people who could not see further than the writer just quoted. They thought that the man who was found fit to be the alter ego of four bishops was himself fit to be bishop. Fit or unfit, he was never chosen. Perhaps those who had the deciding voice judged that the second place in the diocese was better fitted to Father Hughes' temperament than the first. It was eternally to his disfavor that he was placed over the clergy before he had time to adjust himself to the clerical attire. Rumor had it that he was at once severe and autocratic, and almost visibly devoid of the benignity which should surround, as a mantle, the shepherd of souls. Those who loved him not fancied that they could discern in his visage the

"Frown
And wrinkled lip, and sneer of cold command,"

which Shelley's antique stranger found written on the shattered ruins of Ozymandias, "king of kings."

Father Hughes was, in no slight degree, a victim of circumstances. It was not his fault that he was the nephew of his uncle who happened also to be his bishop. It was not his fault that he was set to rule before he had time to learn to obey. It was not his fault that all was not peace and harmony between the Bishop of Hartford and the pastor of Hartford's first church. It was not his fault that Nature had given him indiscriminating firmness and a horror of compromise. It was not his fault that the friends and relatives of Father Brady kept green the memory of the good priest who had ministered to the people of Hartford when to do so was to make himself all things to all men, and to hold himself in very truth and literally the servant of the servants of God. Father Hughes was appointed Vicar-General by four Bishops, three of whom were not his uncles, and all of whom regarded him as a great worker and one of the builders of the Church of the Diocese of Hartford.

When the battle was lost and won, and when age had crowned him with success, the stern pastor of St. Patrick's mellowed and softened—a certain sign of election—and his tomb, if not glorious, is more visited than that of any man who lies at rest in the cemetery that he had provided for the Catholic people of the city which he loved and for which he labored with untiring energy. He fought many battles, some necessary, others unnecessary, and sleeps in blessings.

THE VERY REV. JOHN A. MULCAHY, THIRD PASTOR

On returning to his diocese Bishop Tierney named the Very Rev. John A. Mulcahy third pastor of St. Patrick's. He had shared the honor of Vicar-General with Father Hughes whose advanced years made it impossible for him to discharge all the obligations of that post single-handed.

The new pastor took formal charge of St. Patrick's Sunday, September 8, 1895. He seemed to be at the very height of his career, but the event proved that his life was nearly spent. It had been a busy and successful life. His active labors at St. Patrick's lasted but two years. During that time he erected a fine new school, then the first in the Diocese, and still easily adequate. Father Mulcahy was a builder and the erection of such a school was a fitting crown for his career. No priest of his time in the Diocese of Hartford was more deeply interested in the Christian education of the young.

Like the first pastor of St. Patrick's, Father Mulcahy was born in Ireland. Like Father Hughes he received his ecclesiastical training in America. His first pastorate was that of St. Mary's, East Hartford. There he erected a becoming church which still stands as a visible testimony to his taste and judgment.

While at St. Mary's he saw to it that the people of his out-mission at Glastonbury were provided with a becoming house of worship. Before leaving East Hartford he was preparing to build a third church at Rocky Hill, which town, with Wethersfield, was the portion of his parish lying west of the Connecticut River.

After two years at St. Mary's, Father Mulcahy was promoted to the pastorate of Thompsonville and its dependencies—Hazardville and Broad Brook, in each of which he built his church. Four churches in four years—all standing today to emphasize his zeal, his capacity for work, his efficiency, and his excellent judgment.

Father Mulcahy's third pastorate was in New Haven. There he labored for four years—years spent not in church building, but in battling with a heavy debt on a church not of his contracting. On the first day of January, 1886, this remarkable church-builder and debt-payer was rewarded by being made pastor of the Immaculate Conception Church in Waterbury.

Father Mulcahy died young—too young as all who knew him regretted and complained. For years he had held high office in church and in the city, and a higher place in the esteem of the citizens of Waterbury of whatever creed. He once told me that it was his conviction that the parish of the Immaculate Conception, Waterbury, was the finest in Connecticut, and that the post of pastor of that church was one of the pleasantest, if not the pleasantest in New England. Close observers were satisfied that he was not so happy in Hartford, and some affected to behold in his latter days an illustration of the truth so finely set forth by Burke: "An oak should not be transplanted at fifty."

After a lingering disease, and after holding the office of Vicar-General for five years, the pastor of St. Patrick's passed away early in January, 1900. The venerable Bishop Healy of Portland made the long journey to Hartford to pay the last duties to the dead. Bishop Beaven of Springfield and more than two hundred and fifty priests assembled at his bier. All testified that a career of extraordinary merit had come to an end.

Very Rev. John A. Mulcahy was recognized as a man of indefatigable industry. It was his industry rather than exceptional intellectual gifts that gave him distinction over his confreres in the priesthood. While others rested and recreated, he studied and meditated and wrote till his brethren of the clergy began to bear enthusiastic testimony to his attainments.

It was Father Mulcahy's industry that gave him a well-stored mind and fitted him to sit with honor among those whose wisdom, under God, fashioned the destinies of this Diocese. His industry, like everything else about him, was priestly and in no way confined to mere personal improvement. No man labored more abundantly for others. He built churches and schools; he preached and catechized and confessed. He was a man tenax propositi—a man of staunch character whose labors were his best eulogy.

FATHER WILLIAM ROGERS, FOURTH PASTOR OF ST. PATRICK'S

The fourth pastor of St. Patrick's was a man of different mould. Born at Billain, Ohio, March 9, 1845, the future Father William Rogers came to the Diocese of Hartford by way of Philadelphia. His first pastorate was at

Stamford, where he had to wrestle with a disheartening debt. He was, however, well fitted to his Stamford surroundings, and it was there that his fullest years were spent. He had long passed middle life before coming to Hartford. Bishop Tierney realized that Father Rogers' working days were well spent when he called him to the pastorate of St. Patrick's. Father Rogers had been Bishop Tierney's curate at Stamford.

I recall a conversation with Bishop Tierney apropos of Father Rogers' coming. The Right Reverend Ordinary took personal oversight of some necessary repairs in the interior of St. Patrick's Church. I suggested the propriety of suffering the work to pend till the coming of the new incumbent. The Bishop was patient enough to reply: "The man whom I am going to appoint will not bother with such things."

From the Bishop's remark, it is not fair to conclude that Father Rogers was an antique before coming to Hartford. Quite the contrary, no man clung more tenaciously to the things of youth. It was after long observation of that point that I selected as the text of the eulogy which I had the honor of pronouncing at his bier, these words from the thirty-sixth Psalm, "I have been young and now am old."

In college Father Rogers acquired athletic tastes which lingered with him till the end. The national game attracted him and he found in it recreation that gave joy and distraction to the very last years of his life. The Lord gave him manly strength and an eloquent tongue. He used both in the service of the Master. He was long recognized as the wittiest priest and the finest after-dinner speaker among the clergy of the Diocese. He had rivals, indeed, but the palm was almost universally voted to him. It seemed to some that he was the last, or nearly the last of his line.

And what a line! The Hughes, the Brodericks, the Joynts, the Curtins, the Slocums, the Quinns, the Skellys! They are gone, that jovial company which flavored every dish with Attic salt and brought exuberant joy to every clerical gathering. They were neither Roundheads nor Cavaliers. They were neither drones nor coffee-house wits. They were priests with human instincts and palpitating hearts,—men who gave up many prospects for the sake of their vocation, but who never felt called upon to sacrifice those feelings that make mankind akin.

Not all of those we mention were as non-mordant in their sallies as Father Rogers. Some of them could cut with the keenness of a Damaskeen blade. Some could wound as deeply as an Egyptian asp. But it was not so with the kindly pastor of St. Patrick's. He could be merciful even to the absurd. He could be gracious and considerate even under the keenest provocation. During his long career he conjured up acres of smiles and provoked more peals of laughter than there were hairs in the beard of Aaron. Yet there was about him no suggestion of the clown, no itching for giggling applause. He was witty and humorous because he was born so, and because he was so trained and exercised. He knew that he had the saving gift and he cultivated it. Why should he not? Was it not a gift, like eloquence, like manly strength and beauty, like foresight, prudence and whatever else of good Heaven sees fit to vouchsafe?

In ancient days those who neglected or refused to make use of the gifts of the gods were accounted the enemies of their fellows. Are the favors of the Almighty to be despised? Attic wit was his and no son of Attica ever enjoyed the gift more deeply or turned it to more benevolent account. He knew well the limited number of his fellow priests who could parry with him and he enjoyed nothing better than equipping them for an intellectual bout. As the smith pokes the smouldering embers into action, so did Father Rogers prod and jibe the brains of his fellow wits and provoke them till they became so charged that they began to throw off streaks of electric sparks which gave satisfaction to themselves and infinite entertainment to those who were favored enough to be among the admiring gallery.

If at times he received rather more than he gave, he accepted each blow with manly courage and without betraying the slightest shadow either of sensitiveness or resentment. I dwell on these things because they proclaim the man. These things were proper to him. A priest he was, like the rest, learned, well-read, "fair-spoken and persuading."

Father Rogers died at twelve o'clock, Tuesday, August 8, 1922; at half past three, on the same day the Rev. Michael McKeon of the Sacred Heart Church, New Haven, breathed his last. Both were well along in years, in all things else they were as far separated as the poles.

THE RIGHT REV. JOHN G. MURRAY, D.D. FIFTH PASTOR

Within a month after the death of Father Rogers it was announced that the fifth pastor of St. Patrick's would be the Right Reverend John G. Murray, D.D., Auxiliary Bishop of Hartford. The news brought infinite joy to the parishioners and their friends. Bishop Tierney's prediction that Father Rogers would not concern himself with mere material building was verified to the letter. At his death, house, church, convent and school vied with one another in urging their claims for inspection and repair.

Bishop Murray came to St. Patrick's with the enthusiasm of youth and with an irrepressible zeal for the dignity and the good order of the house of the Lord and all ancillary institutions.

He began all at once and he began everywhere. The old residence, reclaimed by Father Hughes, vanished. School and convent were renewed. The old asylum was, in part, converted into a parochial residence, and in part fitted up for the convenience of parish societies.

But it was in the church that the most radical transformation—if we except the demolition of the rectory—was wrought. Father Hughes, if it may be said reverently, must have turned in his grave when he beheld the destruction of his well-loved—too well-loved—galleries.

They were pulled down as summarily as were the tables of the money changers long ago at Jerusalem. The whole interior from floor to ceiling, from vestibule to the reredos of the altar in the side chapel, was renewed and exquisitely adorned. The whole edifice, within and without was set in perfect order and made as worthy as possible of the God of Majesty to whose honor it was consecrated.

Before Bishop Murray had finished the great material work which he had undertaken in his parish, he was named Bishop of Portland, Maine. His plans for liquidating the debt which was inevitable were, in part, frustrated, but he did not depart from St. Patrick's till he had inaugurated and consummated a successful drive. His many friends throughout the city rallied to his aid, and he was consoled on bidding adieu to Hartford, in the thought that the old church would be "kept on the corner." We venture that the shade of Father Hughes, if it still hover over his beloved temple, will forgive the destruction of the galleries out of gratitude for the restoration so marvelously achieved.

THE VERY REV. WILLIAM H. FLYNN, SIXTH PASTOR

Bishop Murray was transferred to Portland on May 29, 1925. He was immediately succeeded by the Very Reverend William H. Flynn, his successor in the Chancery Office, and now his successor in St. Patrick's and the sixth pastor of that historic church. A native son of the old parish he was known and enthusiastically welcomed by all. Although his strictly parish work had been interrupted for several years, the new pastor was easily equal to the task before him. He found that the worshippers at St. Patrick's are proud of their beautiful church, even if it does not now "seat more than the Cathedral."

If report is to be trusted a church of the old capacity is still a desideratum. Fate and metaphysical aid unite to fill St. Patrick's to overflowing each Sunday, and the pastor attracts worshippers from all parts of the city—from beyond the Connecticut on the East, and westward intensively to the New Britain line. Monsignor Flynn is consoled by the weekly spectacle of a parish grown old in years, but renewing its youth like the eagle.

ST. PETER'S CHURCH, HARTFORD

St. Peter's, the eldest daughter of the mother church of Hartford, is worthy of its lineage. Father Hughes was not volubly enthusiastic over the episcopal decree which robbed him of half his parochial territory and well nigh half of his flock. Little River, now Park River, was to be the north limit of the new parish, and the south limit of the old. So it came that the second parish of Hartford could claim jurisdiction over all Catholic residents from the Connecticut to the New Britain line.

The first pastor of St. Peter's was the Rev. Peter Kelly. He received his appointment from Bishop MacFarland in September, 1859.

Father Kelly received part of his education in Bishop O'Reilly's home seminary. He knew his Bishop rather better than his Bishop knew him. We have seen him in Falls Village pouring oil on the troubled waters of bigotry, and encouraging an ambitious citizen with a marriageable daughter to see whether or not he could not arrange for her an alliance with one of the celibate members of Bishop O'Reilly's flock. He was a man of infinite wit. His good humor and his good fellowship quickly won for him a host of friends in Hartford. Judge McManus, in his "Sketch of the Catholic Church in Hartford," pays effusive tribute to the new pastor:—

> "Father Kelly was probably the best known and best liked man in Hartford. Certainly no person ever lived here to whom our non-Catholic friends would pay their money, by way of subscription, so cheerfully or freely. He was a ripe scholar, an eloquent preacher and enthusiastic in whatever he undertook."

It would be interesting to know how freely and in what amounts the non-Catholic friends assisted the nascent

Rev. Jeremiah J. Broderick

Rev. Thomas J. Laden

Rev. J. L. Smith
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Rev. William P. Laflin

Rev. John F. Donahue

Rev. Stephen Grohol

Rev. John A. Fleming

Rev. M. W. Barry, LL.D.
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Rev. Joseph P. Rewinkel

parish. Father Kelly was treated to an interesting training for the priestly state. Born and college-educated in Ireland, he later went to Paris, and to the renowned Seminary of St. Sulpice, to begin his distinctively ecclesiastical training. The transition from that ancient seat of learning to the infant household seminary of Bishop O'Reilly at Providence must have appealed powerfully to his extraordinary sense of humor. From personal observation that stern prelate learned to admire the young student measurably.

It is related that the second Bishop of Hartford had his own ideas as to the solemnity which should attend pontifical ceremonies. Father Kelly was far from enamoured with the office of master-of-ceremonies to such an exacting celebrant. So indifferently did he discharge his function, that His Lordship, the Bishop, issued a decree that Father Kelly should never undertake that office again—a consummation for which the discredited ceremonialist had long labored, if not devoutly prayed.

The Hartford career of the first pastor of St. Peter's closed in 1862. His three years at St. Peter's were full years. He organized the parish, secured and remodeled the old South School house, transforming it into a becoming house of worship. At his own desire he was called to Providence and made pastor of St. Joseph's Church in that city.

THE REV. JOHN LYNCH, SECOND PASTOR

It remained for the successor of Father Kelly, and the second pastor, the Rev. John Lynch, to erect the present St. Peter's Church. The story of the building of the edifice has been told with becoming pride by two generations of St. Peter's parishioners. The site of the old church was to be the site of the new. How could they co-exist on the same plot of ground? They did co-exist, and the old building held its ground stubbornly.

The new church was erected around, or outside of, the old church. There were, for a while at least, walls within walls, or walls outside of walls, so that it was hard to escape once you had entered. Father Hughes had this in mind when he christened the new church the "eel pot." The title would, of course, be more appropriate if the worshippers were fish, rather than humans, for the eel when he once enters the trap which is set for him, forgets to turn around and escape by the way he entered. However, the name "eel pot" was quite good enough to convey the suggestion of mild contempt in which Father Hughes held the presumptuous daughter of his own church.

It took but one week, however, to simplify matters. One Sunday the congregation worshipped within the old familiar walls; the next within the new—the old walls having been demolished and removed during the intervening six days.

The outer part of the "eel pot" was dedicated to the service of God by Bishop MacFarland, July 26, 1868. A year later, Father Lynch, having met with a disabling accident, was forced to rest from his exacting labor. He decided to take a long vacation in Europe. On returning to America, he resumed his parochial labors, not in Hartford, but in Birmingham—now Derby—whence he had come to St. Peter's.

During Father Lynch's absence in Europe, the Rev. John Cooney, whom we shall meet again in New Haven and Meriden, presided at St. Peter's.

THE REV. LAWRENCE WALSH, THIRD PASTOR OF ST. PETER'S

The third pastor was the Rev. Lawrence Walsh, an orator, whose heart went out to every worthy cause and to all men, worthy or unworthy. He was detailed to his new post in June, 1870. Six years later St. Peter's was the scene of the episcopal consecration of Bishop Galberry. The great ceremony, the greatest Catholic ceremony Hartford had yet seen, took place on St. Joseph's

Day, March 19, 1876. The following July the new Bishop made St. Peter's his cathedral, and Father Walsh, much to the sorrow of his parishioners, was promoted to the pastorate of the Immaculate Conception Church, Waterbury.

FATHER TIERNEY, FOURTH PASTOR OF ST. PETER'S

The second rector of St. Peter's Cathedral was the Rev. Thomas Lynch. He held that post for less than a year. The fourth pastor, and the third rector of the Main Street cathedral was Father Tierney who not only watched over the interests of St. Peter's Parish, but oversaw the construction of the new Cathedral on Farmington Avenue.

One of Father Tierney's duties at St. Peter's was to provide a convent for the sisters who were teaching in the parish school. There was but one possible spot on which he could erect the proposed building. The land to the north of the church was hardly adequate for the purpose, but it was all he had. He tried to purchase a few feet from the neighbors. Not an inch could be secured—not even enough to give proportion and character to the new edifice. But Bishop Tierney, who was a convinced utilitarian, was to be thwarted by no such obstacle. He fitted the new building to the lot. It stands today, not indeed an architectural triumph, but a monument to the narrowness of his neighbors, and a visible testimony to the future bishop's ability to face problems and to bring victory out of defeat.

THE REV. THOMAS W. BRODERICK, FIFTH PASTOR

In June, 1883, Father Tierney was named pastor of St. Mary's Church, New Britain, where he succeeded Doctor Carmody. His own successor at St. Peter's was the Rev. Thomas W. Broderick. Father Broderick came to Hartford from New London, and from St. Mary's Church, where, strangely enough, Father Tierney had once been pastor.

The new head of St. Peter's was a man of varied ability. He held many diocesan offices, serving the people of the whole state as well as those of his immediate flock. He was a man of fine education, having studied in a Canadian college and in a classical school at Louvain, where he was immediately prepared for the higher branches of philosophy, theology, and canon law. His efficiency was recognized by Bishop McMahon and by Bishop Tierney, and he was frequently called upon to assist in the settlement of questions that demanded the readiness and accuracy of the expert.

For years Father Broderick held the office of Defender of the Marriage Tie—an office which requires superior theological knowledge, for its duties call for a familiarity with one of the most difficult and technical tracts of the whole range of divinity. To successfully meet the demands of this important office, one should be endowed with an incisive and judicial mind. He should be able to marshal his documents and to invoke all enlightening and decisive precedents. Father Broderick was familiar with his field.

It so happened, during Father Broderick's tenure of the defensorship, that the Hartford matrimonial court had to handle one of the most intricate marriage cases that has yet developed in the United States. The findings of the local court were disputed and reversed by the matrimonial court at Boston. The attorney for the appellant was none other than the noted canonist of New York, the Rev. Dr. Burtsell, whose name became internationally known during the McGlynn troubles. Father Broderick was so sure of his ground and so competent to defend his position, that he refused to acquiesce in the decision of the higher court.

The case was carried to Rome, where the Hartford solution was upheld. The case was so prominent that Father Broderick won a reputation which transcended national limits. It is needless to say that the work of the

Hartford Defender of the Marriage Tie was creditable in the extreme.

The happiest traits of the Celtic character were prominent in Father Broderick. His mind was alert and nimble. His tongue responded to the most sudden sallies with a readiness that eliminated all idea of intellectual effort and with a drollery and richness of wit that bespoke the teeming brain. He saw your point before you had time to impress it. If your deliverance called for a repartee, a repartee followed with delightful alacrity and most telling effect.

Thomas Broderick was by vocation—one might almost say by nature—a churchman. His bearing was always in keeping with his calling. He brought to his chosen state a brilliant mind, and he had the grace and opportunity and the good sense to store it abundantly with the knowledge which goes to make the thorough-going ecclesiastic. He saw things with the eye of the churchman, and judged them with the mind and the spirit of the well-informed priest.

Father Broderick's name was sent to Rome on the terna of priests who were deemed by their fellow diocesans worthy to succeed Bishop McMahon. Had his name been the one chosen for the office he would have graced the dignity and proved in every way worthy of the mantle of his departed friend.

When the late Archbishop Roy of Quebec was preparing to place the cornerstone of his church on Park Street, he sought for a preacher no further than St. Peter's. No better choice could have been made. When the orator had closed his discourse—spoken twice—once in French and then in English—the large body of auditors were perplexed when they tried to decide whether Father Broderick had preached with greater eloquence in French or in English.

Father Broderick's career was brilliant from his first day at school to his last sermon at St. Peter's. He died in mid-August, 1900. He was buried on the day following the Feast of the Assumption. Priests came from the Diocese and from outside to testify their respect and admiration for one who had rendered exceptional service to the Church. He finished his course in the twenty-sixth year of his priesthood, when his powers were at their height, and while his friends were convinced that he would be spared for many more years of usefulness.

THE REV. PAUL F. MCALENNEY, SIXTH PASTOR

Father Broderick was succeeded at St. Peter's by the Rev. Paul F. McAlenney—a quondam curate, 1877 to 1881, whose first words on ascending the pulpit after his return, were, "I have come home." He remained "at home" till death which occurred a full quarter of a century later.

During his long pastorate, Father McAlenney erected a school which easily holds a leading rank among the Catholic schools of Connecticut. He bought the fine residence, now the home of the parish clergy, standing on the very land which had been withheld against the benevolent approach of Father Tierney. This bit of parish history proves once more that time is the great healer as well as the safest doctor for most of the ills to which humanity is heir.

Owing to the foresight of Father McAlenney, St. Peter's has now so much land that the pastor if he desires to expand and erect additional buildings, will not find himself rigorously confined, as if signed and sealed, but beset with the embarrassment of choice. When Father McAlenney came to St. Peter's, the material equipment of the parish was indifferent to say the least. The clergy were poorly domiciled. The school was a relic of the past. Under the careful eye of the new rector everything was set in perfect repair. The laymen were so impressed with the pastor's vigilance, that they urged him to complete the outer walls of the church which had remained uncompleted from the erection sixty years before. A drive was inaugurated and consummated, $100,000 being placed in the hands of the rector, who, because of the infirmities of his age, was forced to hold aloof, and suffer others to prosecute that work of extraordinary zeal.

The twenty-six years of Father McAlenney's pastorate were years of progress, not spectacular indeed, but solid. He had hoped to round out the fiftieth year of his priesthood, but he was denied that legitimate ambition. He was born in the County Tyrone, when, nobody knows, for in such personal matters, the shrewd ecclesiastic decided and determined to keep his own counsel. He was ordained in 1876. He belonged to the clergy of the transition period. He labored with those who spent their strength in long fasts and long drives over bad roads.

Father McAlenney had the wisdom and grace to conserve the fine strength which the Almighty had vouchsafed. Cicero, in his essay on Old Age, could give the pastor of St. Peter's no points on conserving physical strength. As the years multiplied, he doubtless felt that he was receding further and further from the alliances of ancient days. He beheld the passing of nearly all of the first generation of his contemporaries among the clergy. His forty and nine years in the priesthood, nearly all of which were spent in active labor, entitle him to a place among the real builders of the Catholic Church in Connecticut.

FATHER DOWNEY, SEVENTH PASTOR

The post left vacant by the death of Father McAlenney was one that any clergyman of sane ambition could reasonably desire. Bishop Nilan did not have to wait long nor look far for the proper incumbent. Father Downey of St. Michael's Parish in the north end had demonstrated by well-ordered achievements that he was just the man now needed at the south end. He had erected a church and provided it with an exquisite interior—the one thing which the half-renewed St. Peter's needed. Possibly the

Right Reverend Ordinary had that fact in mind when he named the pastor of St. Michael's the pastor of St. Peter's. At any rate the artistic work of the new church was repeated in the old, so that today the beauty of the renewed St. Peter's rivals and, as some claim, outrivals that of St. Patrick's, the mother of them all.

The changes effected in sixty years in St. Peter's were all in the order of progress. Father Downey was quick to realize the one thing necessary and quick to meet the demand. He has the satisfaction of looking back upon his work and realizing that he has given to the north end and the south end each a church, whose interior is chaste, artistic, devotional and inspiring.

ST. JOSEPH'S CATHEDRAL PARISH

St. Joseph's Cathedral Parish is one-half daughter, and one-half granddaughter of St. Patrick's, as well as one-half daughter of St. Peter's. Not that there was a matrimonial entanglement suggesting irregularity of birth, but because the north side of St. Joseph's parish came directly from St. Patrick's and the south side directly from St. Peter's, remembering always that St. Peter's is the first or oldest daughter of St. Patrick's.

Numerically, indeed, the daughter was rather more generous than the mother, for within twenty-five years after its establishment, the Cathedral gave from what it had received from St. Peter's the entire new parish of Our Lady of Sorrows and the entire new parish of the Immaculate Conception. It took another twenty-five years to bestow like largesses from the portion which it had received from St. Patrick's. Thus, to be entirely specific, the parish of Our Lady of Sorrows and the Parish of the Immaculate Conception are developments from the original portion of the Cathedral parish which came from St. Peter's; whereas the northern portion of St. Thomas' Parish, and the western portion of St. Justin's are an outgrowth of St. Patrick's gift to the Cathedral parish.

It would, perhaps, be impossible to find, within the limits of the Diocese a parochial establishment more prolific, or more generous than that of St. Joseph's Cathedral. All of the Parish of Our Lady of Sorrows, all of the original parish of the Immaculate Conception, all of St. Thomas' Parish and more than half of St. Justin's Parish, not to mention the mission of Bloomfield, were ceded by the Cathedral to her ambitious and more or less grateful children.

St. Joseph's Cathedral Corporation was legally incorporated September 2, 1872. The parish had for its northern boundary, Albany Avenue. It was bounded on the east by Edward Street, the New Haven Railroad and Washington Street; on the south by Ward Street, and on the west by the New Britain town line.

The new parish had no house of worship. The first rector was the Rev. Joseph B. Reid, but Bishop MacFarland was in person the moving spirit of all the preliminary work. The chapel of St. Joseph's convent was to serve as a pro-cathedral. The cornerstone was laid May 11, 1873. On November 26, following, the new pro-cathedral was dedicated. It had a seating capacity of about 400. Eleven months later Bishop MacFarland died.

The early rectors of the Cathedral did not cling desperately to their slender post. Within a year Father Reid yielded to the Rev. E. M. Hickey, who two years later, retired in favor of Father Michael Kelly. Father Kelly held office at the Cathedral four years, from March 1874 to March 1878.

Midway in Father Kelly's term of office the cornerstone was laid by Bishop Galberry, who had succeeded Bishop MacFarland. Although Bishop MacFarland had planned the Cathedral he departed this life before beginning the construction.

The ceremony of placing the first stone was held on Sunday, April 29, 1877. The event was well advertised and long and widely announced. It was estimated that more than 15,000 responded. Archbishop Williams of

Boston laid the cornerstone. Bishop Loughlan of Brooklyn preached the sermon.

The basement chapel was ready for dedication February 10, 1878. Bishop Galberry was still living and Father Kelly was still rector. The ceremony was a modest one. Only two bishops, De Goesbriand of Burlington, Vt., and Bishop O'Reilly of Springfield attended. Bishop O'Reilly preached.

The basement served as the Cathedral of the Bishop of Hartford for fourteen years. It witnessed the obsequies of Bishop Galberry, and the consecration of his successor, the Right Rev. Lawrence Stephen McMahon, D.D.

CONSECRATING THE CATHEDRAL

The consecration of the Cathedral, May 8, 1892, more than made up in solemnity for the modest dedication of the lower church. It afforded a day of joy to all the builders of the majestic temple—builders, known and unknown, from all parts of the diocese of Hartford. On the day of its completion it was ready for consecration, being entirely free of debt.

Bishop McMahon consecrated the edifice and the high altar. The other altars were consecrated by Archbishop Fabre, of Montreal, Bishop Ludden of Syracuse, Bishop Lafesche of Three Rivers, Bishop Harkins of Providence, and Bishop McDonald of Brooklyn.

Archbishop Williams celebrated the pontifical Mass, and Archbishop Corrigan of New York celebrated the pontifical vespers.

The ceremony of the consecration was the most solemn and inspiring ever witnessed in the Catholic Church of Connecticut. The church was worthy of the occasion. The preacher of the day was drafted from beyond the Mississippi. The reason of his choosing is not without interest.

At each public session of the Bishops and theologians who attended the Third Plenary Council of Baltimore, there was a sermon preached by an orator selected from among the archbishops and bishops, and selected because of his reputation. By universal consent Archbishop Hennessey of Dubuque, Iowa, was named the finest orator of them all. Father Nealon, of the Cathedral staff, was a student at St. Mary's Seminary when the Council was in session. The students attended all the public sermons. He knew the verdict of the auditors and suggested that Archbishop Hennessey would be the proper preacher for the consecration of the Cathedral.

If, like Gil Blas, we may presume to compare the orator of the occasion with himself, we may say that the Hartford effort was not so successful as the Baltimore effort. According to a competent critic, the Archbishop's text was admirably chosen. It was taken from St. Paul's first Epistle to the Corinthians, Chapter 3, verse 23:—

"All things are yours; and you are Christ's; and Christ is God's."

The text, beautiful in itself, was beautifully developed in the Archbishop's manuscript. But he was old and ill-disposed. Breaking away from the written word, he brought in points of current history, or current report, all of which were not verified in fact. It seemed to be the impression of the keenest of his critics that he did not do himself justice in his consecration sermon.

THE CATHEDRAL CLERGY

The Rev. William A. Harty served two terms as rector of the Cathedral. He came first in March, 1878, and remained till September, 1882. The Cathedral school was erected early in his first term and opened for classes in 1879.

His successor as rector of the Cathedral was the Rev. Philip J. McCabe. Father McCabe was born in New York in 1842. He was the only rector who held the post till death. He received his classical education in Ireland whither his parents had gone soon after his birth. He returned to America and entered the Grand Seminary at Montreal, where he was ordained in 1875. He died at forty-three, having served as rector of the Cathedral for three years. The day after his departure from this life the Connecticut Catholic, in its obituary notice, printed these words:—

> "Father McCabe was of a very peculiar temperament. He was heart and soul in whatever he undertook for the advancement of the Church and people, and if everything did not go as he desired he was greatly affected and troubled. He fretted over many trivial matters that would give another man no uneasiness whatever. Owing to this fretful disposition his mental and physical strength finally gave way and death was the inevitable result."

Tradition bears out the estimate of his character, or disposition, given above. He was nervous, a bit fussy, and generous and full of zeal. He died young and while the parish was young. Only the oldest of the parishioners recall him now.

Early in 1886 Father William Harty became rector for the second time. He was a man of great and austere piety, instant in prayer, and committed to the proposition that the pastor's first duty was to give the example of a practical and devout Christian life to his people. He directed them to the heights and led the way.

It was during Father Harty's term that Bishop McMahon died. He remained during the interregnum and till the consecration of Bishop Tierney. He was then most fittingly appointed to succeed to the vacancy created by the elevation of the new Bishop who was pastor of St. Mary's Church, New Britain.

The Rev. Walter J. Shanley, first curate under Father Harty, was promoted to the post of rector in March, 1894. He labored in that capacity for eleven years, till July, 1905, when he was made Permanent Rector of St. Peter's Church, Danbury.

Before becoming rector Father Shanley had been principal of the parish school, and he continued to discharge the duties of that post long after acceding to the office of rector.

Father Shanley's interest in the young men of the parish prompted him to erect the Cathedral Lyceum for their physical, moral, and intellectual betterment. The land upon which the building stands, together with the adjacent vacant lot, was the gift of William F. O'Neil, who was otherwise a benefactor of the institution. The Lyceum was sold in the middle twenties and the proceeds of the transaction were employed in the erection of the present parish house.

While rector of the Cathedral Father Shanley espoused the cause of total abstinence. He traveled through the eastern and middle west states, preaching temperance and promoting the interests of the National Total Abstinence Union, of which Bishop Tierney was then President. On the retirement of his superior, Father Shanley was made President of the organization.

The present rector of the Cathedral began his labors in that office May 10, 1905. Since that time a new school has been erected. The old school was conveyed to the corporation of the Holy Trinity Lithuanian Church. Both the church and the old Cathedral school are situated on Capitol Avenue.

ST. LAWRENCE O'TOOLE'S CHURCH, HARTFORD

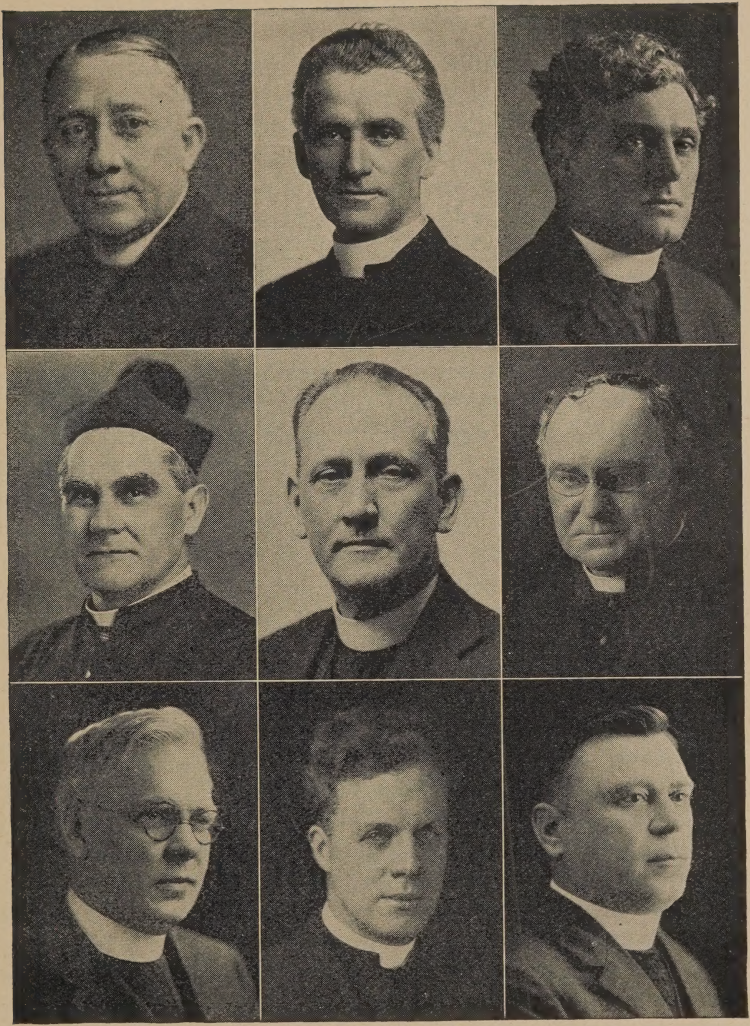
The fourth parish to be established within the limits of the city of Hartford was St. Lawrence O'Toole's. It was set off from St. Peter's by Father Walsh in 1876. The new church was attended as a chapel of ease, at first from St. Peter's, and two years later from St. Joseph's Cathedral. Father Walsh did not look beyond himself for a name, but it was not as St. Lawrence's Church, but as "the Rock" that the place of worship was familiarly known—albeit the church no longer hides itself beyond that rampart. The parish has lost its claim to that distinctive title.

It was on the "high places" that the ancients, both pagans and Jews, were accustomed to erect their tabernacles and pay their vows to the supernal powers. Solomon, according to the Book of Kings, walked in the precept of David, his father, when he "sacrificed and burnt incense in the high place." And so it came to pass that the worshippers of "the Rock" parish decided to build their permanent temple, not in the valley back of the Rock, but on one of the most commanding hills of the vicinity.

If some of those who had sojourned for nearly a half century in the valley repined on leaving their humble tabernacle, they should have consoled themselves with the thought that their parochial establishment was hitherto wanting in permanency. The ultimate fate of the old church was clearly foreshadowed by their fast-rotating line of pastors. Not one of them came to stay. Not one of them remained till death. All served for brief periods and then moved on to more ambitious surroundings.

The first pastor of St. Lawrence's parish was the Rev. John Lenahan who greeted his new flock in 1884. He came up from New London, served his term, and departed for Naugatuck. Then came Father James Smith who remained over for a time, on his journey from Guilford to Norwich. Father Thomas Keena, born and reared in front of "the Rock", held office for a time, and then went to Bristol. The Rev. John F. Murphy came up from Mystic, tarried a while and went down to Bridgeport. He was followed by Rev. Richard J. Carroll who, after serving his short term, was tempted to depart for So. Norwalk. Father John Ryan went over from St. Patrick's and resuming his journey, passed on to Danbury. Last of all came the Rev. John A. Dooley.

It remained for Father Dooley, who arrived on July 12, 1919, to lead the worshippers out of the valley where they had lingered for well nigh a half century, and establish them on the "high place", where the heavens are more



Rev. John F. Quinn

Rev. Lucien Bojnowski

Rev. Arthur G. Cavanaugh

Rev. Christopher McCann

Rev. Mathew J. Judge

Rev. David Hutchinson

Rev. Edward J. Plunkett

Rev. J. P. Perrault

Rev. Anthony M. Wojcieszczcuk

open and the air more pure, and where God seems to speak more intimately with the soul.

Evidently Father Dooley came to stay with his people, if not in the valley back of the Rock, at least elsewhere. It is easy to fancy him addressing the congregation of the little church in words like these: Come, let us fold our tent and ascend to the "high places." Wisely did they follow and establish themselves becomingly and in worthy surrounding on the neighboring hilltop whence they can look down on the old church and congratulate themselves on their new and inspiring surroundings.

It was in April, 1928, that the transmigration of the "Rock" parish took place. No longer will their parish establishment afford a stopping off place for pastors, eager to serve, but not averse to settling for life in surroundings more propitious. The new church will stand on the corner of New Britain Avenue and Coolidge Street. The location may be called provocative, for nothing will fit the surrounding save a temple worthy of the most high God.

OUR LADY OF SORROWS CHURCH, HARTFORD

In point of age the parish of Our Lady of Sorrows, in the Parkville section, is the sixth in the city of Hartford. The old Grace Street chapel was the product of the zeal of Father William A. Harty. It was attended from the Cathedral, and it held its original status for seven years.

When the Fathers of La Salette established themselves in Parkville, the Catholics of the section were accorded parochial dignity, and jurisdiction over them was turned over to the new Community. Since the summer of 1894 priests of the Society of La Salette have exercised parocial rights. The frame chapel was transferred to the Fathers entirely free of debt.

The different pastors, as is common with all regular clergy, succeeded one another at brief intervals. Not one of them died while in office. The section included within the lines of the new parish has developed so rapidly that the church of Our Lady of Sorrows is one of the most prosperous in the Hartford section.

During the pastorate of Father Gallivan the present magnificent Gothic Church was erected and dedicated to the service of God. It bears splendid testimony to the generosity of the people and the priestly zeal of the Fathers who serve them. Progress is written on every stone, and the quondam mission-of-ease has now its own school, its own staff of teachers and its own complete organization. The parish is the seat of industry and initiative.

The spiritual life of the congregation who worship at Our Lady of Sorrows is vigilantly and tirelessly fostered by the zealous and growing community. Recently the parish ceded a considerable number to the new St. Thomas the Apostle's. It shared with the Cathedral in the establishment of that important Catholic centre.

IMMACULATE CONCEPTION CHURCH, HARTFORD

Like the Church of Our Lady of Sorrows the Church of the Immaculate Conception was once a chapel of ease of St. Joseph's Cathedral—the last of three, the first being the Sacred Heart, Bloomfield. Father William Harty was responsible for the first two, Father Walter Shanley for the last.

The Immaculate Conception Parish was established in 1899. It was taken entirely from the Cathedral Parish. The new jurisdiction extended from the south side of Russ Street to the north side of Ward; from the west side of Washington Street, to Zion Street and Park Terrace. Narrow limits? Exceedingly, but exceedingly well-filled.

Father John T. Winters was the first pastor. He received his appointment on April 2, 1899. As I happened to have supervision of that section of the Cathedral parish, Bishop Tierney requested me to point out to the new pastor the limits of his jurisdiction. I recall this bit of our conversation:

"The Bishop tells me," said Father Winters, "that I will have between 1600 and 1700 people. Do you think I will have that number?"

"Well, Father Winters," I replied, "I have just taken up the census, and I have found 2,457 souls. When you take up your census you will find 2,500."

I met the pastor of the Immaculate Conception Church a few weeks later and asked him if he had found the number predicted and he replied that he had found them and a few more.

The parish had not been organized six months before Father Winters realized that the church was altogether too small. He made up for the deficiency, at least temporarily, by asking for a curate and multiplying his Sunday Masses. The lamented Father Stapleton, professor and trenchant writer, was the first curate.

Within two years the pastor began to prepare for the enlargement of the church. He had secured the plans and awarded the contract when he was promoted to the pastorate of St. Mary's Church, New Britain.

His successor was the Rev. Doctor M. A. Sullivan, who spent a quarter of a century in completing the development of the parish. If he had one regret in looking back upon his labors, it must have been that he had not been privileged to assist at the birth of the parish. Had he done so, he would probably have looked around and chosen a better site for his church. He would have built it on more ample lines, nor would he have counted his work done until he had provided his people with a group of buildings, compact and in keeping with their reasonable aspirations. He made the best of a bad beginning. He ended his building activities after the parish had been provided with an acceptable church, a school, a convent and a priests' house—the church first, the home last, all in good proportion and in good taste.

The people of the Immaculate Conception Parish were exceedingly proud of their learned and hard-working pastor. They gloried in his achievements. One day I chanced to meet one of them, and he immediately began to tell me all that had been accomplished under Father Sullivan's leadership. He pointed to the new school, to the new convent, to the new house and to the renewed and enlarged church. We both agreed that the Doctor had labored most intelligently and with marvelous results. Then, in order to emphasize his dear pastor's triumph, he turned to me with a look of compassion and said:—

"You are not doing much up there."

"Up there" meant the Cathedral with whose progress, or want of progress, I happened to be rather intimately identified. We were in perfect agreement, and parted the best of friends.

Much emphasis has been placed on Doctor Sullivan's extra-parochial activities. His priestly duties, though arduous and unceasing, did not dampen his civic ardor. He served many terms as a member of the honorable Board of Park Commissioners, and he was long chaplain of the First Connecticut Infantry. He was a citizen of the town and commonwealth, and no patriotic duty was alien to his endeavor. If he was bound by his vocation and wedded to his high resolve to labor as a devoted priest, he had the heart and the ambition to be an exceptionally useful citizen.

His strength failed him long before the end came, but he labored while there was yet light. When the night of disease came and his work was done he could look back upon long years of unremitting and successful labor. There was a visible flavor of completeness in his parochial work—no room for regrets, no repining over what might have been.

Father Sullivan, the second pastor of the Immaculate Conception, died March 25, 1927, leaving the parish in perfect material and financial condition. His labors for the spiritual uplift of the people were incessant and fruitful. Bishop Nilan looked to the East for the third pastor. His choice was the Reverend Bernard M. Donnelly of Grosvenordale, a man of bilingual attainments and a wide and successful parochial experience. He took residence at the Immaculate Conception, June 9, 1927. Two years later he acquired properties on Broad Street. As conditions are changing along Park Street and in the immediate vicinity of the church, Father Donnelly deemed it the part of wisdom to be prepared for contingencies and to be beforehand with the necessities of the future. Under his wise guidance the enthusiastic worshippers at the Church of the Immaculate Conception will continue without interruption in their career of conservative progress.

ST. ANN'S CHURCH, HARTFORD

St. Ann's is the oldest non-English-speaking parish in the city of Hartford. The Sacred Heart German Church outdates it indeed, but only as a chapel of ease tended at first from New Haven and later on from New Britain.

As early as October, 1888, the Rev. Father M. A. St. Louis assembled the French-speaking Catholics in St. Joseph's school hall at the corner of Broad Street and Capitol Avenue. The new parish was legally established January 6, 1889. On that day the people assembled for their first parish Mass.

The new pastor's health was seriously impaired and he retired in favor of the Rev. Paul Eugene Roy who began his labors in March, 1890. Father Roy was a man of exceptional and varied ability. He at once set to work to provide a becoming place of worship. To that end he secured a site on the corner of Park and Putnam Streets where he erected under one roof a church, a school, and a residence. The edifice was dedicated May 28, 1893.

The second pastor of St. Ann's had never been released from allegiance to his home diocese of Quebec. It was well for his career that he had not, for after serving at Hartford for nine years he was recalled by his Ordinary and entrusted with important offices. He died Archbishop of Quebec, having succeeded to the chair left vacant by Cardinal Begin.

The Rev. J. E. Senesac who came to St. Ann's from New Haven remained but one year, then passed on to the more inviting field of Waterbury. During the next twelve years—from 1900 to 1912—the affairs of the parish were entrusted to the leadership of the Rev. Charles F. Bedard, a masterful executive, who looked carefully to the temporalities as well as to the spiritualities of his people. He was transferred to Putnam in 1912.

The successor of Father Bedard was the Rev. Hector Decelles. During his pastorate of six years he devoted himself to the interests of his people without reckoning the cost to himself. In October, 1918, he was stricken with the "flu", but continued to discharge his parochial duties till he became so weak that pneumonia ensued and he died on October 19th.

The present pastor, the Reverend J. V. E. Belanger, began his labors in Hartford late in November, 1918. The old combination building, erected by Father Roy thirty years before, was deemed insufficient for the needs of the fast-developing parish. The cornerstone of the present church was laid May 11, 1924. The beautiful temple is of Italian Renaissance architecture and is exquisite in detail. It was dedicated July 11, 1926. Owing to the rapid and unforeseen increase of the French citizens of Hartford, the new St. Ann's is inadequate to meet the present demands. The parish is one of the most numerous, if not the most numerous, in the Diocese of Hartford.

ITALIAN CATHOLICS OF HARTFORD

The Italian Catholics of Hartford were first segregated for divine worship by the Rev. Angelo Chiariglione. He presented himself to Bishop McMahon, well fortified with letters of credit from the Archbishop of Cincinnati. Though the parish records are silent on the point, it is certain that the first pastor came to Hartford as early as the opening of 1893. He was a man of nomadic preferences, having labored as a missionary in the Orient, whither he had gone after having done priestly duty for some years in his own country. He was warmly welcomed by Bishop McMahon who was painfully conscious of the growing number of his Italian subjects and their need for a priest who would address them in their native tongue.

On coming to Hartford Father Angelo Chiariglione was old and beautifully simple. He delighted in exhibiting a chalice which he had received from his friends in "Chinchinnatti". When he arrived in Hartford, Father Hughes, the pastor of St. Patrick's, was in Europe. But it was within the limits of that parish that most of the Italian newcomers had settled. Without waiting for the return of Father Hughes, the new pastor addressed himself to the task of uniting his people.

The Rev. William A. Harty, who was Father Angelo's host at the Cathedral residence, frequently twitted the Italian on having established himself within the limits of the absent pastor's parish—an unwarranted invasion. The rector of the Cathedral, time and again, warned the intruder to be prepared for the worst, for Father Hughes was a hard man to face. So often did Father Harty repeat his warning that, one day at dinner, Father Angelo decided that it was time to speak out. He sat erect and thus delivered himself: "When I was in Holy Land, I heard a lion crying. Was not afraid. Will not be afraid of Father 'Hoogheez' when he come."

The pastor of the old church and the new church met privately and composed their differences without calling the public to witness. Father Chiariglione was suffered to continue to assemble his people in the market which he had rented at 125 Market Street. Later on a more ample meeting place was rented on Windsor Street. After a year or so Father Angelo's nomadic inclinations were sufficiently developed to prompt him to depart for other fields. Fathers of a Regular Order, possibly those who had united under the leadership of Bishop Scalabrini, conducted the affairs of the parish till Bishop Tierney appointed the Rev. Edward A. Flannery as pastor. He assumed office

January 5, 1895. He had just been ordained, having spent some years in Italy, where he had made himself exceedingly proficient in the tongue of Cicero. He held the office of pastor for three years.

On January 1, 1898, the Rev. Denis L. Gleason, D.D., was appointed pastor of St. Anthony's. He came with full parochial powers. Under his direction the parish was legally incorporated, changing its name from the Church of the Sacred Heart to the Church of St. Anthony. Father Gleason purchased the old Lutheran church on Market Street. His residence was on Talcott Street, not far distant from the spot where the mother church of the Diocese of Hartford once stood. The new pastor gave his special attention to the spiritual welfare of the young people. He gladdened the hearts of the worshippers by forming a choir that was able to sing the praises of the Lord with distinction and in a manner calculated to satisfy the most exacting.

After nine busy years at St. Anthony's, Father Gleason was transferred to his present parish in Stamford. He was succeeded by the Rev. John J. McLaughlin, D.D., a Roman student well drilled in the Latin tongue. During his pastorate the church was renovated and made as worthy as possible of the great purpose to which it was dedicated. Before completing his sixth year, Doctor McLaughlin was sent to New Haven to form a new parish. He was succeeded by the Rev. Francis Bonforti, an Italian by birth and education, and so capable of understanding the wants and the aspirations of his people.

The congregation of St. Anthony's soon became so numerous that the services of a curate were necessary. Beset with many cares, Father Bonforti decided that Italy was the best place in which to recuperate. He returned to that country, resigning from the care of his Hartford flock.

The next pastor was American born, but educated, at least in his seminary years, in Italy. The Rev. Andrew

Kelly was appointed pastor September 1, 1919. Within a few months the new pastor had demonstrated to the satisfaction of his people that a more ample church was desirable, and the preliminaries were arranged. Land was secured for an entire new plant at the cost of $65,000, a sum which foreshadowed the proportions which the new establishment was to take on.

On October 30, 1921, the present church—the basement chapel—was dedicated. In 1927 the old church was remodeled and fitted up as a community house for the people of the parish. The priests' house, last to come, was completed in 1929.

Under Father Kelly the Italian parish has progressed—building wisely and within the people's means. A shrewd observer, after taking long and careful note, has made the pastor of St. Anthony's Church the hero of this hyperbole: He is related, either by blood or marriage, to nearly every Catholic family in the city—and to all the older ones. Thus allied, no bounds can be set to the quiet influence which he wields in his section and throughout the whole city.

ST. MICHAEL'S CHURCH, HARTFORD

Although St. Michael's Church was never a chapel of ease, it was built as such edifices usually are. Over thirty years ago, while the Rev. John J. Downey was acting pastor of St. Patrick's, he was directed to look carefully to conditions in the north end. The returns of his investigation showed that a new Catholic center was in order, and that it was time to establish there a new parish. He was the logical appointee, and wisely did logic prevail.

He began from the egg, but he began from the vantage point of the old parish center. The cornerstone of the new St. Michael's was laid in 1900. The superstructure was built, the basement chapel was finished and the house was furnished—the most admirable disposal of preliminaries yet recorded in this Diocese. Then, and not till then, did the pastor take residence within his own jurisdiction.

Occasionally during the coming twenty-five years, Father Downey secured additional land, paid for it all and wiped out the indebtedness on the new church. Meanwhile he had completed the upper church, dedicated it in 1906, renewed the interior beautifully in 1924, and retired in favor of the Rev. David R. O'Donnell who assumed control May 4, 1926.

Within a year the new pastor made ready for the erection of a school. The cornerstone was placed June 4, 1927, the completed building was dedicated to Catholic education September 11, 1928. A temporary convent was secured and a new priests' house erected. The parish is well-landed and almost perfectly equipped, a more ample residence for the Sisters who teach in the parish school being the only desideratum.

SS. CYRIL AND METHODIUS CHURCH, HARTFORD

The parish of SS. Cyril & Methodius, now nearly through its third decade, has developed altogether without public display. It already has its second church building and its second school building. The Rev. Stanislaus Lozowski organized the parish, providing for his people a small wooden church and a small wooden school, both built on Governor Street.

After fourteen years he was so well established as to be able to erect a new and more becoming church. The cornerstone was laid in 1916. He died two days before the date set for the dedication. Father Lozowski was a man of quiet tastes. He mingled little with those outside his own flock but he was intensely loyal to the traditions of central Europe. He counted the Catholicity of the Uniat Greek rather superior to that of the faithful who spoke the English tongue. Patriotism is good, provided the patria be not too far away. There was a flavor of tragedy to his passing on the eve of the day chosen for the dedication of the church in whose erection he had labored so zealously.

The new church of SS. Cyril & Methodius was dedicated in 1917. Father Stanislaus Musiel, who had built a church in Middletown, came to Hartford to carry out the plans inaugurated and wisely prosecuted by the first pastor. Under his leadership a fine sixteen room school was built on Groton Street. The edifice is admirably planned and equipped. All this work has been accomplished in less than thirty years. No trumpets! Nothing but modest fruitful labor. Father Musiel is a man of zeal and discretion, planning wisely and laboring ceaselessly for the temporal and spiritual well-being of his people.

SACRED HEART CHURCH, HARTFORD

Many will be surprised to learn that the Sacred Heart Church, Hartford has a history running back fifty-eight years. On August 26, 1872, the German Catholics of Hartford, met and organized under the leadership of the Rev. Joseph Schaele, the amiable poet, who combined the tastes of a scholar and the zeal of the missionary. Father Schaele lived in New Haven, but came to Hartford regularly and offered Mass for his people in St. Peter's school hall. He continued these journeys and these ministrations for seventeen years. He was followed in his Hartford labors by the Rev. N. F. X. Schneider who resided in New Britain and who was at one time pastor of St. Peter's Church in that city.

The cornerstone of the present church of the Sacred Heart was laid Sept. 4, 1892. The chapel was dedicated the following year by Bishop McMahon. Besides the Right Reverend Celebrant, there were only three clerics present, the pastor, Father Schneider, Father Francis P. Havey, S. S. and the writer. In those early days the cornerstone ceremony was invariably more pretentious or impressive than the first dedication. Nearly all the clergy in Hartford attended the first ceremony at the Church of the

Sacred Heart. Father Hughes and Father Broderick exchanged quips while vesting in the home of the late Mr. and Mrs. Golden who even this year showed themselves munificent benefactors of St. Francis' Hospital and St. Agnes' Home. Hospitable during life, they have carried their hospitability beyond the grave.

The congregation worshipped in the basement chapel for thirty-four years, Father Schneider remaining in charge till January, 1897. He was succeeded by the Rev. Hubert Dahme, at whose coming the congregation was admitted to full parochial honors. Father Dahme remained in Hartford for three years, during which the rectory was built. He was succeeded July 19, 1900, by the Rev. M. Brommenschenkel, whose term of office expired within three years.

The third resident pastor of the Sacred Heart Church was the Rev. Reinhard Bardeck. He doubled the term of his predecessor, serving till August, 1910.

For the last twenty years the Sacred Heart Church has been under the leadership of Father Anthony M. Kaicher. They have been years of great progress. In 1917 the upper church was completed and dedicated by Bishop Nilan June 17, of that year. The finishing of the church involved a cost of $50,000. Father Kaicher has met that heavy outlay and acquired a site for a prospective school. The spiritual life of the congregation has been wisely fostered. The parish in all its relations has prospered under the gentle and wise leadership of Father Kaicher.

HOLY TRINITY CHURCH, HARTFORD

Forty years ago the Lithuanian Catholics of Hartford were numerous enough to enlist the missionary zeal of the ill-starred and peregrinating Father Joseph Zebris. Father Zebris lived in New Britain whence he radiated for fifteen or twenty miles in all directions. He interviewed his countrymen living in Hartford as early as 1898, and assembled them for worship, usually in a vacant store or vacant room on Sheldon Street. On one of his earliest formal visits he organized the St. John's Society which has proved most helpful in parish work.

Father Zebris was so encouraged in the Hartford response that, early in 1903, he secured the site of the present church at 41 Capitol Avenue. The purchase included a rather commodious house which was so remodeled as to serve for a chapel.

The parish was formally established September 18, 1903 under the title of "The Lithuanian Roman Catholic Church of the Most Holy Redeemer." Father Zebris had not read Hilaire Belloc's history of the term "Roman Catholic." Had he done so and agreed with Mr. Belloc, he would doubtless have shortened the official title by at least one word, "The Lithuanian Catholic Church" may be distinctive and proper, but history makes the "Roman" not only superfluous but a term of reproach,—there is but one Catholic Church, even if the enemies, or the rivals, of that Church contend that there are several.

The Parish of the Holy Trinity was without a resident pastor till September, 1912, when the Rev. John J. Ambot was placed over it. Father Ambot began at once to organize and equip the parish. He secured land adjoining that already held, so that now the Corporation has a church, a convent and a priests' house on the original site. The school and parish hall are situated on the corner of Capitol Avenue and Broad Streets, about five blocks to the west of the parish plant.

Under the masterful initiative of Father Ambot the parish has developed marvelously but along conservative lines. It is now splendidly equipped and nothing can be called superfluous. Like the late Doctor Sullivan, Father Ambot has satisfied and charmed his people, making them proud of their parochial holdings. On the day of the dedication of the new church of the Holy Trinity, one of the parishioners was good enough to bring his car and convey me to the ceremony. It was quite evident that the day was one of exultant joy to the Lithuanian people.

Hardly had we set out for the church, when the gentleman turned to me and said:—

"Our new church is the finest church in Hartford."

"The finest?" I interjected.

"Oh, yes, Sir, the very finest in the city."

"The Cathedral is a nice church," I ventured.

"Yes, the Cathedral is a nice church, but not so beautiful as ours."

I felt that my loyalty to the mother church could go no further, so I said: "The new French church is a very beautiful church."

"Too many corners," was all that my guide would vouchsafe.

Never having seen the triumphant temple, I gave up the unequal contest, but not without making lasting note of the felicity of the pastor who could beget and foster such boundless enthusiasm and loyalty among his flock.

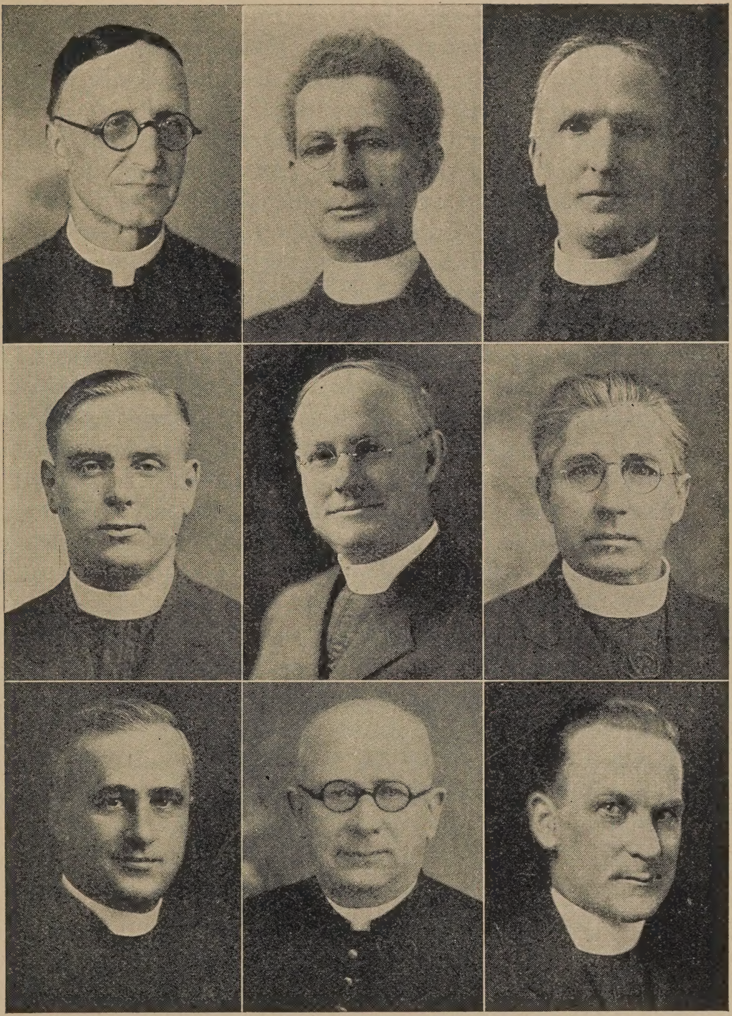
ST. JUSTIN'S CHURCH, HARTFORD

St. Justin's parish in the northwestern section of Hartford is the youngest in the city. A prophecy of thirty years standing pointed out the precise spot where the church was to stand. Here is the prediction repeated to the writer today, March 10, 1930, by an auditor—one of several who were present when it was uttered:—

"One Sunday afternoon we were talking with Mrs. John Dunn, a devout Catholic woman, and she said:—

" 'Well, we went to church at St. Patrick's today. But the day will come when we will not have to make that journey, for there will be a church on the spot where I am now sitting.' "

All this was forty years ago. Thirty-five years later the prediction was verified to the letter. The land was secured and the church was located on the spot where the lady was sitting. Call this prophecy, call it prediction, call it a shrewd guess, call it what you will: there are the words,



Rev. Joseph V. E. Belanger
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Rev. Edward Grikis

Rev. Anthony Kaicher

Rev. Thomas H. Tiernan

Rev. John A. Conlon

Rev. John J. Ambot

Rev. Matthew J. Traynor

Rev. Stanislaus Musiel

Rev. George M. Grady
© Bachrach

there is the church—Mrs. Dunn, but not all of her auditors, has passed on to a better world.

The Rev. Francis P. Nolan, having already secured the site for the future church and erected a priests' house, assembled the people of the parish for the first time October 19, 1924. The meeting place was the hall of the Northwest School. The congregation was a considerable one, and the pastor was encouraged to make ready for a church. The work was prosecuted with expedition, and the basement church was dedicated February 1, 1925.

The eastern part of St. Justin's parish was set off from St. Michael's; the western from the Cathedral. The parish promises exceeding well. It declares itself unshackled by tradition, and uncommitted to ancient usages.

The site of St. Justin's Church, whether chosen under supernatural interposition or by unaided human prudence, is a splendid one. The parish plant will command an inspiring western expanse. The published plans for the proposed church bespeak an imposing superstructure. When completed it will challenge the admiration of all who pass through the fast developing section.

Already the parish is supplied with an attractive hall where the children gather on weekdays for instructions in Christian doctrine. At other times the adults assemble and add new fuel to the fires of enthusiasm which appear to be burning quite freely throughout the entire parish. Recent purchases of land make it clear that there will be no hindrance in that respect to future development.

ST. AUGUSTINE'S CHURCH, HARTFORD

St. Augustine's Parish is the daughter of St. Peter's and the granddaughter of St. Patrick's. The grandmother sent down the first pastor. Father Barry and Father Downey were curates at St. Patrick's when it was deemed proper to establish a new parish in the South end. Father Downey as we have seen, took to the north, Father Barry to the south. The north was more developed a quarter of a century ago, but the possibilities of the south were far greater though much slower in coming. Father Barry received his commission in August, 1902.

With a view to erecting a church in the southern section of the city, Bishop Tierney had already secured a tentative site on New Britain Avenue. A closer inspection of the section convinced Father Barry that a more desirable location could be selected. Time has amply vindicated both his foresight and his good taste.

St. Augustine's Church is admirably placed on Campfield Avenue next to the soldier's monument. The fine Romanesque edifice fits the place, and the people of the south end parish are justly proud of the church and its surroundings.

Soon after the enlarged St. Augustine's was dedicated, I visited the parish plant with Bishop Shahan, then Rector of the Catholic University. He was so charmed with the structure that he expressed the hope that the day would come when the Catholic University could have a chapel after the same model as St. Augustine's church. That was in the modest days before the Right Rev. Rector had conceived the idea and cherished the ambition of erecting a national shrine at the great Catholic educational center over which he was presiding with so much distinction. His glorified ideal of the correct thing for the Catholic University does not, however, invalidate the compliment implied by the desire to have St. Augustine's church reproduced at Washington.

Immediately after his appointment Doctor Barry set to work to erect his church. The cornerstone was laid in November, 1902. On December 22, 1903 the basement chapel was dedicated. So rapid was the increase of the congregation, that it was deemed necessary to enlarge the original plan of the church. This was accordingly done before the erection of the superstructure. The church as it now stands was dedicated in June, 1912. Since that date a parish school and a new rectory have been erected, the old rectory being transformed into a temporary convent.

The growth and expansion of St. Augustine's parish have been most notable. In the last fifteen years the Catholic people of the section have so far advanced in numbers that St. Augustine's parish is now one of the largest in the Diocese of Hartford. The people are proud of their parish progress, and proud of the leadership of their pastor, who, midway in his career at St. Augustine's, was honored by the title and degree of LL.D. from his alma mater. Dr. Barry's efforts for the advance of the parish and the spiritual interests of the people are admirably seconded by his three zealous assistants.

ST. BRIDGET'S CHURCH, ELMWOOD

Before ascending from the valley behind the Rock, St. Lawrence O'Toole's parish had established a chapel-of-ease in Elmwood. This was in the fall of 1917. Two years later, August 4, 1919, the chapel was made the center of an independent parish, embracing not only Elmwood, but the surrounding districts of West Hartford and Newington. Within the confines of the new parish are two institutions which demand the constant ministration of the Elmwood pastor. These institutions are Cedarcrest Tuberculosis Sanitorium and the Home for Crippled Children.

The first pastor of St. Bridget's Church was and is the Rev. William F. Odell, who had priestly experience in Hartford, as well as a war record, before settling at Elmwood. Hardly had the parish finished its first year when it could boast, in turn, of its own chapel of ease. The new center was the gift of the late Thomas Garvan who had erected the little church on his own Newington estate. The chapel now accommodates the Catholics of the neighborhood, who hear Mass there each Sunday. Father Odell has labored constantly and successfully. He has organized and developed a model parish—a parish which promises soon to become one of the finest suburban parishes in the Diocese of Hartford.

CHURCH OF ST. THOMAS THE APOSTLE, WEST HARTFORD

The parish of St. Thomas the Apostle, West Hartford, was established November 4, 1920. It is in part the daughter, and in part the granddaughter of the Cathedral parish. Most of the territory was ceded immediately by the Cathedral, the rest by the parish of Our Lady of Sorrows. The title of this parish was the happy suggestion of Mr. and Mrs. T. T. Eckert, Jr. Mr. Eckert was among the first and most generous benefactors of the new parish, in thanksgiving for his own conversion and the conversion of his father —General T. T. Eckert—to the faith.

The first Mass was celebrated one week after the forming of the parish, November 11th. According to the testimony of an outspoken critic, the Rev. John F. Callahan was able to start services so quickly after his appointment because he had received his church by parcel post. The modest edifice was, however, not only a necessity—there was no assembly place in the locality—but it admirably served the purpose till more spacious quarters were produced.

The first church stood on Quaker Lane near the Boulevard. For five years the congregation assembled in the little church. Meanwhile Father Callahan had matured his plan which included the selection and the securing of a new site for his church. He found one on Farmington Avenue at the corner of Dover Road. The cost of $22,000 did not seem too great, and plans were drawn for the erection of a fine parish church. The basement has already been completed and open for public worship. A priests' residence was purchased on the south side of Farmington Avenue, the new church standing on the north side.

The basement chapel, which seats 700 people, was dedicated on Sunday, November 11, 1926. The site of the old church is still held by St. Thomas' parish. It is deemed a valuable parish asset, and it is probable that the fine piece of land will later on be utilized for parish purposes.

The Parish of St. Thomas the Apostle has developed marvelously since its establishment. Substantial citizens are establishing themselves within the confines of the new jurisdiction. West Hartford is developing so rapidly that it promises soon to become one of the considerable cities in Connecticut. Father Callahan watches carefully the temporalities, and the people of St. Thomas' parish are beginning to realize that the interests of their church are lodged in safe hands. The plans, so far as developed, indicate that a splendid church will soon stand on Farmington Avenue. The school has not yet been announced, but it is quite possible that a suitable edifice will soon become a part of the parish plant.

ST. MARY'S PARISH, NEW BRITAIN

From the published records of the Catholic Church in New Britain it is difficult, not to say impossible, to decide who was the first pastor. The honor may possibly belong to the Rev. Edmund Murphy, of "the Diocese of Boston," or it may possibly belong to the Rev. Luke Daly. We read of Father Murphy's "zealous pastorate of eight months." We read of his departure from New Britain. We read that the Rev. Edmund Murphy "came back again." We read that "during Father Murphy's brief pastorate, and for ten years afterwards, Mass was said in private houses." By whom? Possibly by priests from Hartford.

New Britain was called a "mission" in 1848, when the Rev. Luke Daly undertook to minister to the spiritual wants of the Catholics of the town. It was not till May 9, 1849, that Father Daly made New Britain his permanent home. Even then his flock was so widely scattered as to require him to minister to the faithful of Farmington, Plainville, Bristol, Forestville, Collinsville, New Hartford, Tariffville, Simsbury and Rainbow.

At New Britain Father Daly assembled his people in private houses till Christmas, 1850, when the church, which he was erecting on Myrtle Street, had so far progressed that it was possible to hold services within its walls. The edifice, the second brick church of the Diocese of Hartford, was ready for dedication August 11, 1853.

So rapidly did the Catholic body increase that, in the fall of 1862, it was necessary to add to the capacity of the church. Meanwhile plans for the establishing of a parochial school had matured. The children were first assembled in the church, and the classes were scattered throughout the pews. Towards the end of 1862, Father Daly secured an abandoned Episcopal church and fitted it for school purposes. The remodeled structure was known as "The Old Town School," because it was under the School Board and the teachers received their salaries from the town.

The pastor of St. Mary's was granted the privilege of securing his own teaching staff. Lay instructors were employed, among them Mr. John A. O'Brien, of Providence, a graduate of St. Francis Xavier's College, New York, who was entitled to write the letters A.B. after his name. The bachelor of arts was placed over a Latin school, and it was under his tuition that several future priests learned to conjugate and decline. Among them were the two Fathers Curtin, Father Peter M. Skelly, Father T. F. O'Brien, Father J. B. Nihill, the Rev. T. J. Mullin of Iowa, and the Rev. Hugh McAvay of Minnesota. Mr. O'Brien must have fired the wits of his disciples, for it would have been difficult to find four graduates of any one school who could scintillate so brilliantly as Father Skelly, Father O'Brien and the two Curtins—a quartet hard to match and impossible to silence.

Like so many of his clerical contemporaries in the east, Father Luke Daly was born in County Cavan and educated in All Hallows'. He came to America and received his ordination at the hands of Bishop Tyler in 1846. He died on June 30, 1878, at the age of 56, having worked for thirty-two years as a priest in the Diocese of Hartford—and thirty years as pastor of St. Mary's.

During his long sojourn in New Britain, Father Daly labored so incessantly and so successfully that he was universally regarded as one of the builders of the town. During his funeral "the flags floated at half mast on every public building. * * * Every wheel was stilled. * * * Shutters were closed on all the business streets. What was the cause of all this public demonstration of respect and veneration? It was because a noble-hearted Catholic priest was dead, a man of no extraordinary abilities, as the world counts genius, but a man whose watchword throughout life was duty; * * * a man who had seen New Britain a village and left it a city; who found the Catholics there few in number—about fifty—without strength or reputation—and who left them increased to from five to six thousand, nearly a third of the population."

Bishop Galberry celebrated pontifical Mass at the funeral, and Doctor Carmody, his successor at St. Mary's was his eulogist. In the course of his sermon he made use of these words:—

"He was a man full of faith, of no pretense. More brilliant priests I have known, but none possessing more priestly traits. He was careful of the neatness, and, as time permitted, even of the splendor of the church; devoted to the education of the children, and constant in the confessional. He loved his people and studied both their temporal and eternal interests. He respected those, who, although not Catholics, were his fellow citizens and was interested in the prosperity of the city."

Father Luke Daly's services to the Church in Connecticut are not measured by his labors at New Britain. He came to the Diocese in missionary days and earned the finest missionary honors. He was known throughout the towns to the west and north of New Britain. He was in journeyings often, and his death at the early age of fifty-six indicates that he merited and received the reward of a missionary. There were titans in those days, and the Rev. Luke Daly was of their number.

The Rev. Doctor Hugh Carmody, Father Daly's eulogist, was appointed second pastor of St. Mary's Church. One of his first works was to complete the fine convent building erected by his predecessor, and make ready for the reception of the Sisters of Mercy who were to replace the lay teachers.

The new pastor of St. Mary's was conceded the palm of intellectuality among his clerical contemporaries. He was born at Ennis, County Clare, Ireland, in 1827. After passing through a Latin school in his native town he entered All Hallows' College, Dublin, where he was a classmate of the late Bishop O'Farrell of Trenton, New Jersey. He was ordained in Dublin in 1850, whence he proceeded to Rome where he won the title of Doctor of Divinity with applause.

As All Hallows' was a missionary college and as America was in those days a missionary country—the most promising field of them all—it was but natural that Doctor Carmody found his way hither, especially as Bishop O'Reilly was then making incessant appeals for young ecclesiastics to come and labor in his diocese.

He began his labors on the American mission in Thompsonville. We read of him as one of the priests who occasionally visited Windsor Locks. From Connecticut he was called to Providence and made assistant at the Cathedral. While there he divided his time and his energies between parish work and teaching in the Bishop's domestic seminary. Later on he was appointed pastor of Woonsocket, R. I. His zeal and efficiency attracted the attention of Bishop MacFarland who sent him to New Haven where he labored with distinguished success. In the university city his ability was recognized and he had occasional intellectual bouts with members of the Yale faculty who respected his gifts and appreciated his friendship.

In New Britain he completed and fostered the works begun by Father Daly. Noting the rapid development of the city, he realized that it was only a question of time when a new church and school would have to be provided. He secured the site for the present parish plant—the finest the city afforded, as his friends and the friends of St. Mary's, are wont to declare.

It was during Doctor Carmody's pastorate, August 15, 1878, that the Sisters of Mercy came to New Britain. The time could hardly be called propitious, for the A. P. A. were then in flower. The plan for maintaining the "Old Town School" was carried to the polls where it met with signal defeat. One objection urged against the continuance of the arrangement was found in the garb worn by the Sisters. Their dress was pronounced, "cheerless, forbidding, and frightful enough to scare the horses on the street." Years afterward the horses of the author of the criticism were frightened with fatal results, thus verifying the prediction which Doctor Carmody had made in these words: "Horses will be frightened some day, but it is not the habit of the Sisters which will frighten them." I think it proper to leave the sequel to oral tradition.

Quite suddenly, and to the surprise of all, the pastor of St. Mary's was stricken, in mid-April, 1883, with typhoid pneumonia. After a brief illness he passed from this life. On his coffin lid these words were written: "Rev. H. Carmody, D.D., died April 23, aged 56."

New Haven Catholics felt his passing almost as keenly as those of New Britain. He had built St. John's Church there, prepared for the establishment of the Sacred Heart parish, and erected a chapel of ease at Westville. Doctor Carmody, like Father Daly, was one of the builders of the Church in Connecticut.

Bishop McMahon had in mind the grave and urgent need of St. Mary's Parish when he selected the Rev. M. A. Tierney, of St. Peter's Church, Hartford, an experienced builder, as the successor of Dr. Carmody. He was appointed in May, 1883, and began the great work at once. When the plans for the new church were submitted to the

Right Reverend Ordinary for approval, he dropped a remark, casually, no doubt, which disconcerted, for a time at least, the new pastor. The proportions of the proposed church were so ample that the critic, whose approval was essential, not to say a sine qua non, made use of the word, "Cathedral." The remark was so construed as to imply disapproval of the magnitude of the project, and Father Tierney hesitated for a time. At length he took courage and proceeded to have the edifice built as originally planned. The cornerstone was laid June 27, 1886.

Before the church was completed, Father Tierney was chosen as successor to Bishop McMahon. His plans had no further need of approval. As St. Mary's was almost, but not quite, completed at the consecration of Bishop Tierney, the dedication of the splendid temple was naturally one of the first, if not the first official act of the new Ordinary.

Whether first or not, the dedication of the great church which he himself had built was the first conspicuous act of Bishop Tierney. That was most fitting, for although Father Tierney was recognized as a church builder, the fact was, that he had never completed a church and presented it for dedication.

He was sent to New London to rebuild the fallen walls of a church—fallen in process of construction. He was sent to Stamford to complete a church begun by another, but was called to Hartford before his work was done. At Hartford his building work consisted in overseeing the construction of St. Joseph's Cathedral, and the old Broad Street School. St. Mary's Church was his own work, and he had looked carefully to it from the selection of the plans, to the laying of the last stone. No pastor watched with more scrupulous care the temple which he was erecting to the service of the Most High. The joy which Bishop Tierney experienced at the dedication of his own church was destined to be short-lived. Within a few years the church of his pride was a mass of ruins.

The fourth pastor of St. Mary's, and the third to die while holding that office, was the Rev. William Alphonsus Harty. He was one of the three priests selected by both the priests of the diocese and the Bishops of New England to succeed Bishop McMahon. While in New Britain, he erected the parochial residence and was planning to build a school when his career ended.

Several weeks before the death of Father Harty, St. Mary's Church was ravaged by fire and almost entirely destroyed. The blow was a crushing one, and it, no doubt, accelerated the mortal disease which had far-progressed before the calamity came. He died, on March 9, 1902, of cancer of the liver at the age of 57.

The Rev. William Alphonsus Harty was born in the County Tipperary, Ireland, November 19, 1845. He came to this country with his parents in 1850. The family settled at Torrington (then Wolcottville), and the future priest received his early education in the public schools of that town. He entered St. Charles' College in his nineteenth year and completed his classical course in that institution. His college career was a brilliant one and even then he discovered evidences of the love of learning which attended him during life. After his graduation he entered the Grand Seminary, Montreal, Canada, and, on completing his philosophical studies in that institution, he proceeded to Rome and to the American College. He was ordained to the priesthood June 17, 1873, at St. John Lateran by Cardinal Patrizi, Vicar of Rome.

He served as curate under Father Hughes at St. Patrick's for three years, and at St. Mary's New Haven, for fourteen months, when he was promoted to the pastorate of Fairfield. He held the office of Rector of St. Joseph's Cathedral for two terms—breaking his first tenure of office to serve as pastor of Southington, and later on, as pastor of the Immaculate Conception, Waterbury. He remained at Waterbury from August 1883 to August 1886, when he began his second term as rector of the Cathedral. He succeeded Bishop Tierney at St. Mary's, March, 1894. It was my privilege to serve under him at the Cathedral and, on the occasion of his passing, I paid tribute to him in these words:—

The death of the Rev. Father Harty, so soon after the destruction of St. Mary's Church, warns us anew that visitations often strike in the same place. Desolation was written everywhere at the funeral in the Armory. The imagination recoiled from dwelling upon that picture of sadness. An oak had fallen, but the surroundings were in no way in keeping with such a fall. We love to see the meritorious go down to their graves attended with visible reminders of God's goodness and the sweeter things of His service. One is reluctant to give expression to the thoughts which urge for utterance on recalling the ceremony of Father Harty's bestowal.

And yet as one looks back upon the career whose closing scene was witnessed by so many of the clergy and such a sorrowing laity, he can recall much that might be enlarged upon with enthusiasm. The dead priest had done splendid service in his sacred calling. He loved the sanctuary to whose service he devoted his strength and his life. No man brought to the sacerdotal office a higher ideal of its character and prerogatives than William Alphonsus Harty. He was always the priest. He segregated himself as absolutely as might be from the things of the world and consecrated his thoughts and his ambitions to the things which appertain to God. He counted all else as dross. The sacraments which a beneficent Redeemer had left as the support of weak and tottering men, were his eternal care. It was his work to lead men to those fountains of purification and strength.

His voice was powerful in mustering in the wayward. What to him were the delights of earth, the while there were those who lived in oblivion of God's presence and in neglect of His superintending providence and who were cut off from the fatness which flows from the mountain of God! His mind ran along austere lines. The justice of God impressed him more powerfully than His mercy. He was a man of the sanctuary, yet he was ever the masterful pastor of souls. He organized wisely, and built solidly. He stood before the people, the devoted and spiritual father. His ministry of twenty-seven years was full of fruit.

Father Harty knew no compromise, and would hear of none when the things of God and eternity were at stake. He selected his ground—not always as others would—and held to it with the tenacity of one who is absolutely sure that he is right, and whose motives are beyond question. Such men are powerful, their presence is always felt. When their lives are dedicated to lofty ideals, no one should undertake to set limits to the moral influence which they exert.

The Rev. William Harty—if the expression is allowable—was preeminently the priest. He believed that the priest's mind should be well stored with the science of his calling. If time were required for this work, he found time to devote to it. He sought zealously and without intermission for that wisdom which the people are directed to seek from the lips of the priest. The moral and dogmatic teachings of the Church were easily at his command. Few were better equipped to meet the exigencies of parochial work.

But there was another side, and, if possible, a more unbounded field wherein he delighted to range, and whose riches he loved to assimilate, and that was the vast region of ascetic theology. He was familiar with the lives of the great servants of God whose deeds are the glory of the Church, and whose company inspires and ennobles, and, if rightly appreciated, sanctifies. He cherished a tender devotion to the Virgin Mother of our Redeemer, though he found more consolation in dwelling upon her sorrows than her glories. And yet, if one may be permitted an opinion in a matter so intimately identified with the inner life of another, Father Harty might have dwelt with profit upon the brighter side of Mary's life, and, indeed, upon the brighter side of everything appertaining to God and His dealings with the race.

His austerity of mind appeared to some to savor of the repellant. Many were held at a distance who would have carried a different estimate of his character had they ventured to draw near. He was reverenced, perhaps, more than he was loved—though no one should imagine that there were not those who cherished him tenderly nor that he had not a warm place in his heart for those who were privileged to know him best. Nevertheless, he was unbending and cared little or nothing for the esteem of men. Duty was his master, and his king. No one, no matter how insistent, was permitted to share in the heart's allegiance which he had consecrated to God. He was a man of strong mind, unyielding, and not easily shaken in his estimate of men and things. He was in many ways a remarkable man, a priest of exceptional merit—one whose memory will long remain in benediction.

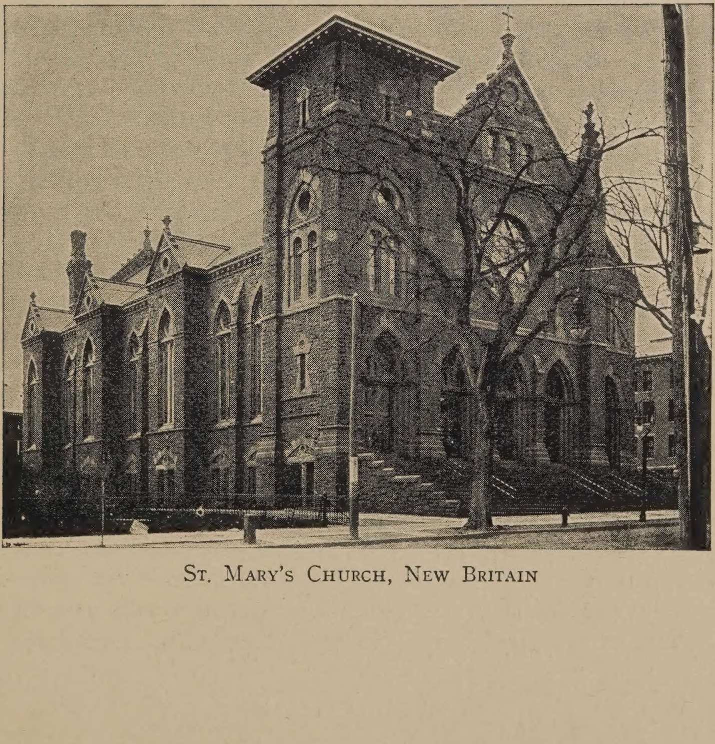
After the funeral Mass in the Armory, Father Harty's remains were bestowed in the family burial plot at Torrington.

When Bishop McMahon chose the successor to Doctor Carmody he picked a builder. When Bishop Tierney chose the successor to Father Harty he likewise picked a builder—one who had erected his church and who was zealously preparing to reclaim and enlarge another church. His ambition was to be satisfied, but in a manner never dreamed of either by himself or his Ordinary.

The Rev. John T. Winters was born in Granby, June 24, 1853. He was baptized at the old St. Mary's, New Britain, which was then the center of the missionary section embracing the northwestern parts of Hartford County. He studied the classics at St. Charles' College, and was ordained at St. Mary's Seminary, Baltimore, in 1880. His appointment as pastor of St. Mary's bore date of April 3, 1902.

The task which confronted the fifth pastor of St. Mary's was not very inviting. The church which had no time to grow old had to be rebuilt. The fire had done its worst. Whatever was inflammable was gone. Father Harty had

St. Augustine's Church, Hartford



St. Mary's Church, New Britain

declared that not a stone would be left upon a stone. But there was a salvage, and the reconstruction was so thorough that no trace of the devastating element could be discerned. Father Winters accepted the burden and bore it to a triumphant end.

There is on record a prediction which fell from the lips of Doctor Carmody shortly before his death: "Whosoever will complete the work I began will leave a lasting monument, as evidence of the generosity of the Catholics of New Britain." The prediction was doubly verified, for the generosity of the faithful of St. Mary's Parish was doubly taxed. Twice did they build and twice did they meet the cost. Meanwhile they erected a school and convent, and when Father Winters had finished his course, the church not only was free from debt but a liberal balance remained to the credit of the parish treasury.

Three of the predecessors of Father Winters had died in the middle fifties. He lived on till seventy, and till he could look back with unalloyed satisfaction upon the great temporal works that he had completed. He died Saturday, June 7, 1924, having labored in the priesthood for 44 years. His obsequies were held in the church which he had reclaimed from the ruin and presented as a perfect oblation to the Lord. Father McGurk, his eulogist, pronounced over his remains these words:—

"Charity and kindness were especially prominent in his character. So universal was their application that he always appeared the same sympathetic guide in times of sorrow and of joy. He combined in his business and practical life the many noble qualities of his illustrious line of predecessors at St. Mary's."

The old and the new united in the priesthood of Father Winters. Whether he favored the old or the new does not weigh. He united both in his person, just as he united the spiritual and the temporal in admirable alchemy.

During his long priesthood he served in the country, and he also served amongst the dense population of cities. At Colchester he learned from close and intimate experience something of the hardships which were demanded in the building up of the Church in rural New England. In Hartford and New Britain it was his duty to minister to thousands massed within narrow bounds. But whether in country or city he was always the devoted shepherd, ready to spend himself for those who looked to him for spiritual leadership and protection.

Father Winters had built a church in South Norwalk, but his experience there was much like that of the other builders of the Connecticut church. It was different in New Britain, the hearts of the people who had just finished erecting their splendid temple were tried to the point of the heroic. Under the inspiring direction of Father Winters they built a second time, and wrote a bright page in the history of a diocese renowned for munificence and practical faith.

It was not till September 11, 1924, that the Rev. Matthew J. Traynor was announced as successor to Father Winters. Like four of his five predecessors Father Traynor was born in Ireland. Like Father Harty and Father Tierney he was educated in this country. He was ordained to the priesthood at St. John's Seminary, Brighton, in 1891. He came to New Britain after many strenuous years spent as pastor of St. Mary's Church, East Bridgeport. While there he saved a sinking parish by going out into the highways and the byways of the neighborhood and compelling the Catholics of all nationalities to come to St. Mary's and share in the blessings there dispensed.

Father Traynor's zeal was widely recognized, and his apostolic efforts were attended with inspiring results. It was his ambition to instruct all the children of his section of the city in the rudiments of the faith. He may be called the father of the system which now obtains in Bridgeport, and which allows the representatives of all religious denominations to take the children of the public schools for religious instruction at certain hours each week. The plan has been accepted and the fruits demonstrate that it was begotten of wisdom.

Father Winters once reminded the faithful of St. Mary's that whereas they were exceedingly generous in parish support, they were not remarkably liberal in helping outside charities. Father Traynor did not fail to remind them that conditions have changed since the days of building and rebuilding, and that they are now in a position to look beyond mere parochials. They are Catholics and nothing Catholic should be alien to their sympathies and their charity. Already a broader view prevails. St. Mary's has two of her sons engaged in the work of evangelizing the pagans of the Orient. She contributes generously to all missionary causes and places herself among the really liberal Catholic centers of the Diocese of Hartford.

Father Traynor has renovated St. Mary's. Without dreaming of contradiction he proclaims it the finest church of the Diocese, and betrays his resolution to keep it so. If his enthusiasm is at all catching the faithful of the mother church of New Britain will be fired with zeal for the beauty of the house of God.

ST. JOSEPH'S CHURCH, NEW BRITAIN

Bishop Tierney, who had learned from close observation the needs of the Catholics of New Britain, decided that their best interests required a new English-speaking church in the south end. In the Spring of 1896 he set apart about 1,000 of the faithful of that section and placed them under the jurisdiction of the Rev. Richard F. Moore. Doctor Moore surrendered his post at South Meriden and immediately set to work to establish a parish plant. On September 19, 1897 the first building—a school and church—was dedicated.

Father Moore built more elaborately than the Bishop had anticipated. The temporary church took on something of the majesty of a permanent temple. It is still the house of worship of the faithful of St. Joseph's parish.

In August, 1913, Doctor Moore was transferred to the Church of the Sacred Heart, Bridgeport. He was succeeded by the Rev. Patrick Daly, a distant relative of Father Daly, the New Britain pioneer. The second pastor labored for twelve years in New Britain. He cherished no ambition beyond the eternal and the temporal welfare of the faithful committed to his care. He eschewed publicity, but close observers conceded to him abundant good nature, wholesome humor, and commendable zeal in the labors of the ministry.

Father Daly died February 5, 1925. The Rev. John F. Donohue, of Lakeville, a native of Litchfield was named pastor of St. Joseph's. He is a man of zeal who apparently has but one purpose in life, that of rendering the highest sacerdotal service to the faithful of his jurisdiction.

Doctor Moore was an orator who could point to achievements compassed by the spoken word. Father Daly laid no claim to eloquence. He achieved success by quiter methods. Father Donohue evidently aims at a middle course. He is a man of careful education, admirably fitted to meet the requirements of the second quarter of the twentieth century.

CHURCH OF ST. JOHN THE EVANGELIST, NEW BRITAIN

St. John the Evangelist Church is the third English-speaking church of New Britain. It was established in September, 1916. The Rev. John J. Fitzgerald of Poquonock was chosen by Bishop Nilan to organize the new center. Father Fitzgerald had already shown himself a tireless worker and his success at New Britain was guaranteed from the start. He began with an edifice which can be easily transformed into a school and which meanwhile affords a becoming place of worship for the growing congregation.

The cornerstone of the temporary church was laid in the fall of 1916. Within a year the edifice was dedicated by Bishop Nilan. Father Fitzgerald remained at St. John's Church for three and a half years when he was appointed pastor of the Sacred Heart Church Waterbury.

The Rev. Thomas J. Laden was promoted to the post left vacant by Father Fitzgerald. His appointment bore the date of February, 1920. The second pastor has labored diligently for the advancement of the parish. He erected a fine priests' house, and he is looking forward carefully to the further expansion of the parish group. The people are deeply interested in the progress of their church. Father Laden is punctilious in giving them full credit for their valuable co-operation. The growth of the parish is conservative, but constant. It numbers about 2,000 souls.

ST. PETER'S CHURCH, NEW BRITAIN

The earliest German Catholics of New Britain were largely without the help of priests who spoke their native tongue. Many wandered from the fold. Occasionally a German-speaking priest came up from New Haven and ministered to the spiritual needs of his countrymen. The records show that the Rev. H. Wendelschmidt, and the Rev. Father Schaele were attentive to the New Britain pioneers. The name of the Rev. John Herman Bernard Jaspers appears occasionally.

On July 17, 1889, the Rev. Nicholas F. X. Schneider was appointed pastor of the New Britain Germans, having for mission subjects his fellow countrymen of Hartford. He was apparently undecided at first whether New Britain or Hartford should be the mother church. He tried them both, but after residing in Hartford for a year, he decided that his home should be in New Britain.

Although land had been secured for a prospective German church as early as 1873, it was not till 1890 that the completed edifice was dedicated. Meanwhile the basement had served as a chapel for some years during which Father Schneider lived under Father Tierney at St. Mary's. When the parish was established the German Catholics in New Britain numbered more than 300. Father Schneider erected the parish church and remained as pastor till the Spring of 1901. On May 9 of that year the Rev. Charles Coppens was appointed to the pastorate of St. Peter's which was made vacant by Father Schneider's transfer to Meriden. Soon after coming to New Britain he received jurisdiction over the French-speaking Catholics of the city. He was admirably fitted for the exacting office which he filled and met the exigencies of war times with infinite tact.

By felicity of birth and education Father Coppens was able to command two languages. Born in Belgium he easily mastered the French tongue, and before quitting the American College at Louvain he found it possible to preach in German, in French and in English. His command of two foreign tongues recommended him for the pastorate of St. Peter's. His congregation was made up of those who spoke the tongue of Bossuet and those who were familiar with the accents of Schilling.

At New Britain the pastor of St. Peter's was the counsellor and spiritual guide of hundreds who felt the strain and anxiety of the great War, and who were alive to any and every word or phrase that would, in the slightest degree, involve their native land. A Belgian, who had lost a brother in the great conflict, Father Coppens preached to German Catholics and French Catholics, commanded the respect and confidence of both, and reduced to everyday practice the Virgilian promise, Tros Tyriusque mihi nullo discrimine agetur—Trojan and Tyrian shall be treated by me with no discrimination. Here was a Belgium caring for Germans and French without shadow of discrimination or recrimination, and retaining the respect and confidence of all!

A man of tact! A man of infinite tact, but a man who had so mastered his heart that he could come before a congregation feverishly susceptible and declare, with St. Paul, that "there is no distinction of the Jew and the Greek: for the same Lord is over all, rich unto all that call upon him."

All who knew Father Coppens and who realized the delicacy of the position which he held during the bloody days of the World War conceived for him the highest admiration. An ordeal, searching and severe, confronted him. He faced it manfully and passed through it meritoriously. His priestly zeal and his spirit of self-effacement carried him safely onward to the edification of his people and the triumph of genuine Christianity. Father Coppens died on April 21, 1929. The Rev. Joseph P. Rewinkel was appointed to succeed him on June 23, 1929.

ST. ANDREW'S CHURCH, NEW BRITAIN

In October, 1895, the Lithuanian Catholics of New Britain were deemed numerous enough to have a separate Sunday Mass. Bishop Tierney invited the Rev. Joseph Zebris to come over from Waterbury and address them. He was instructed to tender to them the use of St. Mary's basement chapel for Sunday services. Within a few months they were able to provide themselves with a modest church which was dedicated on Easter Sunday, 1896, under the patronage of St. Andrew.

The New Britain end of the parish advanced so rapidly that in October, 1896, Father Zebris left Waterbury and established himself in New Britain. His zeal for the spiritual welfare of his countrymen carried him forth in all directions. At one time he considered the advisability of erecting a Lithuanian Church so far away from New Britain as East Windsor Hill.

Wherever there were a few Lithuanian families there was Father Zebris. Never were newcomers so diligently sought out. When the career of Father Zebris seemed at its meridian, two of his countrymen, bent on plunder, entered his house and murdered him and his aged housekeeper. The tragedy occurred on Sunday evening February 8, 1915. Not long after the two desperadoes who were responsible for the crime murdered an officer of the law at Wilmington, Delaware. They were apprehended. One was executed at Wilmington, the other at Wethersfield.

The Rev. Edward V. Grikis was appointed pastor of

St. Andrew's May 14, 1915. Under his leadership the parish has continued to advance, Father Grikis and his assistant the Rev. Adolph E. Gradeck, working zealously and harmoniously for the advancement of their flock and keeping them faithful to the traditions of their fatherland.

SACRED HEART CHURCH, NEW BRITAIN

Thirty-six years cover the organized existence of the Sacred Heart Polish Parish of New Britain. The progress has been rapid and uniform. It was in 1894 that the Polish people began to worship as a separate body. Their spiritual leader was the Rev. Thomas Misicki, D.D. The basement of St. Mary's was placed at the disposal of the new flock. A congregation of upwards of 700 responded. Not all of them were of Polish extraction. Among his congregation Doctor Misicki found some Slavonians and not a few Ruthenians. The new pastor held his post at New Britain for about a year.

The story of wonderful growth and development told in these pages may be summed up in authentic miniature —in the life of one man and in the growth of one parish. Thirty-five years ago, the Rev. Lucián Bojnowski was ordained in St. Joseph's Cathedral. Shortly after the ceremony Bishop Tierney indicated to him that there was a Polish mission in New Britain, attended by the Meriden priest of that nationality, which might afford a field for his new-born sacerdotal zeal. The young priest, eager for action, might well have answered in the words of Isaias: "Lo, here am I, send me." The word was given, and the young pastor set out to find a roof to shelter him, no matter how humble, provided it would hold him in the center of his flock. Yet a few days and he began to know them, and they all knew him. A few years, and he found it necessary to build another and a more stately church. Next, a school—the largest parochial school in the Diocese of Hartford. Then a convent to give shelter to a growing community of nuns. The parish increases, and an orphan asylum is necessary. It is built on a large suburban farm, secured years previously by the far-seeing ecclesiastic. Latest if not last, in order is a home for the aged. Meanwhile the tireless builder has established a paper which quickly wins a national reputation. The citizens of all creeds have taken note. A strong man had risen up among them. A faithless bank official absconds with several hundred thousand dollars. The industrious Polish people are distracted and start a run on the bank. Father Bojnowski is summoned and his presence reassures his people, they go back to their work and the bank continues to do business—making its reputation secure with the Polish people by placing their pastor on the board of directors. Long since has he become an acknowledged power in the town. His parish is as numerously equipped with institutions as many of the more recent dioceses of the West—a sort of imperium in imperio, all done in the half-spent lifetime of one man. He is careless of his personal comfort, he is jealous of the spiritual interests of his people—hard on them, but harder on himself. He speaks, not to listen to the resonance of his own voice, but to be obeyed. Here is an instance. On the day of the dedication of his orphan asylum, I had the honor of riding from Father Bojnowski's house to the institution, with the Mayor of the city. We spoke of the broad acres of the farm through which we were riding and of the beautiful site and the fine lines of the asylum. "Father Bojnowski is a great man for New Britain," said his Honor. I acquiesced. "We count on him to keep the Polish people good." "Yes." "On one occasion," continued the Mayor, "some of these anarchists came here from New York. They hired a hall, but just as they were about to open the meeting, Father Bojnowski came in, and standing in the front of the platform said: 'My Polish people, come with me.' And every Polish man in the place got up and followed him out of the hall."

An autocrat, do you say? Possibly. But autocracy is better than anarchy.

CHURCH OF THE HOLY CROSS, NEW BRITAIN

The evidence of prosperity just recorded is made intelligible when the growth of the New Britain Polish colony is taken into account. The 700 of 1894 became 7,000 several years ago. Now there are 10,000 and possibly 12,000 people allied with the Polish church of the city. Their number was so considerable that it was evident that their highest spiritual good demanded a second parish.

Accordingly on November 12, 1927, the Rev. Stephen J. Bartkowski was appointed to establish a second Polish-speaking center. Ten days later November 22, 1927, the Church of the Holy Cross was incorporated. The new parish will accommodate the Polish citizens of the north end of New Britain. The people of the section have rallied under the leadership of Father Bartkowski. They contribute most generously to all church undertakings. The indications are that they will keep up the traditions of the last thirty-six years. Already the Rev. Victor E. Praskowski has been assigned as assistant to the Church of the Holy Cross. The history of the new parish has yet to be made. It promises to rival that of the mother church.

ALL SAINTS' CHURCH, NEW BRITAIN

The Slovak Catholics of New Britain are the last to demand a parish for themselves. In 1918, Bishop Nilan encouraged them to unite, and on November 24, 1918, named the Rev. Stephen A. Grohol their first pastor. Their church was legally incorporated Dec. 6, 1918, under the title of All Saints.

The little flock promises not only to endure but to progress moderately. The parish now has a modest church, and if present prospects are verified the New Britain Slavs will earn their place in the history of the Diocese.

ST. JOSEPH'S CHURCH, BRISTOL

The Catholic history of all towns immediately to the west of New Britain begins with the words, "Rev. Luke Daly was the first to offer the Sacrifice of the Mass here." To Bristol he came not from New Britain, at least at first, but from Hartford. No exact date is given. It may be assumed that he came to Bristol in 1848 or 1849.

There were many Catholics in the section. Most of them found employment in the "Mines." A round hundred were present at the first Mass. Their number grew so rapidly that, in 1855, Father Daly was encouraged to start erecting a church. Within a few months, that is, towards the end of 1855, the edifice was ready for dedication. Nine years later, October 1, 1864, Bristol was cut off from New Britain. The new Catholic center assumed ecclesiastical control of the "Mines" and Forestville.

The first pastor of Bristol was the Rev. Michael Rodden. He held the office for four years, when he withdrew in favor of Father Duggett, who served for three years and then departed for the Rhode Island end of the Diocese.

Father Rodden returned to Bristol in 1872—this time for a longer sojourn. His flock included the Catholics of Plainville, Forestville, and Farmington. He spent a quarter of a century at Bristol, retiring in favor of the Rev. Thomas J. Keena who was made pastor of St. Joseph's, April 22, 1901.

Father Keena came to Bristol with the understanding that he was to build a parochial school, a task for which Father Rodden, because of his advanced age, confessed himself unequal. The new pastor immediately set to work on the erection of the school. It was dedicated at the opening of the school year of 1903.

Father Keena was pastor of Bristol for eighteen years. He died there April 1. 1919. Besides erecting St. Joseph's School, he built a priests' house and fitted up a convent for the Sisters of St. Joseph who were to be the teachers of the children of Bristol.

The Rev. Thomas J. Keena was one of the most amiable of the clergy of his generation. According to the testimony of a Bristol citizen, "he won the respect and admiration of men of all denominations. * * * His Americanism was regarded as of the best by all who knew him. Without ostentation, he took a big part in War work, and served as a member of the local War Bureau. His advice on important matters was sought and highly valued. By the prominent men of the city, he was regarded as a 'big man,' with broadened ideas."

It has been said of Father Keena, that he was never provoked to anger. Once when reminded of his evenness of temper he replied modestly that he deserved no credit for that, for it came to him naturally. He could not act otherwise. He had never seen his father angry. Kindness was his special gift. His graciousness, his patience, his mildness, challenged the admiration of all men. His good nature radiated and diffused itself to every company. He fascinated and drew others to himself. This natural gift, animated and informed as it was by divine grace, became a powerful instrument in winning others to virtue. He was a man of great charity. If charity is kind, Father Keena could stand the test. If charity is not provoked to anger, he merited its highest reward.

Father Keena's death was deplored by the citizens of all creeds. They beheld in him an influence for good—an influence which transgressed the limits of his immediate flock and permeated the whole city. He passed away quietly as he had lived.

On April 10, 1919, the Rev. Oliver T. Magnell, pastor of the Sacred Heart Church, Wethersfield, was officially announced as the successor of Father Keena. He labored in Bristol for nine years. During his pastorate the parochial school was enlarged and a prospective site for a convent was acquired. As the old St. Joseph's Church seemed out of harmony with the progressive city—a city expanding in all directions—plans for a becoming temple were prepared. The new St. Joseph's rose beautifully on the site of the old. The ceremony of dedication took place August 9, 1925.

The new St. Joseph's Church is of Weymouth granite, Gothic in design, liberal in proportions, and exquisite in detail. Owing to failing health and to incessant anxiety respecting the problems involved in the building of the church, Father Magnell found it imperative to surrender his trying post at Bristol, and accept the less exacting office of pastor of the Sacred Heart Church, Groton.

On October 4, 1928, the Rev. William Laflin, pastor of St. Mathew's Church, Forestville, was transferred to Bristol to succeed Father Magnell. Father Laflin took up the greater burden with enthusiasm, and he has successfully grappled with the problems which are inevitable during the period of church building.

ST. ANN'S CHURCH, BRISTOL

The Church in Bristol has progressed marvelously since the days when Father Rodden was its presiding genius. Hardly had he completed his quarter of a century of service, when the French Catholics of the city were ready for their own parish. On November 5, 1907, the Rev. Joseph P. Perreault was appointed pastor of the French Catholic community, and, on January 23, 1908, the St. Ann's Church of Bristol was legally incorporated.

The new parish has advanced steadily from the day of its inception. Father Perreault at first built a basement chapel—a chapel which calls for an imposing stone superstructure. His next great labor was to erect a combination school and convent. This structure had soon to be enlarged in order to accommodate the fast-growing body of pupils. The edifice is an ornament to its surroundings and already over five hundred pupils are in attendance at St. Ann's School. The parish rivals the mother church in numbers, three priests being necessary to minister to the spiritual wants of the worshippers.

ST. STANISLAUS CHURCH, BRISTOL

Ten years after the establishment of St. Ann's Church, the Polish Catholics of Bristol declared themselves ready to provide and maintain their own ecclesiastical center. Their parish was organized by the Rev. Gregory Bartlewski, who was appointed pastor of St. Stanislaus Church, April 21, 1919. Two months later, June 19, 1919, the parish was incorporated, and the work of providing a basement chapel was at once begun. Services have been held in the lower church ever since. Meanwhile a school has been undertaken, and evidences of conservative progress are everywhere discernible.

ST. ANTHONY'S CHURCH, BRISTOL

Shortly after the founding of St. Stanislaus' Church an Italian parish was found necessary for the growing Bristol colony. St. Anthony's Italian Church was incorporated August 30, 1920. The first pastor was, and is, the Rev. P. Luigi Beccaris. He at once secured an excellent site and erected upon it a temporary church. At the present time preparations are being made for a more substantial place of worship. There are indications that the youngest parish of Bristol will prove equal to its neighbors and will have its share in continuing the progress of the last twenty years.

ST. PATRICK'S CHURCH, THOMPSONVILLE

From the records examined by Father O'Donnell, it seems clear that bigotry was particularly aggressive in Thompsonville a hundred years ago. In the Fall of 1831, Father Fitton went up there from Hartford and announced that he would give an evening lecture to all who cared to come and hear him. Many citizens of all creeds assembled.

He did not succeed in conciliating them, for he found it the part of prudence to say Mass before daylight the next morning. Seven of the ten Catholics of the town had the courage to attend the early service. The other three did not care to jeopardize their "jobs", and so remained away.

Seven years later Father Brady undertook to visit Thompsonville once in three months. He offered up Mass, first in a private house at four in the morning, so as to be beforehand with the anti-Catholics of the town. Priests continued to visit Thompsonville occasionally till 1852. On February 9 of that year, Bishop O'Reilly made this entry in his Journal:—

"Wrote to Rev. Carmody, appointing him to the missions of Thompsonville and Windsor Locks; this good priest was sent to Bridgeport, but left and begged these missions."

The young Doctor offered up the sacrifice of the Mass in Thompsonville three times. He was succeeded in Windsor Locks and Thompsonville by the Rev. James Smyth, who came frequently and ventured to assemble the people in a meeting place no less conspicuous than the town hall. From this fact we are warranted in assuming that the narrowness of the natives was relaxing and that the Catholics of the town were on the increase. Later on Father Smyth erected a rather spacious frame church, which was named in honor of St. Patrick.

The first resident pastor of Thompsonville was the Rev. Bernard Tully, who arrived in his new parish in January, 1863. Three years later he retired in favor of the Rev. William Duffy, who assumed control in 1866. The parish was now so prosperous that he built an addition to the church and subsequently ventured on the erection of a priests' house. Before finishing this second undertaking he was detailed to another field of labor.

The Rev. John Cooney was made pastor of Thompsonville in May, 1871. He did not feel himself committed to the plans of his predecessor, and instead of moving into his new house, he decided that it would be a suitable home for the Sisters of Mercy whom he brought from Hartford to take charge of the parochial school. Father Cooney labored in Thompsonville for nearly eight years. He was succeeded by the Rev. John A. Mulcahy. His pastorate ended in three years. Before leaving Thompsonville he secured the site upon which the present magnificent church was erected.

In 1881 the Rev. Patrick Donahoe succeeded Father Mulcahy. Soon after arriving he made ready for the erection of the new church. Meanwhile he had purchased an abandoned public school which he moved to a suitable location near the parish plant and renovated it for his own children. The Rev. Joseph Gleeson was appointed pastor of Thompsonville in 1889. On August 11, of the same year the cornerstone of the new church was laid. Three years later, October 16, 1892, the basement was elaborately finished and dedicated.

Father Gleeson was transferred to Waterbury in 1895. On December 8, 1895, the Rev. Thomas Preston became pastor of St. Patrick's Church, Thompsonville. The outer walls of the new church were erected, and a debt of $200,000 had been placed on the parish. The dedication of the splendid edifice took place in November, 1904. Father Preston completed his pastorate of twenty-five years on December 8, 1920. At his death, which occurred Saturday, January 22, 1921, the parish was practically out of debt. When he passed away he had completed forty-five years in the priesthood.

The beautiful church, which is the pride of St. Patrick's Parish, stands as a monument to his artistic taste and spiritual vision. Not satisfied to have completed it, he watched over it with scrupulous care and kept it always in perfect condition. His many years of labor in Thompsonville afforded him an opportunity to gain a thorough knowledge of the souls that were committed to his paternal care. He was a man of public spirit and his voice was heard with respect in civic matters. He was a genial host. His brother priests were always happy in his company.

The Rev. Daniel J. O'Connor, a former curate of St. Patrick's, was transferred from New Milford to Thompsonville on March 16, 1921. For the past nine years the affairs of the parish have been under his direction. The excellent traditions are being respected, and St. Patrick's continues to merit an honorable share in the progress of the Catholic Church in Connecticut. It maintains an excellent school and its beautiful church stands as a substantial monument to the faith of the Catholic colony which was so sorely pressed a hundred years ago.

ST. ADALBERT'S CHURCH, THOMPSONVILLE

A quarter of a century ago the nucleous of a Polish colony began to form in Thompsonville. Ten years later the newcomers felt strong enough to maintain a separate parish. The Rev. Stanislaus Federkiewicz was appointed pastor January 17, 1915.

St. Adalbert's Parish was legally incorporated April 22, of that year. Since that date Father Federkiewicz has erected a becoming church. The people are enthusiastic in support of their parish plant. The children are carefully instructed in the principles of the faith. St. Adalbert's parish is making a record which entitles it to a comparison with the most progressive Polish churches of the Diocese of Hartford.

ST. MARY'S CHURCH, WINDSOR LOCKS

Although the Catholic settlers of Windsor Locks, had a very early and a very interesting history, it was not till June 24, 1852, that they could lay claim to the services of a resident priest. The pioneer pastor was the Rev. James Smyth. He held office till 1874, nearly a quarter of a century. His missionary predecessors were numerous. They were men of excellent repute, but not well-homed. The Very Rev. John Power, Vicar-General of New York, came up twice to give the consolations of religion to a stricken canal worker—a wonderful example of the uncalculating charity of the true priest.

It was in 1827, and before Connecticut had a resident priest, that the New York dignitary came to minister to the spiritual wants of the Canal man. Later on Father Woodley and Father O'Cavanaugh came to encourage the growing body of the faithful. Father Kiernan and Father Walsh were among the priests that visited Windsor Locks, remained for a brief stay, and passed on to other Catholic settlements. Father Brady of St. Patrick's, Hartford, assumed the responsibility for the spiritual welfare of the Catholics of the Locks from 1837 to 1850. The Rev. Dr. Hugh Carmody asked to be appointed to the missions of Windsor Locks and Thompsonville, but his stay was exceedingly brief. Two Fathers Brady, the Rev. John D. and the Rev. John P., came around monthly and offered the sacrifice of the Mass in the home of Mr. John Byrnes.

At last Father Smyth came, settled down, and began to take an intimate and unbroken interest in the spiritual wants of the Catholics of Windsor Locks. He built a church and dedicated it on Christmas Day, 1853, under the title of St. Mary's. He enlarged the edifice twenty years later. Meanwhile he provided a modest school for the children of the parish. He died May 16, 1874. His visible works are the only eulogy extant.

Father Smyth was followed at St. Mary's by the Rev. Michael J. McAuley, who labored at Windsor Locks for four years and then took the journey of his predecessor, following him to the grave.

Father Michael Kelly was transferred from the rectorship of St. Joseph's Cathedral to the pastorate of St. Mary's on March 6, 1878. Four years later, June, 1884, he was appointed to St. Augustine's Church, Bridgeport. The vacant post of Windsor Locks was taken by the Rev. James O'Reilly Sheridan, a relative of Father Hughes, as well as of the Bishop after whom he was named. Father Sheridan built the present parochial school, and the then mission church at Poquonock.

In January, 1896, Father Sheridan left Windsor Locks, having been appointed parish priest of Naugatuck. He was succeeded at St. Mary's by the Rev. John A. Creedon, a man after the type of Father William Rogers—more intellectual perhaps, and far more reckless in repartee. Like Father Rogers, Father Creedon lived to celebrate the fiftieth anniversary of his priesthood. I once heard an official of the Diocese assert, with an air of finality, that Father John Creedon had "the best set of brains in the Diocese." Bishop Tierney proposed him as Father Broderick's successor in the office of Defender of the Marriage Bond. Others with whom the Bishop consulted favored the appointment of the Rev. Doctor James P. Donovan. The latter was finally chosen. It was Louvain against Rome, the laurels going to the more ancient city.

During the last years of his life Father Creedon was incapacitated for parish work. He was loyally assisted by the Rev. George M. Grady, now of Wethersfield, whose self-effacing fidelity was the admiration of all who were familiar with parochial conditions in Windsor Locks.

The present pastor of St. Mary's, the Rev. John A. Conlan, spent his earlier sacerdotal years in New Haven County. He is a man of exemplary zeal, well fitted for the task of bringing things ecclesiastical into harmony with the progress of the hour. It is true, as those who reflect will readily understand, that in the management of a parish, as well as in all human things, the man in charge of affairs must be actively at the head, or there is bound to be relaxation here, there, and everywhere. Father Conlan was appointed to St. Mary's February 3, 1927. His tenure of three years shows him equal to the great work which he was appointed to undertake.

SACRED HEART PARISH, SUFFIELD

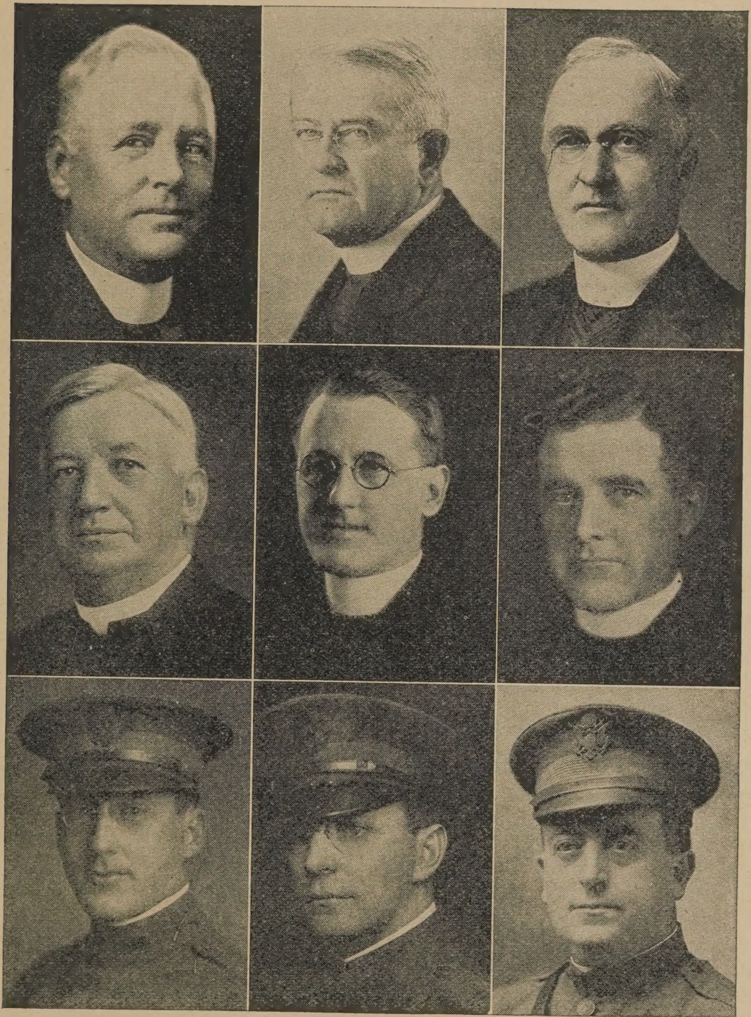
Suffield, like the other missions of Windsor Locks, was fortunate in its absentee pastor. As early as 1883, Father Kelly bought the site for a prospective church and paid for it. The purchase comprised a tract of land embracing eleven acres—enough for all purposes of the Catholics of Suffield, present and future, living and dead.

Not to be outdone by his predecessor, Father Sheridan built the church and paid for it. The first resident pastor was the Rev. John E. Clark, late of Willimantic. He established himself at Suffield on All Saints' Day, 1913. Pastors followed each other quite rapidly after that date. Father James O'Meara came next to Father Clark, Father James F. X. Hennessey next, then the Rev. James McGinness. He remained for a short time and moved on to South Farms, Middletown, making way for the Rev. Arthur G. Cavanaugh, who resigned his professorship at St. Thomas Seminary, and arrived at Suffield July 1, 1926. Father Cavanaugh is keeping up the good traditions of the Sacred Heart Parish, and making new ones that will give Suffield a place among the well ordered "one-man" parishes of the diocese of Hartford.

Father Hennessey who died while pastor of the Sacred Heart Church was a young priest of great zeal whose too early death was deeply deplored by the faithful of Suffield and his fellow priests throughout Connecticut.

ST. JOSEPH'S CHURCH, SUFFIELD

The fine farms around Suffield have tempted many Polish settlers. The newcomers were so numerous fifteen years ago that they felt themselves able to maintain their own parish. On March 12, 1916 the Rev. Francis Wladasz, now of Stamford, was appointed first pastor of St. Joseph's Church. He provided the parish with a becoming plant which he put in perfect order for his successor, the Rev. Stephen Bartkowski, who three years later was promoted to the new Polish parish in New Britain. On June 22, 1922, the Rev. L. Rusin was made pastor of St. Joseph's. He returned to Poland early in 1926. On April 29, of that year the Rev. Anthony Wojcieszczcik was appointed to the vacant parish. He is



Rev. John A. Dooley
© Bachrach

Rev. William P. Reidy

Rev. D. J. O'Connor
© Bachrach

Rev. John F. Callahan

Rev. Andrew J. Kelly

Rev. Francis P. Nolan

Rev. J. Clement Martin

Rev. Henry F. Cassidy, LL.D.

Rev. William F. Odell

devoting himself tirelessly to the spiritual welfare of his growing flock.

SACRED HEART CHURCH, WETHERSFIELD

From 1860 till the establishment of St. Mary's Parish, East Hartford, the Catholics of Wethersfield were under the spiritual care of the pastor of St. Peter's, Hartford. Mass was first said in private houses, and, later on, as the body of the faithful grew, services were held in Grand Army Hall, and later still in the Town Hall.

The Rev. John A. Mulcahy was the first East Hartford priest to care for the Catholics of Wethersfield. He planned for the erection of a church, but it was left to his successor, the Rev. John McMahon to complete the project. Observers noted that Father McMahon was exceedingly hard on his horse in making the journey from St. Mary's, East Hartford, to the Sacred Heart, Wethersfield. They assert that he negotiated the Main Street portion of his journey with his charger invariably on the gallop. There is no record of the speed achieved on the East Hartford end of the route.

When St. Lawrence O'Toole's parish passed from the status of a chapel of ease to that of an independent parish, its first pastor, the Rev. John F. Lenahan, was given charge of the Wethersfield mission. His successors at "the Rock" continued to care for the Wethersfield Catholics until they welcomed their first pastor, the Rev. John T. Lynch who was appointed to Wethersfield in September, 1897. The church was then located at the south end of the town. Father Lynch immediately set to work to erect a home on land adjoining the church site.

Even while a curate at St. Peter's Father Lynch discharged the office of Catholic chaplain to the State's prison. He received his official appointment to that post in May, 1888. Both the Bishop and the Board of Directors of the Prison have acknowledged in flattering terms Father

Lynch's splendid services in behalf of the inmates of the prison.

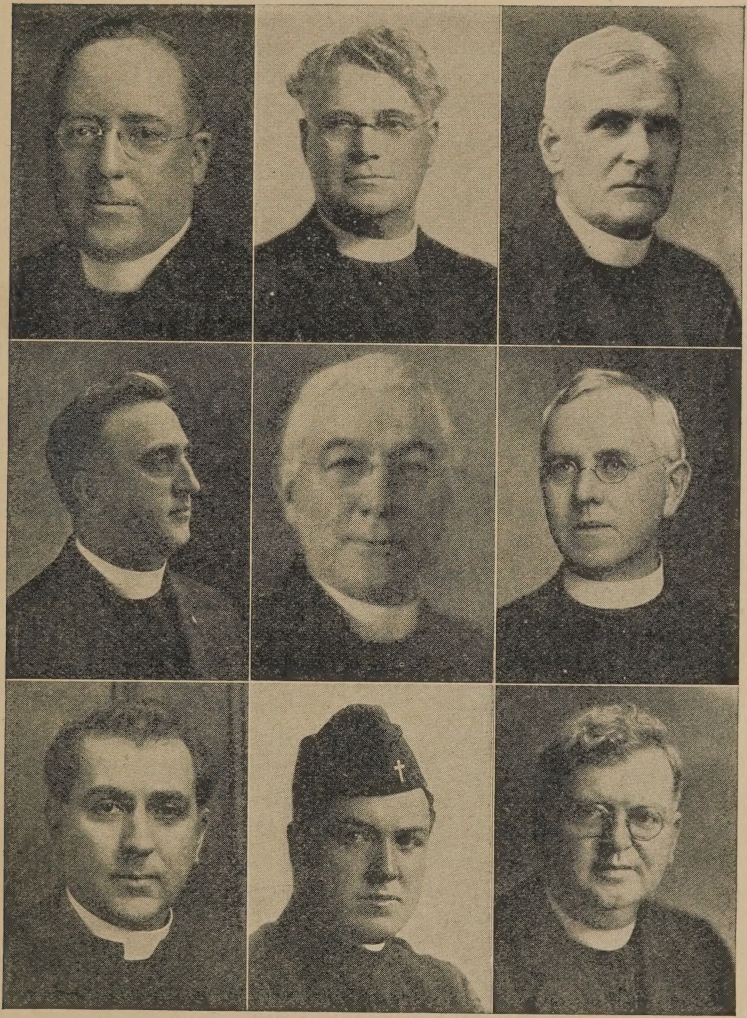
The first pastor of Wethersfield was appointed the first pastor of St. Joseph's Church, Meriden, in the summer of 1900. He was succeeded at Wethersfield by the Rev. J. J. Duggan, who remained from September, 1900, to January, 1908. From that date to April, 1919, the Rev. Oliver T. Magnell held both offices, that of pastor of the Sacred Heart Church and that of prison chaplain. On his promotion to the pastorate of St. Joseph's Church, Bristol, the Rev. Michael P. Barry was appointed to Wethersfield. He remained as pastor from April, 1919 to January, 1927. During his pastorate the old church, which was dedicated October 30, 1880, was abandoned for the present temporary church, which was opened for divine service on Easter Sunday, 1924.

The present church stands near the center of the town. The church property includes a fine rectory and land enough for a complete church establishment—house, school, convent, church.

The Rev. George M. Grady was appointed pastor of the Sacred Heart Church in January, 1927. Since his advent, the town of Wethersfield has entered upon a long-delayed era of prosperity. The new pastor, after a long and trying experience at Windsor Locks, is admirably equipped for the varied labors that confront him at Wethersfield.

ST. GABRIEL'S CHURCH, WINDSOR

St. Mary's, Windsor Locks, ceded the Windsor mission to Poquonock when the latter was made a parish. As early as 1866 Father James Smyth bought the old St. Gabriel's Church from the Puseyites who had erected it for their house of worship in the middle forties. It was consecrated as a High Anglican church by Bishop Brownell in 1845, in the presence of thirteen Anglican churchmen. At one time Mr. Thomas Scott Preston was, while a stu-



Rev. Walter Casey

Rev. Thomas Mulcahy

Rev. Ernest A. LaMontagne

Rev. Bernard M. Donnelly

Rev. James Keating

Rev. William J. O'Shea

Rev. David R. O'Donnell

Rev. James J. Egan

Rev. Walter A. McCrann

dent at Trinity College, a lay reader at St. Gabriel's. It is worthy of note that both the church and its reader were absorbed by the Catholics. The church was rededicated to Catholic worship under the same name. Mr. Preston, the reader, later on affiliated with the Catholic Church, winning for himself an extended notice in the Catholic Encyclopedia, which opens with these words:—

"Preston, Thomas Scott, Vicar-General of New York, protonotary apostolic, chancellor, distinguished convert, author, preacher, administrator, born at Hartford, Connecticut, 23 July, 1824; died New York, 4 Nov. 1891."

St. Gabriel's remained a mission of St. Joseph's, Poquonock, till July, 1921, when it became a full fledged parish. The present St. Gabriel's church was built by the Rev. John J. Fitzgerald, now of the Sacred Heart Church, Waterbury. Father Fitzgerald was succeeded at Poquonock by the Rev. John F. Quinn. At the separation of the parish in 1921, Father Quinn selected Windsor as his home church. Under his direction the new parish is prospering and giving promise of a splendid future.

ST. BERNARD'S CHURCH, HAZARDVILLE

In the late fifties Father Smyth of Windsor Locks went to Hazardville occasionally and offered Mass for the few Catholics who had settled there. After Thompsonville had become a parish its pastor said Mass there monthly, at first, and later on twice a month. During Father Cooney's pastorate Hazardville had Mass every Sunday. The Rev. John A. Mulcahy erected the present St. Bernard's Church, the cornerstone of which was laid in 1880.

In January, 1888, the Rev. John Synnott was named first pastor of Hazardville. He completed the parish plant and remained pastor of Hazardville till June, 1894. The Rev. Thomas Maloney succeeded Father Synnott and held the office of pastor of St. Bernard's till 1902, when the Rev. Edward Flannery was placed over the parish. Father Flannery remained in Hazardville for fifteen years. He was appointed pastor of the Blessed Sacrament Church, Waterbury, in April, 1917. Father Thomas Picker followed Father Flannery, remaining more than ten years. In June, 1928, the Rev. John J. Brennan was appointed pastor of St. Bernard's Parish. The growth of the Catholic community of Hazardville has been rather slow, but its affairs, both spiritual and material, have long been in an exceptionally healthy condition.

ST. JOSEPH'S CHURCH, POQUONOCK

The Rev. Father Brady of St. Patrick's Parish, Hartford, looked over the ground in Poquonock in 1848 and found there Catholics enough to warrant him in giving them Mass occasionally. Four years later he turned the little mission over to the Rev. James Smyth of Windsor Locks. The Holy Name hall was secured in 1852 and served as St. Joseph's Church till the Rev. James O'R. Sheridan erected the present temple. This structure must have pleased the clergy of the period, for it was to be the model after which St. Peter's Church, New Britain, was to be built. St. Peter's in turn was to be reproduced in Hartford as the original Immaculate Conception Church.

Father Sheridan was a master of parish finance, and when Poquonock was given its own autonomy in August, 1892, the Rev. John Fleming, the first incumbent, found but a trifling debt on the church. He was at liberty to erect at once the present priests' house. Father Fleming was promoted to Bethel in 1898. The Rev. Thomas Shanley was chosen to succeed Father Fleming. He remained as pastor of St. Joseph's till 1900. He was a man of retiring disposition—too modest perhaps to challenge the imagination, and too indifferent to strive for anything savoring of public applause. His early death at Westport in 1908 was a surprise, especially to his college contemporaries who regarded him as the embodiment of good health and physical vigor. He had hardly attained to middle life when he passed to his reward.

The Rev. Francis J. Lally was appointed to the parish left vacant by the promotion of Father Shanley. His regime lasted for eleven years—years of conservative progress and parochial peace and contentment. In 1911 the Rev. John J. Fitzgerald, came up from Chester and immediately showed himself a man of initiative and tireless activity. His pastorate lasted from 1911 to 1916, during which he built the fine St. Gabriel's church, Windsor.

As a reward for his exceptional work in Poquonock, Father Fitzgerald was promoted to the rectorship of the Sacred Heart Church, Waterbury. The Rev. John F. Quinn came to Poquonock in 1916 and remained till 1921. After careful study he found the parish ripe for division. The south end was so promising that Father Quinn selected it as his portion. He surrendered the mother church to the Rev. Edward J. Plunkett, whose letter of appointment bore date of July 22, 1921. Father Plunkett has disappointed the doctors, but not those who predicted that his pastorate at Poquonock would be one of excellent merit replete with good works.

ST. THOMAS' CHURCH, SOUTHINGTON

Men with Celtic names were found in Southington more than a hundred years ago. One of them, Peter Dayle was reported in the Catholic Press of Hartford, in its issue of August 15, 1829, as having been drowned on August 7th. It was not, however, till 1852 that the missionary priests of the neighborhood began to say Mass in Southington. Father Hugh O'Reilly went over from Meriden, called the faithful together, and offered them the consolation of assisting at divine worship. No less than twenty-five persons were in attendance.

The pastor of St. Rose's, Meriden, retained jurisdiction over the Southington mission till 1860, when he surrendered his authority in favor of the pastor of Wallingford. The pastor of Wallingford did not appear to be very seriously bound by the compact, for he quickly returned the mission to its former holder.

In 1862 the Southington mission had so far prospered as to claim a resident priest. He came in the person of the Rev. Thomas Drea. Father Drea held his post till September 7, 1867, when the Rev. Patrick J. Creighton, a some-time Jesuit father, came over from Colchester and assumed control of the affairs of St. Thomas' Parish.

The Rev. William A. Harty, rector of St. Joseph's Cathedral was appointed to succeed Father Creighton. At his advent the church was in need of repair. It was immediately set in order, and, after a tenure of two years, Father Harty was advanced to another post, and the Rev. Matthew A. Hunt, who had also labored at the Cathedral, and who was for a brief period the chancellor of the Diocese of Hartford, was named pastor of St. Thomas' Church. Father Hunt, like Father Creighton, had once been a member of a religious order.

The third pastor of Southington was an orator of wide repute. His published discourses show him a man of real eloquence, familiar with all the arts, and prepared to use them as the occasion demanded. His eulogy over the remains of Doctor Carmody at New Britain, is referred to as one of his masterpieces, albeit he did not disdain to follow the example of Mark Antony who reminded his auditors that, if they had tears they ought to "prepare to shed them now."

Father Hunt held the pastorate of St. Thomas' till his death in the winter of 1894. On March 26, of that year he was succeeded by the Rev. William J. Doolan, a man of uncertain age and unmenacing stature—in most respects the direct opposite of Father Hunt. The fact that Father Doolan was sent to Southington after the passing of Father Hunt was frequently cited as evidence that Bishop McMahon believed that there should be variety in all things even in the administration and the administrators of parishes. Father Doolan served as pastor of St.

Thomas' Church for thirty-five years. Those who knew him best were loudest in his praise. All testified that he was a priest of extraordinary sanctity, some in their enthusiasm declaring him another Cure of Ars.

Father Doolan died January 19, 1929. Five months later, June 6, 1929, the Rev. William H. Kennedy of Newtown was appointed pastor of St. Thomas'.

IMMACULATE CONCEPTION CHURCH, SOUTHINGTON

Southington has had a Polish Church for the past fifteen years. The parish was established in 1915. On October 1 of that year the Rev. Sigismund Woroniecki was appointed first pastor. He organized the parish and administered to the one thousand odd members of the congregation till November 17, 1927, when the Rev. Alexander Tanski was appointed pastor of the Immaculate Conception Church.

The Polish people of Southington were canvassed by an independent organizer shortly after the founding of their parish, but the vast majority remained faithful in their alliance to the church of their baptism. The intruder brought suit for $10,000 against The Catholic Transcript which had suggested that the true shepherd enters the sheepfold by the door, whereas he that "climbeth up another way, the same is a thief and a robber." The defendant was not brought to court. The incident provoked from a shrewd non-Catholic lawyer the comment: "This is the first time that I ever heard of a suit being entered against anybody for quoting Scripture."

ST. PATRICK'S CHURCH, COLLINSVILLE

It is recorded that, in 1841, Father John Brady of Hartford was forced to spend a winter's night at Collinsville. He fell among friends for whom he celebrated Mass the following morning. From that time he began to make missionary visits to the town and kept them up till the

Spring of 1849, when the Rev. Luke Daly was made pastor of St. Mary's, New Britain. Father Daly looked out for the spiritual interests of the faithful of Collinsville for seven years, during which he secured a site and built a church which is named in honor of St. Patrick. There was no saint rivalling for the honor, for in those early days none but Irish Catholics had settled in Collinsville.

On December 10, 1856, the towns of Collinsville, Tariffville and New Hartford were set apart as a parish with the mother church at Collinsville. The Rev. Patrick O'Dwyer was named first pastor. He ministered to the faithful of the three towns until 1861. The second pastor of Collinsville was the Rev. John Fagan, who remained in charge of the affairs of the parish till 1868. He was then succeeded by the Rev. Lawrence Walsh. Two years later the Rev. Bernard O'R. Sheridan was made pastor of Collinsville. He held that office from 1870 to 1885. Rev. Maurice Crowley followed Father Sheridan and remained in Collinsville till 1889. His successor was the Rev. John J. Quinn.

Father Quinn was a native of Hartford. He was much in demand as a preacher on occasions. He was a clever writer and the equal of the brightest of his contemporaries at repartee. He was transferred to Taftville December 7, 1901.

The successor of Father Quinn was the Rev. John Clark who remained head of St. Patrick's Parish till 1912. The Rev. William P. Kennedy was chosen to succeed Father Clark. His tenure continued till September, 1921, when the Rev. James L. Smith, the present pastor, was appointed to the vacant post.

On March 21, 1925, St. Patrick's Church was nearly destroyed by fire. Temporary repairs were made, and the building is used at present for divine services. The faithful members of the parish are looking forward eagerly and hopefully to the erection of a new church. Collinsville has a record for generosity. The members of St. Patrick's parish, as a body, contributed more generously to the purchase of the site for St. Joseph's Cathedral, in response to the appeal of Bishop MacFarland, than those of any other parish in the Diocese of Hartford, with the possible and sole exception of St. Mary's, Windsor Locks.

ST. BERNARD'S CHURCH, TARIFFVILLE

As early as October, 1836, the Rev. Peter Walsh went from Hartford to Tariffville and found twenty-four Catholics. Like Collinsville, the faithful of the town were turned over to the Rev. Luke Daly when he was made pastor of St. Mary's Church, New Britain, and the towns and the counties round about.

Father Daly built a church for his Tariffville faithful away back in 1850. The edifice was of very modest proportions, but it was the pride of the little band of worshippers till it was destroyed by fire in 1876. At that date the mission of Tariffville was under the jurisdiction of St. Patrick's, Collinsville. The old church was built on "Mountain Road," Father Sheridan, the then pastor of Collinsville, secured a more suitable site and erected the second St. Bernard's Church.

The mission of Tariffville was made an independent parish in the Spring of 1881. The story of its rise to that dignity runneth thus:—

One day several clergymen were assembled in the common room at the episcopal residence in Hartford. Among those present were Archbishop Williams of Boston, Bishop McMahon, and the Rev. John Quinn, unattached. A map of the Diocese of Hartford was hanging on one of the walls. His Grace of Boston was studying the map with considerable interest, whereupon the Bishop of Hartford remarked:—

"Your Grace, there are some fine parishes on that map."

"Yes," interjected Father Quinn, "But it's mighty hard to get one."

The Archbishop of Boston turned to the Bishop of

Hartford and smiled, significantly. A few days later, May 1, 1881, the Rev. John Quinn was named the first pastor of St. Bernard's, Tariffville.

When Tariffville was made a parish, the mission of Bloomfield, hitherto attached to St. Joseph's Cathedral, became a dependency of the new center. The mission of Bloomfield was first formed by the Rev. Joseph Reid, one of the earliest rectors of the Cathedral. The Sacred Heart Church was erected while Father Harty was rector. Bishop Galberry laid the cornerstone, but the completed edifice was dedicated by Bishop McMahon. The occasion was, in one respect, an historic one, for the Bishop addressed a few words to the congregation which ran as follows:

"My first public act in the Diocese of Hartford, the blessing of this church, was partly by my own choice and partly by circumstances. I am sincerely glad to commence my labors among my people by such an act. The dedication of a new church is an important event in itself, for it is the establishment of a new center from which should go forth all spiritual graces and blessings; but I take a special delight in dedicating this particular church because, I understand, it is practically free from debt."

Before closing his address, Bishop McMahon made use of these words: "You must have been very generous, or you have had good friends to assist you." Both sides of the statement were probably true. It is certain that the Bloomfield people had many good friends in the Cathedral parish. Their church was erected by Father Harty who was rector of the Cathedral at the time. Later on he erected another chapel of ease in the Parkville section of the Cathedral parish. Owing to the generosity of the same "good friends" he was able to surrender Our Lady of Sorrows Church to the Salette Fathers entirely free of debt.

Father Quinn remained pastor of Tariffville till his death, Dec. 20, 1890. He was succeeded by the Rev.

James Walsh. On the first day of Lent, Ash Wednesday, 1892, St. Bernard's Church was entirely destroyed by fire. Another site was secured and the cornerstone of the third Catholic church of Tariffville was laid in 1892. The completed edifice was dedicated in May, 1895. A month after the ceremony, the Rev. Michael C. Cray was appointed pastor of St. Bernard's.

Father Cray began his pastorate with enthusiasm, but, as the years passed, he became afflicted with a rheumatic trouble which finally incapacitated him for further parish work. He retired from his post at Tariffville in November, 1902. He spent the remaining years of his life at his home in New London. He was immediately succeeded at St. Bernard's by the Rev. Eugene A. O'Connell. During his pastorate Father O'Connell built St. Mary's Church, Simsbury. He died at Tariffville August 3, 1910. Father O'Connell was a native of Thomaston. He was ordained at Boston, June 21, 1888. The greater portion of his career as curate was spent in St. Mary's Church, New London. He was a man of retiring disposition and exceedingly modest.

During Father O'Connell's last illness and for a few months following his death the Rev. Edward Broderick administered the parish of Tariffville. On January 25, 1911, the Rev. James Quinn Dolan was chosen pastor of St. Bernard's. He remained at Tariffville for thirteen years. His ministry was characterized by untiring zeal and unceasing vigilance for the welfare of his flock. He was succeeded September 18, 1924, by the Rev. Jeremiah Broderick, well known in St. Peter's, Hartford, for his long service as curate, during which he distinguished himself by his devotion to the poor and by his efficiency in his priestly labors.

ST. BRIDGET'S CHURCH, MANCHESTER

The clergy of St. Patrick's Church, Hartford, watched over the faithful of Manchester until Rockville was favored with a parish priest. That was in 1854. Henceforth the priests of St. Bernard's fostered the faith in Manchester. The first Rockville pastor to visit Manchester was the Rev. Peter Egan. He secured the site, and his successor set to work to build St. Bridget's Church.

On October 19, 1858, Father Tully staged a church raising, the only one recorded in the history of the Diocese of Hartford. House-raisings were quite common in those early days. On such occasions sections of the frame work of the building to be erected were morticed together. Then with the help of the curious or the interested bystanders each section of the edifice was set up and then fastened to its neighbor on either side. When this preliminary work had been done the frame of the new building was ready to be boarded up, raftered and shingled.

A great crowd attended Father Tully's church-raising. The Cheney Mills were closed in honor of the occasion. Good will and the spirit of co-operation were in evidence. The church was dedicated December 5, 1858. The Manchester mission remained under the jurisdiction of Rockville till October, 1869, when the Rev. James V. Campbell was appointed pastor of St. Bridget's. Father Campbell's greatest material work was the building of St. James' Church, South Manchester.

It is worthy of note that both the mission and the mission church far out-rivalled the home parish and its temple. Had Father Campbell's life been spared, he would probably have taken residence in South Manchester. He died in July, 1888. From that date till November, 1890, the Rev. Daniel A. Haggerty directed the affairs of the parish, not, however, as pastor, but as locum tenens.

In December, 1890, the second pastor of St. Bridget's appeared in the person of the Rev. William J. Doolan. After four years, March, 1894, Father Richard Gragan succeeded Father Doolan as pastor of St. Bridget's. He held that office till February, 1897. The Rev. Frederick J. Murphy followed Father Gragan and remained pastor of St. Bridget's till April, 1913, when the Rev. Christopher P. McCann began his pastorate, which still continues.

Following habits which he had developed while pastor of Norwich Town, Father McCann has made the surroundings of St. Bridget's Church a marvel of beauty and good taste. Under his vigilance the parish has been uniformly committed to the policy of conservative progress.

ST. JAMES' CHURCH, SOUTH MANCHESTER

The faithful of South Manchester were near enough to St. Bridget's Church in the older town to remain in uncomplaining alliance for many years. Before Father Campbell had completed the fifth year of his pastorate of the two Manchesters, he realized that the Catholics of the South end were numerous enough and enthusiastic enough to support their own church. Accordingly, in 1874, having received an excellent site as a gift from the Cheney Brothers, he began the erection of St. James' Church. The edifice was ready for dedication within two years. The ceremony took place August 20, 1876. St. James' is a wooden structure seating 750 worshippers.

Father O'Donnell records in detail the dastardly attempt of an Orangeman, named Nicholas Murray, to burn the uncompleted church, and otherwise demonstrate his hatred for his Catholic fellow countrymen and the religion which they loved. He was arrested in New Hampshire, confronted with his crime and surrendered to the hands of the law.

Although the congregation of St. James' far outstripped in importance that which worshipped at St. Bridget's, Father Campbell remained at his old post till his death in 1890.

The Rev. James V. Campbell had his full share in the missionary work of his day. He was for some years pastor of Branford and its numerous dependencies—the first priest whom I remember to have ever seen. He must have been a very nervous man—a man impressed, or rather, obsessed, with the details of his trying mission. While pastor of Branford, he was due to visit St. Joseph's Church, Chester, once a month. As the drive was an outrageous one, and as his health was not of the best, it frequently happened that he found it beyond his strength to make the long journey through the Sound towns and up the River towns to Chester. Whenever he foresaw that it would be impossible for him to keep his Chester date, he wrote a letter to my father, asking him to inform the Catholics of Chester and Deep River that there would be no Mass on Sunday. His letter usually came to hand in the middle of the week.

On Saturday, and after the young heralds of the household had spread the news throughout the two towns, a telegram arrived which was made up of these words:—"There is a letter in the post office for you." From this supererogatory precaution—a precaution prompted by eager anxiety—we concluded, young as we were, that our pastor was disquieted and disturbed by the thought that some of his distant flock might be prompted to make a bootless journey to the church. I trust that the recounting of this incident will be pardoned when the reader reflects that it serves to reveal something of the cruel unrest which was the portion of the missionary clergy of the Diocese of Hartford in primeval days.

Four years after the dedication of St. James' Church, South Manchester was granted a parochial status. Father Daniel Haggerty, who had administered both parishes for two years, was made first pastor of St. James' Church. Two years after taking office he was called to his reward. During his pastorate he built the parochial residence after plans that had been duly vised and curtailed to fit the utilitarian notions of the Rev. James Hughes, who was then administrator of the Diocese of Hartford.

On the death of Father Haggerty, the Rev. William J. McGurk, assistant rector of St. Joseph's Cathedral, was appointed to St. James' parish. He remained its pastor for twenty-four years. He acquired additional land, beautified the grounds, installed an impressive altar and adorned the interior of the church. His greatest work was the erection of a model school, and, what is rarer still, a model convent home for the Sisters who were to instruct the children of the parish. After completing this double undertaking, Father McGurk was appointed Permanent Rector of the Immaculate Conception Church, Waterbury.

The Rev. William Reidy, for many years professor at St. Thomas' Seminary, was selected to succeed Father McGurk at South Manchester. Having taught history, ecclesiastical and profane, the pastor of St. James' is now in a position to draw upon the fund of deep wisdom which seldom fails the teacher of history, and so administer the affairs of the parish with a master hand.

ST. MARY'S CHURCH, EAST HARTFORD

Up to August, 1873, the Catholics of East Hartford, and the other towns immediately north and south, worshipped at "Father Hughes' Church," Hartford. Father Goodwin, the first East Hartford pastor, assembled the people for divine worship at Elm Hall. He died February 15, 1877, before providing a church for his growing congregation. Father Goodwin was succeeded by the Rev. John A. Mulcahy, who immediately set to work to erect a church.

The cornerstone was laid June 3, 1877. So resolutely was the work of construction prosecuted that the fine edifice was dedicated on November 11, of the same year. Bishop Galberry officiated. The pastor of St. Mary's labored diligently for the Catholics of his widely scattered parish—a parish which extended from East Windsor Hill to South Glastonbury, crossing the river so as to embrace the towns of Wethersfield and Rocky Hill.

A year after the dedication of St. Mary's Church, Father Mulcahy was promoted to the rectorship of St. Patrick's Church, Thompsonville. The Rev. John T. McMahon, a nervous, eccentric man, who was in the habit of galloping his horse from St. Mary's to Wethersfield, was appointed to succeed Father Mulcahy. He remained in East Hartford from November 1, 1878, to Jan. 1, 1884. The fourth pastor of St. Mary's was the Rev. James J. Gleason, whose term extended from Jan. 1, 1884 to Jan. 20, 1903. The next in line was the Rev. T. S. Duggan, who arrived January 20, 1903, and departed May 17, 1905. The Rev. Dennis P. Hurley was appointed pastor of St. Mary's, May 17, 1905. He remained at East Hartford till May 11, 1919.

For four months the affairs of the parish were administered by the Rev. William J. Dunn. On September 4, 1919, the Rev. T. E. Sullivan came to East Hartford and served faithfully till his death in December, 1922.

At his passing it was said that the Rev. Timothy E. Sullivan betrayed many of the characteristics of the older generation of the clergy of the Hartford Diocese. His hospitality was emphasized. Whether one came or a dozen came, all were welcome to his table, nor were they suffered to depart without promising future visits. When a priest passes to his reward after twenty-six years of service in several different parishes, and the universal estimate marks him as a man of kindness and zeal, of charity and generosity, that man's life has been profitably spent. Such a meed of praise rightfully belonged to Father Sullivan.

The Rev. Dennis F. Baker was transferred from St. Augustine's Church, South Glastonbury, to the post made vacant by the death of Father Sullivan. He remained at St. Mary's from January 18, 1923, to June 16, 1928, when he was promoted to the Permanent Rectorship of St. John's Church, Middletown. His advance to such an ancient and important parish is sufficient comment on his exceptional work at St. Mary's. The Rev. Thomas J. Drennan, D.D., vice-president and professor of St. Thomas Seminary, and secretary of the Matrimonial Court of the Diocese of Hartford, was appointed pastor of St. Mary's

Parish, June 16, 1928. Since that date he has prepared plans for an elaborate school and parish house. The great edifice is nearing completion and gives evidence of the broad views, and the inspiring confidence of the present pastor of St. Mary's.

ST. AUGUSTINE'S CHURCH, SOUTH GLASTONBURY

Although the Rev. John A. Mulcahy was pastor of St. Mary's, East Hartford, he found time while there to erect a becoming church for the Catholics of South Glastonbury. The new mission was placed under the patronage of St. Augustine. The church was built in 1878. It remained a mission church till March, 1902, when the Rev. Francis M. Murray was appointed pastor of the two Glastonburys. The next year Father Murray built St. Paul's church in Glastonbury. He remained pastor of St. Augustine's till March 15, 1913, when he was succeeded by the Rev. D. F. Baker. Father Baker labored at St. Augustine's till January 18, 1923. During his ten years of office he followed zealously the example set by Father Murray. The third pastor of South Glastonbury was and is the Rev. John Fleming. Father Fleming has worked diligently for the spiritual welfare of his people. The Catholic growth of the two towns has been steady but rather slow. Glastonbury has been blessed in its pastors. Whether it will ever rival the glories of the ancient Glastonbury of the good old Catholic days in England, may be doubted, but it is picking up. Greater things are yet to come.

OUR LADY OF MERCY CHURCH, PLAINVILLE

As might have been expected by the reader of these pages, the history of Catholic worship in Plainville, must open with the words: The Rev. Luke Daly. He was the first to celebrate Mass there, beginning in a private house. Soon after he began hiring halls,—Neal's Hall, next Newton's Hall, and then Morgan's Hall. The pastor of St. Mary's, New Britain, was responsible for the Catholic life of Plainville from 1850 till the founding of the Bristol parish, October 1, 1864.

Twenty years later, the missions of Kensington and Plainville apparently formed a co-partnership and were placed under the pastoral care of the Rev. Paul F. McAlenney. Father McAlenney lived in Kensington—in the sacristy of the church.

The cornerstone of the Plainville Church was laid by Bishop McMahon, November 13, 1881. The building was completed and dedicated September 24, 1882.

The first resident pastor of Our Lady of Mercy Church was the Rev. Henry T. Walsh who was appointed to that post February 15, 1885. His first material work was to build a home—a home which must have suited him exceedingly well, for he refused to leave it, remaining in Plainville till his death thirty-three years later.

From the beginning of his pastorate at the church of Our Lady of Mercy, Father Walsh had jurisdiction over the Catholic body at Farmington, and, from the year 1891, over that at Forestville. He was long a familiar figure in the three towns. On October 6, 1918 he passed to his reward. At his death Father Walsh was spoken of as a young old man. Born in 1855, he was advanced to the priesthood as early as the canons allowed. He spent the forty years of his sacerdotal life in two parishes—in Stamford as curate, in Plainville as pastor. It is seldom that forty years of service are devoted to such a restricted field. The parish over which he presided had, indeed, three centers of worship, but the villages were so contiguous as to render him morally present to all. A more uneventful life could hardly be imagined. Indeed, his thirty-three years at Plainville may be said to resemble the section in which he lived—an extended plain without an intervening hill—quiet, segregated, and monotonous.

While pastor of the three villages, Father Walsh mingled very little in the public affairs outside of his immediate jurisdiction. His life was almost wholly spent among his people and in the promotion of their spiritual interests. A more ambitious man, adorned with his gifts and education, would have compelled the attention of those outside, but Father Walsh preferred the calmer and less obtrusive manner of life. Promotions were tendered him but they were declined with thanks. The words in which Goldsmith describes the village preacher may be truthfully applied to Father Walsh:—

"Remote from towns, he ran his godly race,
Nor e'er had changed, nor wished to change his place."

On the death of Father Walsh the Rev. John E. Fay was chosen as his successor. The document detailing him to the pastorate of the church of Our Lady of Mercy bore date of December 30, 1918. Twelve years later, March 26, 1930, Father Fay was promoted to the post left vacant by the death of the late Rev. Charles Leddy. On April 2, of this year the Rev. William P. Kilcoyne, sometime curate at Plainville, was named pastor of the church of Our Lady of Mercy.

ST. MATTHEW'S CHURCH, FORESTVILLE

The Catholics of Forestville were part of the Bristol parish till Sunday, September 20, 1891, when they became a separate mission and were placed in alliance with the Church of Our Lady of Mercy, Plainville. They clung to the central church till the death of Father Walsh in 1918. Almost immediately after severing their relations with Bristol they began the erection of St. Matthew's Church, the cornerstone of which was laid by Bishop McMahon January 17, 1892. The basement of the edifice afforded them a place of worship from March, 1892, till the dedication of the upper church in June, 1897.

On the death of Father Walsh, which occurred in October, 1918, St. Matthew's Church cast aside its missionary trappings, and stepped forth as a full-fledged, vigorous, and progressive parish center. The Rev. William F. Laflin, was selected as the first pastor. He completed the organization of the parish, discharging the various functions so efficiently that he was promoted to the pastorate of the mother church of Bristol, October 1, 1929. He turned over the affairs of St. Matthew's to the Rev. James McDonald, who gives promise of a pastorate of exceptional merit.

ST. PATRICK'S CHURCH, FARMINGTON

The names of only five priests, if we forget for the moment the Rev. Luke Daly, are found in the history of St. Patrick's Parish, Farmington. First in line was the Rev. Patrick Duggett—hence the name which the church bears. Second, the Rev. Michael Rodden; third, and for thirty-three years, the Rev. Henry T. Walsh—all absentee rulers. Fourth, and the first resident pastor, the Rev. M. Ernest Wilson; fifth, and present pastor, the Rev. Henry F. Cassidy, LL.D.

It was well known to some that Bishop Nilan was far from favorably impressed with Father Duggett's church and with the lot upon which it stood. He selected another site. In the fall of 1918, he appointed the Rev. M. Ernest Wilson pastor of Farmington, and doubtless indicated to him that the sooner a church was built upon the lot which he himself had secured the greater would be the episcopal pleasure. Father Wilson began with a will. The Farmington Catholics are proud of their stone church and house. They also take legitimate satisfaction in the activities which were planned and stimulated by their first pastor, and which are maintained and intensified by their second pastor, the Rev. Henry F. Cassidy.

Doctor Cassidy, like his predecessor, looks diligently to the spiritual welfare of the Catholics who worship at St. Ann's, Avon. Mass is offered in that church every Sunday and on Holy Days of obligation. Farmington and

Avon are most worthy offspring of Bristol and Plainville. They have already made a record which gives earnest of good things to come.

ST. MARY'S STAR OF THE SEA CHURCH, UNIONVILLE

Like all the parishes of the west side of Hartford County, the history of St. Mary's, Unionville, must begin with two terms that are synonymous and ubiquitous; the Rev. Luke Daly, and St. Mary's Church, New Britain. Why are there no churches placed under the patronage of St. Luke? Was Father Daly a modest man? He could well afford to be modest, for his works are countless and many of them are destined to remain. It was St. Mary's and Father Daly in Unionville from 1854 till 1857. That year, Collinsville was made a parish and the pastor was privileged to seek part of his support among the generous Catholic people of Unionville.

St. Mary's Church was erected in 1876 by the Rev. Bernard O'R. Sheridan, who remained in Collinsville long enough to put the finances of the Unionville mission on the soundest footing. When Father Sheridan planned to build St. Mary's Church the faithful of Unionville numbered not less than 600 souls. Their church was built on ample lines and easily accommodated and still accommodates the Catholics of the section.

The first pastor of St. Mary's was the Rev. P. Fox. He built the parish house, and rebuilt the church after it had been seriously damaged by fire. A rumor was in circulation among the clergy forty years ago to the effect that the Rev. William H. Redding who succeeded Father Fox at Unionville was tendered the pastorate of Lakeville, a post which Father Fox silently desired. A friendly compact was negotiated between the two. Bishop McMahon was complacent, and, to the delight of both parties, Father Fox went to Lakeville and Father Redding to Unionville. Father Redding remained pastor of Unionville from December, 1886, till 1919, when he resigned.

Afterwards he was appointed pastor of the Sacred Heart Church, New Haven. Father Redding watched diligently over the Catholic people of Unionville and took scrupulous and untiring care of their parish plant. He enlarged the house, adorned the church, and surrendered the parish in perfect condition, at least, so far as priestly care and enlightened human wisdom could provide. His successor, the Rev. Thomas H. Tiernan was appointed pastor of St. Mary's on August 7, 1919. Father Tiernan has labored tirelessly and along the lines of Father Redding for eleven years.

ST. MARY'S CHURCH, SIMSBURY

St. Mary's, Simsbury, was for many years a mission of Tariffville. The Catholics of the section followed the fortunes of the mother church till June 22, 1921, when the Rev. John J. Keane was appointed their first pastor. As a suitable church had already been provided, the great material work of Father Keane was to secure a priests' house and a prospective site for a permanent church. He did both, much to the delight of the Catholics who are ambitious for the advance of their church in Simsbury.

Father Keane was forced after four years service to resign his parish on account of ill health. His successor, the Rev. Matthew J. Judge was appointed pastor of St. Mary's in 1924. He has devoted himself enthusiastically to the interests of his congregation, as well as to the advancement of the Diocesan Bureau of Social Service with which he has been identified since its inception.

ST. CATHERINE'S CHURCH, BROAD BROOK

The history of the Catholic colony of Broad Brook reads like a story of perpetual change. In the middle fifties, the Rev. James Smyth of Windsor Locks assembled the faithful for worship in a private house. In 1856 Broad Brook was placed under the newly-formed parish at Rockville. Father Tully visited the town, celebrated Mass and dispensed the benefits of the Sacraments. When Thompsonville was made a parish, in 1863, the Broad Brook Catholics were placed under the new jurisdiction. While Father Mulcahy was pastor of St. Patrick's, he erected St. Catherine's Church. In 1882 the Broad Brook mission reverted to Rockville, and remained constant in its allegiance till the establishment of St. Catherine's Parish in 1886.

The first pastor of St. Catherine's was the Rev. Michael Daly. His appointment to Broad Brook bore date of April, 1886. He labored in his new parish till September, 1890. He was followed by the Rev. Michael Lynch who held the post for about a year. The next to assume control was the Rev. Thomas Dunne. Father Dunne remained pastor of St. Catherine's for nine years. He was followed by the Rev. John C. Lynch whose tenure lasted thirteen months.

In May, 1901, the Rev. Michael Rodden, for many years pastor of St. Joseph's Church, Bristol, was appointed pastor of Broad Brook. He died there May 31, 1902. He was a native of Boston, having been born Dec. 15, 1833. One of his Sunday school teachers was Mr. John J. Williams, known later on as the Most Rev. John J. Williams, Archbishop of Boston. Father Rodden labored as priest in Bristol, R. I., and in Greenville, R. I. In March, 1871 he was made pastor of Bristol, Connecticut. So considerable was the growth of Catholicity in Bristol and surrounding towns that Father Rodden beheld his parish divided and sub-divided. Many independent parishes were erected and after he had completed thirty years of labor, he realized that even the home parish was greater than his failing health would warrant him in trying to hold. He accordingly resigned the Bristol pastorate, requesting the Rt. Rev. Bishop Tierney to assign him to a field of lighter labor.

Father Rodden never tired of the ordinary offices of the priest. He was assiduous in the confessional and in the labors which are at times committed to younger members of the clergy. He was neighborly and always helpful to his fellows in the ministry. At his death he was dean of the clergy of the Diocese of Hartford.

The Rev. John Lee was appointed pastor of Broad Brook in June, 1902. He had served as curate both at St. Patrick's and St. Peter's, Hartford. He was educated in Ireland. His labors in the Diocese of Hartford were characterized by efficiency and his early death was a loss to the clerical body of the Diocese. His successor, the Rev. Patrick Daly was appointed to Broad Brook in August, 1904. Father Daly labored faithfully for his congregation for nine years. He was succeeded by the Rev. Andrew F. Carrigan in September, 1913. Father Carrigan's pastorate at Broad Brook continued for eleven years until April, 1924. He was followed by the Rev. Joseph W. Barry. Father Barry was succeeded by the Rev. Pliny F. Cooney whose appointment bore date of November, 1924. In November, 1928, the present pastor, the Rev. David Hutchinson was named pastor of St. Catherine's. Father Hutchinson had served a long curacy at St. Patrick's Church, New Haven. While there he distinguished himself for his zeal in the works of charity. He is a preacher of marked distinction—a worthy successor of the long line who administered to the spiritual wants of the faithful at Broad Brook

ST. ROSE'S CHURCH, BURNSIDE

St. Rose's, Burnside, is the second offspring of St. Mary's Parish, East Hartford. All the territory from the East Hartford line to the Manchester line is included in the new center. An admirable site, sufficient in acreage for future development, was secured immediately the parish was established in October, 1920. The Rev. Alexander Mitchell was chosen as the first incumbent. His plan for the development of the parish plant began with a building which was to afford a place of worship and a center for parish assemblies. Later on it will be devoted entirely to school purposes. After nine fruitful years at Burnside, Father Mitchell was promoted to the pastorate of the Blessed Sacrament Church, Bridgeport.

Father Mitchell was succeeded by the Rev. J. Clement Martin, a war chaplain in France, and a curate at St. Joseph's Cathedral, both before and after the great conflict. From present indications St. Rose's promises to be one of our finest suburban parishes. Father Martin expresses himself as entirely satisfied with the preliminary work of his predecessor, and with the prospects of his new parish.

ST. PAUL'S CHURCH, KENSINGTON

Kensington is so near New Britain that its early Catholic settlers were slow to realize the need of a home church. It was not till 1872 that they provided themselves with a house of worship. As was to be expected, the Rev. Luke Daly, who had formed the habit of starting suburban parishes, was the first to assemble the faithful of Kensington for worship in their own town. When he began to say Mass there the Catholics numbered 350. Hart's Hall was their first meeting place.

The cornerstone of the first Kensington church was laid October 27, 1878. It was dedicated in May, 1879, under the patronage of St. Paul. Two years later the Rev. Paul F. McAlenney was appointed pastor of Kensington. The finances of the parish were so weak that the new pastor found it the part of wisdom to cut down expenses and live in the sacristy of the church. The people supported his plans, co-operating so generously that he was encouraged to complete the unfinished church and then provide himself with a rectory.

The second pastor of Kensington was the Rev. Thomas Shelly. He was appointed to St. Paul's in February, 1883, and remained there for eleven years. The Rev. Michael

A. Sullivan was named pastor of Kensington May 9, 1896. While at St. Paul's Father Sullivan assembled the faithful of East Berlin and encouraged them to build a church for themselves. The edifice was dedicated under title of the Sacred Heart by Bishop Tierney May 30, 1897. The mission has felt the varying fortunes of the town. The iron industry was flourishing when the church was erected. The number of worshippers has not notably increased in late years.

Father Sullivan was promoted to the pastorate of the Immaculate Conception, Hartford, on March 30, 1902. He was followed at St. Paul's by the Rev. James P. Degnan. Father Degnan remained pastor of Kensington till his death September 1, 1911. Previous to his passing Father Degnan had been in failing health for some years. His friends noted the decline of his fine strength but were unable to detect any diminution of the cheerfulness and buoyancy which seemed to be a part of the man. He submitted to a course of treatment at St. Francis Hospital a year before his death. The end came suddenly and much to the surprise of his many friends. He labored with unremitting zeal and earned the title of the good pastor.

The Rev. J. C. Brennan, who followed Father Degnan, and who still holds the post of pastor of Kensington, was appointed to that office September 7, 1911. The new St. Paul's is the product of Father Brennan's priestly zeal and good taste. He secured a most becoming site and erected upon it the splendid church of which the faithful of Kensington are so justly proud.

ST. GERTRUDE'S CHAPEL, WILSON

Midway between the Hartford line and St. Gabriel's Church, Windsor is Wilson Station. The nucleous of a parish church has already formed at that point. The little colony were assembled for worship by the clergy of St. Patrick's, Hartford, and the organization of the mission was effected in June, 1928. In January, 1929, the Rev. Raymond G. LaFontaine of St. Thomas Seminary was placed over St. Gertrude's. The number of worshippers has grown so steadily in recent months that there is every indication that Wilson Station will accede to parochial honors very soon.

NEW HAVEN COUNTY.

ST. MARY'S CHURCH, NEW HAVEN.

A brief record of the experiences of the earlier Catholic settlers of New Haven has been set down in the Missionary Period of this book. It was seen that Father McDermot, Father Wiley, and Father Fitton labored diligently to lend spiritual support to the faithful not alone of the city but indeed the county as well. On August 24, 1837, the Rev. James Smyth was sent to New Haven to care for the Catholics of the section. He remained eleven years. Soon after his arrival Father Smyth enlarged the ill-starred Christ's Church without robbing it of its beauty or its justness of proportion. From a letter written by Father Smyth to Bishop Tyler on April 15, 1845, we can get a fair idea of the extent and the growing importance of the parish over which he presided.

"My Lord:—

The number of marriages in my mission in 1844 was 30, and of that number three were from Waterbury and two from Derby. I registered all the baptisms under the head of New Haven; the total number for 1844 was 104. As near as I can ascertain there are in Waterbury adults, that is, men and women, married and single, about 100, and about 90 children. There are 34 married couples; about the third part of that number came there the past year. Derby, about 90 adults and about 90 children. I have not got the land for a church in that place yet. I hope to get it ere long. I have got the land in Waterbury; it cost $275; it is paid for, and the deed taken out as you directed. We have about $60 collected after paying for the land."

The figures given by Father Smyth are very informing, especially when we call to mind that the epistle is only 85 years old. Imagine the sense of prosperity enjoyed by the Catholics of the Waterbury mission when they reflected that the cost of the new church lot had been met, and, that $60 still remained in the treasury!

On June 11, 1849, Christ's Church was destroyed by fire. The hand of the incendiary was suspected. If the suspicion was just the malefactors defeated their own purpose for it was the insurance company that had to meet the burden of the loss, for the building was covered for considerably more than half its value. In New London Father Fitton took care to have his church stand between two buildings, both owned by Protestants. He was a shrewd Yankee. The fact that the Catholics would not be the chief losers in case of fire, may have helped to season the ambition of the incendiaries when moved to burn Catholic churches for conscience' sake.

Shortly after the destruction of his New Haven church, Father Smyth was transferred to Windsor Locks, where we have seen him laboring with the same untiring zeal that characterized the eleven years of his ministry at Christ's Church.

The Rev. Philip O'Reilly was chosen as successor to Father Smyth. He held divine services in a tent from June till the late Fall. This primitive house of worship filled in the period between the burning of Christ's Church and the opening of St. Mary's Church. Whether the tragic history of the old church suggested the advisability of changing the name of the parish, or not, the records do not reveal. At any rate the Catholic center of worship in New Haven was no longer to be called Christ's Church.

A temporary Congregationalist meeting house was purchased by the churchless Catholics and fitted up for a place of worship. It was ready for dedication December 18, 1848. Bishop Tyler came from Providence to preside at the ceremony. This first St. Mary's Church cost $13,000. It was nearly free from debt on the day of dedication—only $700 remaining to be paid.

The growth of the New Haven Catholic body from the opening of the first St. Mary's Church was phenomenal. Early in February, 1851, Bishop O'Reilly visited New Haven. We learn from his journal that the congregation at New Haven had so far increased that no less than 671 persons received confirmation. He also revealed that he "gave Communion to over 1,000, and preached five times."

Whether the visit of the Bishop had any bearing on subsequent parish events, I am unable to state, but Doctor O'Reilly was a strong-willed ordinary, and Father O'Reilly's pastorate came to an end May 12, 1851—three months after the episcopal visitation. The departure of the first pastor of St. Mary's caused no small stir, as was the custom in those early days when the dying embers of lay trusteeism were so easily quickened into flame. This time Mr. Darcy McGee and his American Celt took part in the debate. But Bishop O'Reilly ruled his own diocese, and as usual he deemed it no part of wisdom to surrender any one of his episcopal prerogatives.

In June, 1851, the Bishop of Hartford paid another visit to New Haven. The purpose of his coming was to prepare for the erection of another Catholic Church on Grand Street—the future St. Patrick's. From contemporary records it seems probable that the Bishop himself had decided to exercise close supervision over the work of building. The Rev. Father John Sheridan, a curate at St. Mary's, was placed in immediate charge of the construction. Was this curtailing of the pastoral prerogative of Father O'Reilly the reason of his much-discussed removal?

The second pastor of St. Mary's was the Rev. Edward J. O'Brien, the first student of the Hartford Diocese to be ordained at St. Mary's, Baltimore.—a man of little or no executive ability, who was to hold office in a parish wherein was to be solved one of the greatest financial problems that has yet confronted a priest of the Diocese of Hartford. The temporary St. Mary's had to be replaced, and many who were sincerely interested in parish affairs insisted that the second

St. Mary's should be the finest church yet undertaken in the Diocese of Hartford. Such a proposition did not, of course, feaze Father O'Brien who foresaw none of the hardships that were to befall.

There was much debate over proposed sites. Finally all differences were composed and the lot on Hillhouse Avenue was secured. Bishop MacFarland came on from Providence, presided at a meeting of the people of the parish, and insisted that not more than $120,000 should be put into the proposed edifice. Father O'Brien acquiesced in everything, and proceeded with the plans. The cornerstone was laid with much solemnity on September 22, 1870.

The ceremony over, Bishop MacFarland decided that it was time to cease from contracting further debt. Father O'Brien decided that it was time for him to surrender his portfolio in favor of a more competent master of parish finance. The Bishop acquiesced, and the Rev. Patrick Murphy—a man of fine intellectual gifts and an expert in parish affairs—was appointed third pastor of St. Mary's. The people of the parish rallied to his support. The work of construction was resumed and the completed church was dedicated October 25, 1874.

So successful was Father Murphy in conducting the affairs of St. Mary's Parish that to him was committed the additional task of completing the erection of St. Francis' Orphan Asylum. Things were progressing well till the great panic came and "the sources of church income were almost dried up." The indefatigable pastor struggled along for a while but finally sank under the burden. He died May 19, 1879—leaving St. Mary's with a standing debt of $165,000.

The priest chosen to solve the problem at St. Mary's was the Rev. Patrick Lawlor. The effects of the money panic perdured, and the new pastor undertook to relieve the strain on the parish treasury by appealing to the banks that held claims against the church. He succeeded in having the rate of interest reduced from seven to five per cent—a relief which amounted to more than $3,000 a year. He met the reduced interest charges faithfully during the seven years of his pastorate and reduced the principal by $15,000.

On March 20, 1886, Father Lawlor died. From the tenor of Father Tierney's funeral sermon we must conclude that the money problem had its share in abbreviating the life of this self-forgetting priest. Among other things the future bishop said:—

> "I have known Father Lawlor for nineteen years, ever since his ordination. The first of his priestly labors were spent among you in St. John's Parish. Many of you here today remember him and know him as well as I do. I need not speak to you of his labors in Mystic, Rockville and New London. The same noble characteristics which marked him here ever followed him through his sacerdotal life.
>
> "When it became necessary for some one to take charge of this church, there was not a priest in the Diocese who was willing to take upon himself the burden. You may then judge for yourself of Father Lawlor's priestly character when he was willing to respond to the call of God, leave a comparatively comfortable life which he had made so by his indefatigable labors, and come here to St. Mary's, upon which such an enormous debt rested. For the last seven years, he labored among you with a success that few men could attain. His one ruling thought was to liquidate this debt. Is it any wonder that he succumbed under the heavy burden?"

On the death of Father Lawlor St. Mary's Parish, much to the joy of many New Haven Catholics, was committed to the care of the Dominican Fathers. The story of their advent to the Diocese of Hartford has been told in Part I of this book. At their coming the indebtedness of St. Mary's amounted to $150,000. Doctor Higgins, the first Dominican pastor of St. Mary's, grappled successfully with the debt. On January 1, 1889, the parish obligation amounted to $120,000. That year the old St. Mary's was sold. The transaction yielded $55,000. This accession enabled the treasurer to reduce the mortgage to $65,000—and so the tragedy ended.

It is now forty-two years since priests of the Order of St. Dominic began to administer the affairs of St. Mary's Parish. No less than thirteen priests have held pastorates in New Haven. The Very Reverend A. V. Higgins, was the first of the line. He was appointed to St. Mary's May 25, 1886. He served for six years and returned again for a short term in 1901.

During his first pastorate Dr. Higgins was quite active in the educational affairs of the Diocese. He was one of the Examiners of the Clergy. He held the title of Master of Theology, the highest distinction for scholarship in the Dominican Orders. As pastor of St. Mary's the Dominican Fathers hold office but three years. They are withdrawn from the Diocese before they become well known to the clergy and to the laity outside the members of their immediate parish.

Twice since 1886 St. Mary's Parish has been divided, once by Bishop Tierney, in April, 1900, and again by Bishop Nilan in April, 1913. St. Joseph's and St. Brendan's are the offspring of St. Mary's. They are now the most prosperous Catholic centers in New Haven.

The old parish maintains its parochial school, but the attendance is but slight as that section of the city is being invaded by business houses and by the halls of Yale University. The Sisters of St. Dominic conduct a successful Academy within the limits of St. Mary's Parish. Between the two institutions the youth of St. Mary's are afforded excellent educational opportunities.

There was great enthusiasm at the advent of the Dominicans to New Haven. The expectation of those who hoped for great things from the presence of a Regular Order in New Haven has been realized. Their joy remains. The nightmare of the parish debt is now only a memory.

ST. PATRICK'S CHURCH, NEW HAVEN.

Eighty years ago the need of a second parish for the accommodation of the rapidly increasing Catholic body of New Haven became apparent. Bishop O'Reilly took note and instructed the Rev. Edward O'Brien, pastor of St. Mary's to secure land in the downtown section.

After the site for the new plant had been purchased, the task of erecting the proposed church was entrusted, not to the pastor of St. Mary's, but to the Rev. John Sheridan, one of the curates. Father O'Brien was not reputed a man of business efficiency, and the Bishop no doubt felt that the care of St. Mary's was quite enough for him.

The cornerstone of St. Patrick's Church was laid August 31, 1851. It seems that Father Sheridan was not over successful in prosecuting the work entrusted to him, for he was superceded by the Rev. Mathew Hart, who was also a curate at St. Mary's.

Father Hart provided himself a home within the limits of St. Patrick's Parish and took residence there December 24, 1852. The completed church was dedicated October 9, 1853. The ceremony was made notable by the presence of Archbishop Bedini, Papal Delegate to Brazil, who was at that time making a tour of the Catholic Church in the United States.

His Excellency celebrated Pontifical Mass at the dedication. Fortunately there was no demonstration of Know Nothing violence, like that which disgraced other cities visited by him. It is only fair, however, to state that the Nuncio was followed up by enemies from his own country who provoked the native American bigots to deeds of blood. They were particularly outrageous in Philadelphia and Cincinnati.

Father Hart, during the early years of his pastorate, erected two schools. The first was built in 1853; the second in 1858. So successful was the young pastor in the management of parochial finances that St. Patrick's was soon free from debt, and the church was consecrated October 15, 1867. Archbishop McCluskey came from New York to perform the ceremony—the first of its kind in the Diocese of Hartford.

Eight years after its consecration, St. Patrick's Church was in great part destroyed by fire. The building was damaged so much that the architecture was elaborated in the restored building—a dash of Gothic being added to the original Romanesque. The year after the fire and before the renewal of the edifice had been completed Father Hart was stricken with a fatal illness. He went to New York for treatment and died at St. Vincent's Hospital, July 5, 1876. Doctor Carmody of St. John's Church preached eloquently at his funeral, paying tribute to the pastor of St. Patrick's as a man of affairs and a gentleman of benignity and deep human sympathy.

Father Hart made his preliminary studies in Ireland and his higher studies in the Seminary which Archbishop Hughes had provided for his Province, now Fordham University. Bishop MacFarland chose Father Hart as his theologian on the occasion of the Ecumenical Council of the Vatican. He was a man of fine intellectual gifts and of tireless activity. He was pastor of St. Patrick's for twenty-five years—dying at fifty.

Bishop Galberry decided to establish his Vicar General at St. Patrick's, in order, as some believed, to be morally present in the largest city of his Diocese. For that reason the Very Reverend James Lynch was transferred from the Immaculate Conception Church, Waterbury, to the post left vacant at the death of Father Hart. Father Lynch had been a college companion of Father Luke Daly whom we saw everywhere throughout the western side of Hartford County. The new pastor of St. Patrick's was a Cavanite, a graduate of Master Brady's School and of All Hallows College, Dublin, where he was ordained in 1850.

Vicar General Lynch's American career was remarkable. He arrived in Providence March 14, 1851. From the start he was under the immediate eye of the Bishop. It took Dr. O'Reilly but fourteen days to convince himself that the newcomer was mature enough and efficient enough to preside over a parish. Father Lynch was at once sent as pastor of Birmingham, now Derby, where he did remarkable missionary labor for five years. In 1856 he was appointed pastor of St. John's Church, Middletown, in succession to the Rev. Daniel Mongan. The labored in that field for more than fifteen years, during which he won the hearts of all the Catholic people of the section.

While in Middletown Father Lynch built a fine convent for the Sisters of Mercy whom he brought from Ennis, Ireland.

The Middletown foundation was one of the motherhouses of the Sisters in the Diocese of Hartford, retaining that preeminence till the union of the three communities—Hartford, Middletown and Meriden—which was effected by Bishop Nilan.

When Bishop MacFarland came to reside in Hartford, his episcopal city, in 1872, the Rev. Thomas F. Hendricken was chosen bishop of the new See of Providence. He was previously pastor of the Immaculate Conception, Waterbury, one of the most important parishes in New England. Father Lynch was promoted to the post vacated by the Bishop-elect April 27, 1872. During his four years at Waterbury he proved himself the worthy successor of the Bishop of Providence. His first public appearance at St. Patrick's was on August 6, 1876. His pastorate lasted but five months. He died of a paralytic shock which followed an accident that had injured his spine.

The eulogy of Vicar-General Lynch was pronounced by the Rt. Rev. P. N. Lynch, Bishop of Charleston. The southern prelate spoke of the dead priest as his personal friend, saying among other appreciative things:—"Years ago I was struck by his sweetness of disposition, by his zeal and assiduity in the performance of the works of charity. I have seen children's eyes gladden as they caught sight of his form."

Quite recently I heard one of the senior priests of the Diocese speak enthusiastically of the saintly life of Vicar-General Lynch. There is unanimity of judgment respecting his holiness and his perfect consecration to sacerdotal labor. He was a priest according to the heart of the Master.

The funeral of Father Lynch was held at St. Mary's Church, because St. Patrick's, being in process of renewal, was not ready for divine service. The Rev. Jeremiah S. Fitzpatrick, who was to be the successor of the late Vicar-General, pushed on the work so as to make it possible to have everything in readiness for the month's mind Mass of Father Lynch. The reconstructed edifice was dedicated by Bishop Galberry January 21, 1877.

Father Fitzpatrick was a man of fine intellectual gifts. He was ambitious for the welfare of the people committed to his care, but his health was broken when he accepted the post at St. Patrick's. His tenure of office there lasted but five years. He spent his last days as a guest of Bishop McMahon at the episcopal residence in Hartford. He is still spoken of in terms of reverence and admiration by the clergy who were his contemporaries.

For a short time after the retirement of Father Fitzpatrick, the Rev. William J. Slocum administered the affairs of St. Patrick's. He too became a guest of the Bishop at Hartford. In May, 1883, the present pastor, the Rev. John Russell, was transferred from Norwalk to St. Patrick's. He has held the office ever since—forty-seven years, the longest pastorate of the Diocese of Hartford.

Long ago Father Russell became a figure in the Catholic life of New Haven. He has passed his golden jubilee, by nearly a decade, so that the diamond jubilee seems well within hailing distance. Throughout his entire pastorate he has maintained the most friendly relations with the civic authorities.

For a full half century there has existed a compact whereby the City of New Haven meets the cost of maintenance for the Hamilton Street School, which is owned by St. Patrick's Parish. The present number of children, many of them being of Italian parentage, is about 1,400. The teaching staff is made up of seventeen Sisters of Mercy and twenty-six lay teachers. They all work in harmony, doing their utmost to plant the seeds of patriotism, of religion, and intellectual culture in the souls and the hearts of St. Patrick's numerous progeny. A similar arrangement once obtained at St. Peter's in Hartford, and St. Mary's, New Britain. The Hartford compact, according to Judge McManus, was brought to an end by a strong willed rankly anti-Catholic woman; the New Britain arrangement was cancelled at the polls.

Sanity has characterized uniformly Father Russell's long pastorate. The complexion of his parish has changed during the last thirty years. Many, and, indeed, most of the pioneers have passed to their reward. Most of the younger generation have established homes in the more modern sections of the city, and many non-English-speaking new comers have settled within the limits of St. Patrick's Parish. Father Russell has fitted himself to all mutations, and proved himself a wise and just leader. He is reverenced by all and his word is accepted as final, and that for the reason that he never strikes the attitude of the oracle or the lawmaker.

THE HUNGARIAN MISSION, NEW HAVEN.

Recently a Hungarian Mission has been holding services in a chapel at 644 Grand Ave. This place of worship is within the section in which the Hungarian people live. Priests of St. Patrick's have assumed the obligation of caring for this foundation. At the present time the Rev. James G. Lengin ministers to the worshippers and addresses them in their own tongue.

ST. JOHN'S CHURCH, NEW HAVEN.

Although the name, Christ's Church, went up in the flames of 1848, the land upon which that venerable temple stood remained as the property of the Catholics of New Haven. They wisely held it for future needs. Nor was that future long in coming. As early as 1857, Bishop O'Reilly detailed the Rev. John Smith to proceed from Danbury to New Haven and prepare for the erection of a church on the vacant lot. The Catholics of the section were pleased for memories at once sacred and tragic clung to the hallowed spot.

Father O'Brien, pastor of St. Mary's, welcomed the "intruder" with open hand and open door. Father Smith lost no time in arranging the preliminaries. The proposed church was planned by the greatest of the church architects of his day, P. C. Keeley of Brooklyn. He followed the lines of Celtic architecture which was much in vogue in the twelfth century.

The new parish was to be committed to the patronage of

St. John the Evangelist. The cornerstone was laid by Bishop MacFarland April 18, 1858. His Lordship preached the sermon, speaking, as was his wont, with great fervor and eloquence. The assemblage testified its appreciation by contributing $1,000, an unusual sum, for the time, and for New Haven.

Father Smith died in 1864. Not a word descriptive of his character or of his person and gifts is now extant. But St. John's Church remains, a mute witness to his labors and to his fidelity to his high calling. The second pastor of St. John's was the Rev. Dr. Carmody whom we have already seen laboring in New Britain and at whose obsequies we have assisted.

The achievements of Dr. Carmody during his fifteen years at St. John's were many and, for the time, exceedingly great. He completed and adorned the interior of the church, installed stained glass windows and a marble altar. Later on he built a convent and a priests' house. He erected a school on South Street and leased it to the District. With admirable foresight and address he purchased an adaptible edifice, known as Hallock's Church, which later on became the house of worship of the Sacred Heart Parish.

In the summer of 1878 Dr. Carmody was called upon to preach the eulogy of Father Luke Daly who had died at New Britain. After Father Fitton, Father Daly was the greatest of our Connecticut missionary priests. The discourse delivered over his remains was not only eloquent but, in a sense, prophetic, for it was to be the beginning of Dr. Carmody's labors in New Britain. The learned pastor of St. John's bade farewell to his congregation Sunday, July 28, 1878. He had for years been an impressive figure in New Haven. His intellectual gifts and attainments were recognized generally throughout the city.

The erratic Father John McMahon, whom readers of this volume have already seen galloping his horse from East Hartford to Wethersfield presided at St. John's from the going of the Rev. Hugh Carmody, D. D., to the coming of his suc-

Rev. Pietro Manfridi
Rev. William J. McGurk
Rev. John J. Fitzgerald

Rev. John J. Heller
Rev. Silvio Sartori
Rev. Michael J. Lynch

Rev. J. J. McAuliffe
Rev. V. P. Karkauskas
Rev. Peter Cuny

cessor, the Rev. John Cooney. Father Cooney began his pastorate towards the end of the year 1878. He was a man so mild and unobtrusive that his presence in New Haven was hardly noted by those outside of his immediate flock. He was an earnest, hard-working ecclesiastic who won the reverence and love of all with whom he came in contact. He remained as pastor of St. John's for nine years. In 1887, Father Cooney was succeeded by the Rev. Bernard Bray. Father Bray was an ex-Augustinian who preserved in the secular priesthood many of the characteristics of the regular. During his pastorate of eight years he enlarged the sacristy and renewed and adorned the interior of the church. Father Bray severed relations with St. John's in the winter of 1895. His successor was the Rev. John B. Coyle.

Father Coyle was a native of Bridgeport. He was born December 8, 1850. He was ordained December 17, 1881, when thirty-one years of age. He spent his sacerdotal life in two parishes; in Stafford Springs where he labored both as curate and pastor, and in St. John's where he remained till his death which occurred October 1, 1927. He began his more material labors by erecting an impressive stone church in the village of Stafford and ended them by providing St. John's parish with a becoming school, thus proving the catholicity of his zeal and the tirelessness of his endeavor.

Many who met Father Coyle only casually and who never looked to the details of his biography, found it hard to believe that he had lived and attained his seventy-seventh year. He was always a boy—not indeed in years, nor yet in achievements, but in spirit and in the conviction that the years need not necessarily be attended by decrepitude and an over-powering sense of approaching dissolution.

Nor was this perennial youth of his an attitude assumed to disguise the evidence of advancing age. It was a part of the man. To have resisted it would have been to move under a mask. That could not be for the pastor of St. John's was the soul of frankness. Many labors, solemnly and wisely planned, and scrupulously performed, gave distinction to the ministry of Father Coyle. The clerical body of the Diocese of Hartford was robbed of a picturesque character when the Rev. John D. Coyle was called to his reward.

Soon after the death of Father Coyle the Rev. Francis M. Murray was named pastor of St. John's. His first pastorate was that of St. Augustine's Church, South Glastonbury. He was the first resident pastor and he labored there with abundant fruit till he was promoted to a more important post at West Haven. While there he organized St. Paul's parish, discharging his difficult functions so wisely and efficiently that his promotion to St. John's was obviously a recognition of exceptional merit.

ST. FRANCIS CHURCH, FAIR HAVEN.

Sixteen years after the establishment of St. Patrick's Parish, the growing colony of Catholics at Fair Haven became important enough to claim independence. The Rev. Matthew Hart found a site in 1867, and the Rev. Patrick Gaynor was named first pastor of the new church which was to bear the name of St. Francis. Father Gaynor organized the parish and built a sizeable church. He died two years after coming to New Haven—none so good as to preserve a biographical outline. After a rather diligent search we found him at Bishop O'Reilly's requiem on June 17, 1856. That strange ceremony, the funeral Mass of one supposed to have been lost at sea, took place in SS. Peter and Paul Cathedral, Providence, and Father Gaynor was master of ceremonies. He discharged the same function on March 14, 1858, the occasion being the consecration of the Rt. Rev. Francis P. MacFarland, D. D. The rest is silence.

St. Francis Parish covered all of Fair Haven and all of North Haven. For a quarter of a century after the death of Father Gaynor, that is, from 1869 to 1897, St. Francis, Fair Haven, and the Rev. Patrick Mulholland were synonymous terms. During his pastorate Father Mulholland built a school and convent. He enlarged the church, adorned it, and made St. Francis one of the outstanding Catholic centers of

Connecticut. He was a man of untiring industry, wholly committed to the interests of his great and fast-growing parish. Never did his flock question his judgment nor doubt the sincerity of his solicitude for their temporal and eternal advancement.

Father Mulholland died in October, 1897. He was succeeded by the Rev. Peter M. Kennedy who was pastor of St. Patrick's Church, Norwich, before coming to Fair Haven. On his arrival Father Kennedy found the material demands of St. Francis' well supplied—nothing to build, no serious obligation to be met. The new pastor was free to devote himself without anxiety to the spiritual needs of his parish. This surcease from extraordinary labor was well merited, for Father Kennedy had done arduous missionary labor while pastor of Moosup. He directed the affairs of the Birmingham Parish in the days of teeming immigration, serving as a peacemaker, an organizer and a provider for the fast-multiplying wants of a green and growing parish.

The Rev. P. M. Kennedy was sent to Norwich at a time when a little bungling would have precipitated matters. But the new pastor, a man of quiet priestly dignity, poured oil on the troubled waters and discharged the varied duties of his office with tact and with credit to the livery which he wore. He was born in Ireland and educated in the United States. Towards the end of his life his intellect weakened slightly, but he was always the priest and the gentleman of quiet dignity.

Like his predecessor, the fourth pastor of St. Francis' Church was found at Norwich, not the head of St. Patrick's Church, but the head of St. Mary's. The Rev. James J. Smith had labored for some years in the Fair Haven section, for he had organized and developed St. George's Parish of Guilford. From that seashore town he went to Hartford, laboring "back of the Rock;" from Hartford he went to Norwich organized his second parish, and circled back to Fair Haven.

Father Smith's pastorate covered the years from 1911 to

1924—he died December 1, 1923. His greatest material work was the erection of a convent for the school sisters of St. Francis. Like his predecessor, Father Smith was born in Ireland and educated, at least in the higher branches, in the United States. His career in the priesthood was varied. He was a curate at Windsor Locks where he had an opportunity to learn wisdom from one of the earliest missionaries of the Diocese of Hartford. At Bridgeport he frequently visited the hive-homes of the community which made up in great part the rapidly-developing city. During his pastorate at Guilford he looked to the spiritual needs of the faithful scattered through several towns. Both Norwich and New Haven recognized in Father Smith a man according to the heart of the Master. Every department of sacerdotal endeavor was familiar to him. Failing strength did not wean him from his passion for service. Material monuments of his zeal remain both in New London County and in New Haven County. But it was chiefly as a spiritual builder that Father Smith is remembered and revered.

The Rev. John H. Fitzmaurice was appointed fifth pastor of St. Francis' Church in January, 1924. He was born in New London and educated there and in Canada. He came to New Haven after a varied experience in the priesthood. He was early appointed to a bi-lingual parish where he labored with exceptional success. Early in his episcopate Bishop Nilan promoted Father Fitzmaurice to the pastorate of St. Patrick's Church, Waterbury. He is a man of quiet tastes, never courting public applause, and wise with the wisdom of long experience. He enjoys in an exceptional degree the confidence of his flock, and the respect of his fellow priests throughout the Diocese. The best traditions of the parish promise to be continued during his prosperous administration.

SACRED HEART CHURCH, NEW HAVEN.

The Church of the Sacred Heart had a rather inglorious Protestant history before it came into the hands of the Catholics of New Haven. It was erected in 1851. A second building, a chapel, was added the next year. It was owned at first by a Congregationalist society, later on by individuals, later still by one man, a Mr. Hallock, who rented it for a time for religious purposes, then sold it to a Dutch Reformed society of New York, and this society put it on the market. It was purchased in 1874 by Doctor Carmody, of St. John's, and a number of Catholic laymen. $50,000 was said to be the price paid.

Priests from St. John's Church offered Mass in the transformed Protestant church—which was dedicated to the honor of the Sacred Heart—from December 20, 1874 to February 14, 1875. The first pastor of the Sacred Heart Church was the Rev. Stephen P. Sheffrey, who came from Lakeville and undertook the work of organizing a new Catholic center.

Father Sheffrey's task was an exceedingly difficult one—too strenuous for his strength, and before five years, he had to surrender the active care of the parish to his first assistant, the Rev. Thomas Coleman. This arrangement lasted from November, 1879, to October, 1881, when Father Sheffrey died.

We find few vestiges of the first pastor of the Sacred Heart throughout the Diocese. He must have been a good singer, for we note that he was a chanter at several of the more solemn functions throughout the Diocese. A contemporary of Father Sheffrey declared recently that he was far from rugged either in body or in mind, ill-fitted by nature for the work which confronted him at the Sacred Heart. The demands incident to the establishment of a new parish are always numerous and varied. Father Sheffrey, while at the Sacred Heart, found it impossible to make even a start in cutting down the standing debt of the new parish. Father Coleman paid off the first $1,000.

The Rev. John A. Mulcahy, who had been mastering the problems that surround new-formed parishes and threatening church debts, for a decade, was transferred from Thompsonville to the Sacred Heart. In less than five years all disquieting difficulties were solved. The church debt had been cut to $14,000, and meanwhile land had been acquired as a site for a school and convent.

Father Mulcahy, in recognition of his exceptional success in New Haven, Thompsonville and East Hartford was promoted to the pastorate of the Immaculate Conception Church in Waterbury. On January 1, 1886, another careful manager, and an expert farmer and dispenser of church revenue, was appointed pastor of the Sacred Heart. For the next thirty-seven years the affairs of the Sacred Heart Parish were to be safe in the hands of the Rev. Michael McKeon.

Like many of the earlier priests of the Diocese of Hartford, Father McKeon was born in Ireland and educated in America. His material works both before and after his coming to New Haven proclaimed his ability and success as a parish manager. He rebuilt, enlarged, adorned and consecrated the Church of the Sacred Heart. He erected a school, a convent, and a priests' house. Better still, he paid for them all while laboring tirelessly for the spiritual and intellectual advancement of his large congregation.

From his early ministry Father McKeon enjoyed in a singular measure the respect and confidence of his Bishops. They were quick to discern his unobtrusive worth. Two of them chose him as their Consultor in the affairs of the Diocese, and both prized his opinion, showing the greatest deference to his views. He enjoyed constantly, and in the highest degree the good will and admiration of his fellow priests. They were not slow to discover his singular merits and his singleness of purpose, his unobtrusive industry and his solid priestly achievements gave him a full title to the esteem in which he was universally held.

Father McKeon and Father William Rogers died the same day, Tuesday, August 8, 1922. Both were men of venerable years. They differed in all things else. Father Rogers was a wit, recognized, proclaimed and modestly self confessed. Father McKeon smiled at his sallies but never perpetrated a retort. He knew his own restrictions, adjudged them sanely and left to other the privilege of provoking laughter and extorting applause. He was a churchman from morning till night.

On August 22, 1922, the Rev. William H. Redding, a priest capable of meeting the spiritual and temporal demands of a large and changing parish, a man of long experience and a careful administrator, was appointed to the post left vacant by Father McKeon. Father Redding is a native of New Haven. For over forty years he has been a careful student of the progress of the Catholic Church in his home city and throughout the Diocese of Hartford. He found conditions at the Sacred Heart as perfect as unflagging vigilance could make them. He, however, met the ravages which time was making on the interior of the church by redecorating it and restoring it to the beauty of earlier years. Father Redding is a man of singular ability, acknowledging no diminution of zeal as the years of his priesthood pass on.

ST. BONIFACE'S CHURCH, NEW HAVEN.

In the middle fifties there was a movement among the German Catholics of New Haven to have a church where they could assemble and hear the gospel in their own tongue. It was a sinister movement—a movement to sow discord among them and place them in revolt against the discipline and faith of the Church. The active and avowed leaders of the rebellion were three,—a Jew, a Protestant, and a publicly professed infidel.

The real Catholics among the German-speaking people of the city deprecated and exposed the infamy. Through their efforts peace was restored till the coming of the Rev. H. Wendelschmidt, whom we have seen in Hartford, and who did admirable pioneer work among the German Catholics of both cities.

Father Wendelschmidt was formally placed over the New Haven colony July 21, 1868. From that date till 1873 the German Catholics of the town worshipped in a hall. The cornerstone of St. Boniface's church was laid May 11, of that year by Bishop MacFarland. The ceremony was made notable by the preaching of a New York orator, Dr. Schrader, who encouraged and exhorted the members of the little parish to remain faithful to the church of their baptism.

The founder of St. Boniface's Parish remained at his post till towards the end of 1873. He then resigned. He was followed by the Rev. Joseph Schaele, the distinguished poet, who ministered to his New Haven countrymen for forty-eight years—from 1873 to 1921, nearly a half century.

Father Schaele provided the parish with a school which was opened at the beginning of the school year in 1896. The Sisters of St. Joseph undertake to instruct the children, and their labors in the parish have been attended with admirable results. Father Schaele was admired and reverenced by the people of his own parish, but it is doubtful if even they had a real and adequate appreciation of his high gifts and his merits as a poet.

I recall a conversation with the author of "Staufenleid" at Holy Cross College during our annual retreat many years ago. He deprecated all claim to apostolic achievements and to any special merit as a church builder, and said: "I am not an organizer. I am a poet." His New Haven flock would certainly admire his excessive modesty, while declining to accept the estimate which he placed upon his labors among them.

The Rev. John A. Heller was appointed successor to Father Schaele in 1921. Father Heller may not be able to follow his venerable predecessor into the realms of song, but if he follows the revered footsteps of that scholar and that devoted priest, all who worship at St. Boniface's Church will count themselves blessed of the Lord.

ST. LOUIS' CHURCH, NEW HAVEN.

The growth of St. Louis' Parish, compared with that of the other French-speaking communities of the Diocese of Hartford, has been very moderate. It is more than forty years old and it is still a one-man parish. The first Mass was celebrated by the Rev. J. Bourret, on May 25, 1889. The attendance that day amounted to 600 souls. Shortly after his advent to New Haven the pastor secured a chapel which was dedicated by Bishop McMahon in July, 1890. Having provided the house of worship for his flock, Father Bourret accepted a promotion to the French parish at Waterbury. Later on he resigned his second parish and returned to France to become a Carthusian monk. Not satisfied with the regular life of the religious, he returned to Canada and was appointed pastor of the Cathedral at Nicolette. He built the mother church of that diocese, which is said to be a show place between Montreal and Quebec. He still lives and is saluted as a Monsignor.

The successor of Father Bourret at St. Louis' was the Rev. J. E. Cartier. His pastorate lasted from 1890 to 1898. The next in order was the Rev. J. E. Senesac, whose sojourn in New Haven covered but one year. The fourth pastor was the Rev. J. H. Chapdelaine. Five years made up his pastorate. It was under his leadership that the St. Louis parochial school was established. It has been recognized as exceptionally successful from the beginning. The teachers of the institution are the Sisters of the Holy Ghost. The pupils are drawn from all sections of the city, and some few come from the suburbs.

In 1904 the Rev. J. A. N. Grenier was selected as the head of the parish. He held office till 1910, when the Rev. John H. Stapleton filled in for a year. Father Stapleton was a Paris-educated American priest and a strong bi-lingual preacher. His command of the tongue of Bossuet was admired by all good judges. In 1911 Father C. H. Paquette was named pastor of St. Louis' Church and he continued to minister to the people till 1919.

The Rev. J. P. Cournoyer, the present pastor of St. Louis', was appointed to his New Haven post in 1919. Shortly after his coming, the parish school was destroyed by fire. Within a year he had erected a new school, which was in every way superior to the one that had been destroyed. It was ready for dedication in 1922. Two years later he built a priests' house so that now the plant is complete.

The parish is provided and vitalized by zealous societies both of men and women. The parish spirit is healthy and strong. The congregation is almost visibly devoted to the advancement of the Catholic cause. The industries of New Haven are not those that attract French-speaking Catholics from the other cities of New England. For that reason the growth of St. Louis' Parish has been conservative but healthy.

ST. MICHAEL'S CHURCH, NEW HAVEN.

The Italian Catholics of New Haven, now so numerous, are of comparatively recent advent. Their first church was dedicated in 1889. It was a wooden structure which they had bought from the Protestants. From the beginning the parish of St. Michael's has been under the care of the Pious Society of Missionaries of St. Charles Borromeo. The members of this Society are sometimes called Scalabrinians, because they were founded by Msgr. John Baptist Scalabrini at Piacenza, Italy, in 1888. The purpose of the new Society is to minister to the spiritual and temporal needs of Italian emigrants in America. Pope Leo XIII approved the organization in 1888. The rules of the Society received Pontifical sanction first in 1908, and again in 1925. The congregation is governed by a superior general. It has prospered from the beginning. Already the Scalabrinians have charge of forty-four parishes—twenty-five in the United States and Canada, nineteen in Brazil.

When St. Michael's parish was established it had jurisdiction over the whole Italian Catholic population of New Haven. The parish numbered 2,000 souls. The first pastor was the Rev. Vincent Asterri, M. A. He ministered to his countrymen in New Haven till 1890 when he was succeeded by the Rev. Orestes Alussi. There was a quick succession of pastors, as is usually the custom with the regular clergy. Father Alussi was followed by the Rev. Francis Becherini. The next to hold office was the Rev. Vincent Sciolla. He was succeeded by the

Rev. Peter Lotti. The Rev. Luigi Lango assumed control of the affairs of St. Michael's in 1897.

The year following the appointment of Father Lango the parish secured its present church building on Wooster Place. It was purchased from the Baptists at the cost of $25,000. On April 24, 1899 the remodeled church was dedicated. The ceremony was made memorable by the presence of His Excellency, the Most Rev. Sebastian Martinelli, then Apostolic Delegate at Washington. Many church dignitaries came from the near and the distant and the occasion was all that the most ardent Italian Catholic could have desired. In 1900 the Rev. Bartholomeo Marenchino was appointed pastor. During his regime the church was seriously damaged by fire but it was restored and rededicated during the year 1904. In February, 1905, Father Alussi assumed control for the second time. He held office till September, 1916, when the Rev. Leonard Quaglia was placed over the parish and he still holds office.

An Italian sisterhood, known as the Apostolic Sisters of the Sacred Heart, were welcomed to New Haven in September, 1906. At present they conduct the Green Street Italian Orphanage and provide a home for about 100 girls. They also have care of St. Michael's Day Nursery on Green and Chestnut Streets. So useful and so successful were these Sisters, and especially their work in the Day Nursery, that they were encouraged to open a second nursery, which they named in honor of St. Anthony. This institution stands on Prince and Gold Streets. At present the Sisters of the Sacred Heart are erecting a nursery which will cost, as estimated, $130,000. When completed the institution will be known as St. Anthony's Day Nursery and Weekly Home.

When St. Michael's Parish was established it had jurisdiction, as we have seen, over the Italian Catholics of New Haven. That jurisdiction has been divided and sub-divided. As now restricted St. Michael's Parish numbers 13,000 souls.

ST. LAWRENCE'S CHURCH, WEST HAVEN.

The faithful of West Haven first attended Mass at St.

John's. Later on, they found the Sacred Heart Parish more convenient. In 1886 they were judged numerous enough to have their own Mass. In April of that year, they were transferred to the jurisdiction of the Rev. James Larkin, pastor of Milford. There seems to have been no great enthusiasm over this change, for when Father Larkin called them for their first Mass, which was said in the office of the borough master in Thompson's Block, only forty of their two hundred accepted the invitation. The Milford pastor, however continued his ministrations at West Haven for six years.

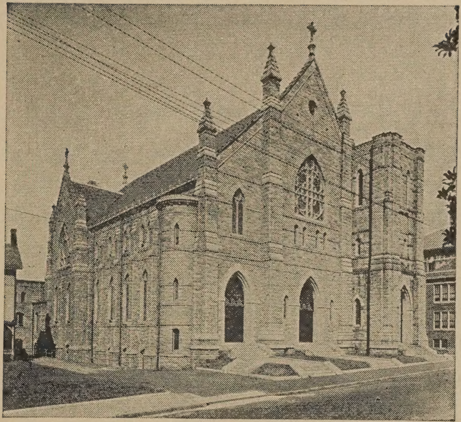
On October 14, 1892, the Rev. Dr. William Maher was appointed pastor of Milford. On that same day the West Haven mission reverted to the Parish of the Sacred Heart, New Haven. About three years later, May 1, 1895, the Rev. Jeremiah Curtin was named first pastor of St. Lawrence's Church. He has held that post for thirty-five years.

The cornerstone of the first West Haven church was laid by Bishop McMahon, soon after Father Larkin took charge of the mission. Father O'Donnell notes that the day of the ceremony fell in November and that the exercises were performed in a driving rainstorm. The preacher of the occasion was the Rev. William A. Harty. In the course of his sermon he made this remarkable statement:—

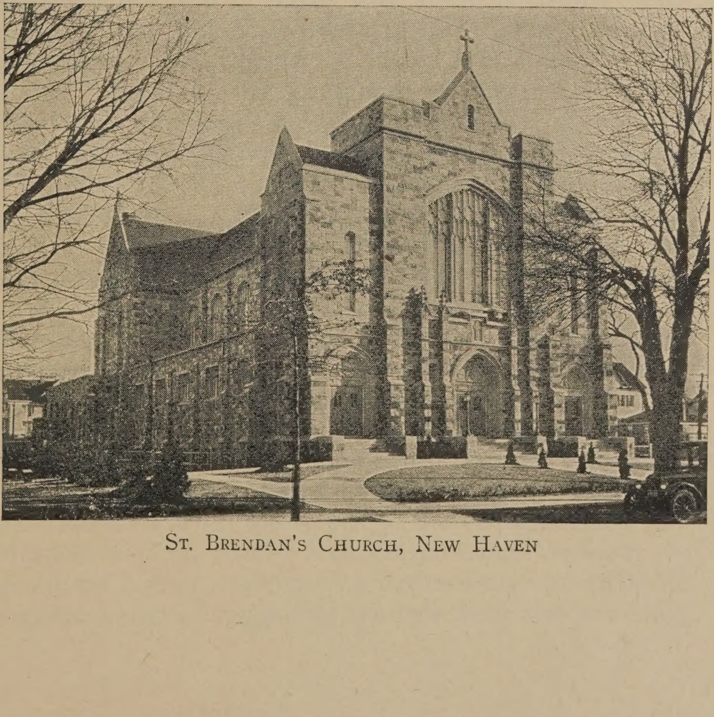
"There is not a village in Connecticut of twenty Catholic families, that has not a Catholic church. On every hand Catholic churches are springing from the soil."

During his pastorate, Father Curtin has built a church, a school, a convent, a mission chapel and a rectory. The new St. Lawrence's was erected on the site of the old. The cornerstone was laid in April, 1903. The completed edifice was dedicated the September following. St. Lawrence's school was built in 1917, and the convent in 1920.

The chapel, which is situated at Savin Rock, is filled every Sunday during the warmer season. Father Curtin is one of the few pastors who hold over from the days of Bishop Tierney. He is a man seldom seen on public occasions, and never heard. He enjoys in an exceptional degree the rever-



Church of the Assumption, Ansonia



St. Brendan's Church, New Haven

ence of his congregation. He is a native of New Britain and a cousin of the late Rev. Jeremiah Curtin of St. Francis' Church, Waterbury.

ST. JOSEPH'S CHURCH, NEW HAVEN.

The territory included within the limits of St. Joseph's Parish was formerly under the jurisdiction of St. Mary's. The faithful of that section became so numerous in the nineties that a chapel of ease was erected for their accommodation. After some correspondence between Bishop Tierney and the pastor of the mother church, St. Joseph's parish was established. On April 20, 1900, the Rev. Michael Daly, at one time curate at St. Mary's, was appointed pastor of the new St. Joseph's parish.

The old chapel served as a house of worship till the present St. Joseph's church was ready for divine service. The edifice is Romanesque and it is graced with a fine campanile. The cornerstone was laid September 11, 1904. The completed church was dedicated October 22, 1905. A year later, Father Daly died. He was a distant relative of Father Luke Daly, the ubiquitous Hartford County missionary.

Father Michael Daly was born in Newcastle, County Meath, Ireland, July 7, 1858. He was ordained at All Hallows College June 24, 1881. He spent his early priesthood at St. Mary's, New Haven, where, by his devotion to duty and well-tempered zeal, he won the respect and affection of the people. He organized the Broad Brook parish. While there he had time to resume his studies and to store his mind with the knowledge which ripens into wisdom. From his published words we find that he was a man of clear and cultivated mind. He could think vigorously and give striking expression to his thoughts. He was promoted from Broad Brook to the pastorate of Thomaston. When the time came for the establishment of St. Joseph's Parish, the record of the intelligent and successful labors of the former New Haven curate naturally recurred to the Bishop's mind, and to Father Daly was entrusted to important task of organizing the new flock and providing it with a suitable house of worship. The beautiful St. Joseph's is his material monument.

The Rev. Andrew F. Harty, second pastor of St. Joseph's Church, was appointed to that office January 21, 1907. For twenty years he ministered to the people of St. Joseph's with rigorous exactitude—an exactitude which the people were required to emulate, at least in matters pertaining to Sunday worship and the other public offices of the church. From the opening of his sacerdotal life to its close, Father Harty was devoted to the care of the sick. When in Hartford he visited his section of the Cathedral parish every day. It has been said of him that he followed that custom throughout his entire priestly life. His first curacy was at St. Joseph's Cathedral. In 1894 he was transferred to the Sacred Heart Church, Bridgeport. Later on he was curate to Father Joynt at St. Mary's Church, New London.

In October, 1896, Father Harty succeeded the Rev. Peter M. Skelly as pastor of Chester. He held that post for ten years. During that period he had charge of the Catholics on both sides of the River from Saybrook to Higganum. He established the first church in Essex. Always affable, Father Harty had a host of friends and admirers among the laity—Catholic and Protestant. Familiarity with them was a part of his day's work. He could gain and hold such friends at will. His peers, however, felt that he was happiest when alone, and they accepted courteously and scrupulously the preference which he appeared to betray.

Although he would have been slow to admit it, Father Andrew Harty resembled his brother, the Rev. William A. Harty, very closely. He admired his elder brother and admired him unconsciously indeed but faithfully. Both were prone to look upon the serious side of life to the neglect of the things that exhilarate without debasing. Both dedicated churches to the honor of Our Lady of Sorrows. Both would doubtless have counted it something like a levity to chose our Lady of Victory as their specific patroness. They were sincere and enthusiastic in cultivating the Mother of the

Saviour, but it was her trials, rather than her triumphs that quickened their devotion.

Father Andrew Harty had the gift of friendship. He cultivated it conservatively. If Father William Harty was similarly dowered, he disdained the use of that rare faculty. In this respect the younger brother seemed the more human, albeit he too let it be known that he could be sufficient unto himself. To the end of his life he kept his person immaculate. He was always a striking figure. Had he sought popularity among the clergy he could easily have attracted an admiring group, but, like his brother he was negligent of the fine qualities of friendship which the Creator had bestowed. He died quite suddenly on March 3, 1928.

The Rev. James Keating was chosen to succeed Father Harty. He was appointed to St. Joseph's June 14, 1928. He had once been a New Haven curate. Later on he was appointed professor at St. Thomas Seminary. After that, and for many years, he was chaplain and presiding genius at St. Francis' Asylum. He knew his New Haven and the demands of St. Joseph's parish were not alien to his thought when he decided to assume his present post.

ST. ANTHONY'S CHURCH, NEW HAVEN.

The growth of the Italian body in New Haven became so great that the demand for a second parish was imperative. It was found necessary to divide up the territory. Accordingly St. Anthony's Parish was established September 21, 1903.

Like the mother church, St. Anthony's has been placed under the Scalabrini Fathers. The first pastor was the Rev. Bartholomeo Marenchino, P. S. S. C. He was appointed to St. Anthony's, September 30, 1904. He immediately set to work to provide a place of worship for his numerous flock. The cornerstone of St. Anthony's Church was laid April 30, 1904. It was ready for dedication within a year. The ceremony was performed March 6, 1905, by Bishop Tierney.

The Rev. Silvio Sartori, P. S. S. C., succeeded Father Marenchino as pastor of St. Anthony's, June 16, 1925. The second Italian parish of New Haven shares the prosperity of the first. The clergy of both belong to the same Society. They are mutually helpful, and nothing savoring of rivalry has developed between the two jurisdictions. Both churches look carefully to the orphans and the members of the same Apostolic Sisters of the Sacred Heart devote themselves to the care of the poorer families of both parishes.

ST. AEDAN'S CHURCH, NEW HAVEN.

Thirty years before the Catholics of Westville could claim a resident pastor they were conceded to be of sufficient importance to have their own Sunday service. The priests of St. John's Parish, New Haven, visited them, anointed their sick and afforded them the consolation of a Sunday Mass. The Rev. Dr. Hugh Carmody was the first to call them together. They assembled at Franklin Hall, Fountain Street. The first public service was held in 1872.

The outlook at Westville must have been quite encouraging for a church was planned at once. The cornerstone was laid by Bishop MacFarland in 1872. The pastors of New Haven were living on friendly terms evidently, for although the mission was attached to St. John's Church, Father Hart of St. Patrick's preached the cornerstone sermon. Before the end of 1872 Dr. Carmody celebrated Mass in the new church. In those days it was under the patronage of St. Joseph.

Successive pastors of St. John's, Father McMahon, Father Cooney and Father Bray, cared for Westville until West Haven was made an independent parish. The Rev. Jeremiah Curtin, first pastor of St. Lawrence's Church, West Haven, was given jurisdiction over St. Joseph's, Westville. He ministered to the Catholics of that section until June 10, 1900. On that date the Rev. John D. Kennedy was named first pastor of St. Joseph's parish, Westville. To this new center the Highwood section of New Haven was attached. That arrangement continued till 1905.

In May, 1905 Father Kennedy was promoted to a pastorate in Danbury, and the Rev. John McGivney was appointed pastor of St. Joseph's. After fifteen years Father McGivney decided that his parish had so far expanded as to demand another and a more ample house of worship. Accordingly in April, 1921, the cornerstone of the second Westville church was laid.

Meanwhile Westville had become a part of New Haven. As New Haven already had a church dedicated in honor of St. Joseph, it was decided to change the name of the old Westville church. The new church is placed under the patronage of St. Aedan.

The cornerstone of St. Aedan's Church was laid by Bishop Murray in 1921, and the completed edifice, a beautiful granite Gothic structure, was dedicated by Bishop Nilan in 1922.

On the death of Monsignor McGivney, the Rev. John McGivney of St. Aedan's was selected to succeed his brother at St. Charles Church, Bridgeport. The Rev. Thomas J. Picker, of Hazardville, was appointed pastor of St. Aedan's Church in June, 1928. Under the leadership of Father Picker the parish is making a healthy advance. The people have reason to be proud of their new church, for it is worthy of the fine traditions of the Hartford Diocese—a Diocese which promises to be famed for its splendid churches.

ST. PETER'S CHURCH, NEW HAVEN.

St. Peter's Parish, New Haven, was established December 21, 1901. Up to that time the Catholics of the section were under the jurisdiction of the Sacred Heart Church. Their first resident pastor was the Rev. Robert J. Early, a native of New Haven and a long-time curate of the mother church. His career in the priesthood runs entirely counter to the scriptural claim that a prophet is not without honor save in his own country.

Thirty of the thirty-two years of Father Early's priesthood were spent at home,—ten years as a curate and twenty years as a pastor. Each one of the two terms of his service invites the closest scrutiny. He served faithfully at the Sacred Heart. There was something barren and primeval about the spot which the young pastor of St. Peter's selected as the home of the new parish. Under its forbidding aspect he discovered possibilities that were hidden from the casual observer. While spending himself for the souls redeemed by the Master, he undertook to redeem from the invading waters an adequate site for the parish plant—church, school, rectory, convent and playground for the children. Little by little the marsh became upland and today St. Peter's is one of the finest landed parishes in the Diocese.

The temporary church was dedicated April 20, 1902. Later on an ample school was erected, and then a convent. With modest means Father Early accomplished great things. His life serves to demonstrate that constant toil for a single purpose can accomplish marvels. He was little known beyond the limits of his own parish. He assisted and served at the beginnings of St. Peter's and he has left a notable material monument. His spiritual works though less visible were none the less real. His memory is held in reverence throughout the parish.

After a long illness he died at the parish house Sunday, August 14, 1921. An eloquent eulogy was pronounced at his bier by the Rev. John Neale of St. Rose's Church, Meriden. In the course of his sermon Father Neale said: "The first and only pastorate he had was St. Peter's. Think back to the scenes which met his eyes when he first came here—of the difficulties and the surroundings—look around now and see what a change."

The second pastor of St. Peter's was the Rev. William Kennedy. He was transferred from Collinsville to New Haven in August, 1921. For seven years he labored quietly to advance the spiritual and temporal interests of his growing parish. As a reward for his fidelity he was promoted to the pastorate of the Church of the Assumption in Ansonia.

The Rev. James A. Broderick was transferred from Terryville to St. Peter's June 12, 1928. Already he has begun to carry out the development planned by Father Early. On April 1, 1930, ground was broken for the new St. Peter's

Church. It will be built of Weymouth granite and have a seating capacity of 750. When completed St. Peter's will be one of the several very fine New Haven churches. The parish numbers about 2,700 souls. In the school are 415 children under the tutelage of the Sisters of St. Joseph.

ST. ROSE'S CHURCH, NEW HAVEN.

The parish of St. Rose's is the first offspring of St. Francis', Fair Haven. The mother church was nearly forty years old when the new parish was established. The section included within the lines of the new center was quite extensive. It embraces the east end of Fair Haven—onward to the east through East Haven, and eastward still to the Branford line.

At the time of its establishment St. Rose's Parish included a prosperous Catholic colony. Little by little the complexion has changed, English-speaking worshippers giving place to non-English-speaking Catholics. St. Rose's was established September 18, 1907. Before it was five years old it had its permanent church, school, convent, and priests' house. These external works are a visible evidence of the industry and success of the priestly labors of Father Fitzgerald.

The Rev. John J. Fitzgerald is a New Yorker by birth, but a New Englander by education. He made his classical studies at Holy Cross, Worcester; his philosophical and theological studies at St. John's Seminary, Boston, where he was ordained December, 1896.

The Sacred Heart Church, New Haven, has been the training ground for the first pastors of the new parishes throughout the city—Father Curtin went from there to St. Lawrence's Church, Father Early to St. Peter's Church, and Father Fitzgerald to St. Rose's Church.

The history of St. Rose's parish is very largely of Father Fitzgerald's making. He assisted at its birth. He has carefully watched over every phase of its development. His leadership has yielded abundant results. Especially does this appear in his relations with the parish school. At its opening it could count over ninety per cent of the Catholic children of the section. Its prosperity abides.

ST. BRENDAN'S CHURCH, NEW HAVEN.

Like St. Joseph's, St. Brendan's Parish was formerly a part of St. Mary's. The Rev. John J. McLaughlin, D. D., who had labored with abundant fruit among the Catholic Italians of Hartford, was selected by Bishop Nilan to establish the prospective New Haven Parish. He was detailed for the work March 24, 1913. The date of the formal founding of the parish is April 7, 1913.

Dr. McLaughlin lost no time in providing a house of worship for his flock. On the 11th of May following his appointment he opened a temporary church on Carmel Street. The ceremony of dedication was postponed till November 13, 1913. Bishop Nilan then visited the parish and performed the ceremony.

After a careful study of people and places Dr. McLaughlin secured, on Whalley Avenue, a site which is not only beautiful but ample enough for a complete parish plant. The new church is of Romanesque design. One writer, on the occasion of the dedication of St. Brendan's, spoke of the church in these words:—

"It has an advantageous corner location, and the broad expanse of Whalley Avenue permits a complete realization of the beautiful design and lines of the church. The interior has been modeled and adorned in a manner in keeping with the attractive exterior. Dr. McLaughlin has given to the Diocese a church to which the Catholics may point with justifiable pride."

Last year the parish house was completed. Like the church it is built of Weymouth granite—both suggesting permanency and ecclesiastical dignity.

ST. DONATO'S CHURCH, NEW HAVEN.

St. Donato's Parish was established for the advantage of the Italian Catholics of Fair Haven. It was set apart June

15, 1915. Four months later the Rev. Charles Kelly was appointed pastor. His studies in Italy fitted Father Kelly for the post. He went to Fair Haven and assembled his flock in a temporary meeting place.

The present St. Donato's Church, a capacious wooden structure was dedicated May 6, 1917. Like the other Italian churches of New Haven St. Donato's has a very large membership. Father Kelly is assisted by the Rev. John B. Malley. Both are zealous in ministering to the adults and instructing the children who are so numerous as to warrant St. Donato's in aspiring to be one of the great Catholic centers of New Haven.

ST. VINCENT DE PAUL CHURCH, EAST HAVEN.

The Rev. Michael L. Reagan was sent to East Haven to establish a parish for the accommodation of the Catholics scattered throughout that vicinity. He was appointed to the post October 19, 1914. He had hardly grown accustomed to his surroundings when death put a period to his apostolic efforts.

Immediately on arriving at East Haven, Father Reagan assembled his flock, learned their needs and then considered the means whereby to meet the present demand. On October 19, 1914, he laid the cornerstone of his church, pushed the work along and had it ready for dedication on June 27, 1915. It was said that he was gifted in an extraordinary degree with executive ability. He was tactful and could never be accused of drawing race lines in his priestly labors. He measured up fully to the apostolic demands which would have him become all things to all men. His taking off in the very flower of his career came as a severe blow to his parishioners who had learned to prize him as a pastor of extraordinary merit.

Father Reagan died on Saturday, February 5, 1916. His successor, the Rev. Doctor Joseph E. Joyce, was appointed to the vacant post February 8, 1916. Doctor Joyce received his seminary training in Rome where he learned to speak the tongue of Cicero with grace and facility. As many of the worshippers at St. Vincent's are of Italian birth the parish is bi-lingual and demands the presence of an Italian-speaking pastor. The section is developing fast and Dr. Joyce has completed the establishment of one of the most promising suburban parishes in the Diocese.

ST. STANISLAUS' CHURCH, NEW HAVEN.

St. Stanislaus' parish has already completed its first quarter of a century. It was established January 8, 1902. The Polish people of New Haven had already become numerous, so numerous indeed that no anxiety was provoked respecting the future of the new parish. The Fathers of the Polish branch of the Vincentian Order were placed over the new center. They have labored with distinguished zeal and have kept the parish on the high road to prosperity. Under their leadership a splendid parish plant has been erected and equipped. The church is becoming and sufficient. They have a fine school together with the other buildings that are now considered necessary for an up-to-date American parish.

The school connected with St. Stanislaus Church is one of the largest in the Diocese. This year nearly a thousand pupils are registered—five hundred boys and four hundred and ninety-four girls. The Polish people, whether at home or in America, are prolific and next year the thousand mark will be left far in the rear. The teaching staff of the school is made up of Sisters of the Holy Family. These devoted religious consecrate their lives and their earthly ambitions to the religious training of the Polish children of New Haven. These young people are blessed in their teachers and in their clergy as well.

The first recorded pastor of St. Stanislaus' Church was the Rev. George Glogowski who served from 1903 to 1908. He was succeeded by the Rev. Joseph Slupina, whose pastorate extended from March, 1908, to January, 1909. The successor of Father Slupina was the Rev. Anthony Mazurkiewicz who held office from January, 1909, to 1923. The present pastor is the Rev. Michael Gryglak, C. M., who assumed control in September, 1929. The Vincentian Fathers have shown themselves men of real apostolic timber and under their inspiring leadership the congregation who worship at St. Stanislaus are led constantly to the heights where religion reigns.

ST. CASIMIR'S CHURCH, NEW HAVEN.

The Lithuanian Catholics of New Haven, though far outnumbered by their Polish fellow citizens, are, nevertheless, faithful in the support of religion and enthusiastic in advancing their parochial institutions. Their church was established August 30, 1912. It was placed under the patronage of St. Casimir—a saint of royal lineage who has long been the inspiring genius of his countrymen at home and abroad.

The first pastor of St. Casimir's Church was the Rev. Constantin Szatkus. He directed the affairs of the parish from its inception till May 8, 1915, at which date he was succeeded by the Rev. Vincent P. Karkaukas who still holds the office of pastor.

Father Karkaukas will probably be slow to quit his post at New Haven, for he succeeded in arriving at that city after many trials and much travel. On arriving in America in 1915, Father Karkaukas could speak no word of English. At New York an interpreter tagged him for New Haven. On arriving at the city of his destination, the brakeman on the train muttered something which made no impression whatever on the stranger. That be-tagged traveler held to his seat and was carried on to New London where he was unloaded. The officer who directed traffic in New London, obedient to the directions of the tag, succeeded in loading the son of St. Casimir on a westbound train. At New Haven the trainmen mumbled again and the passenger clung to his seat. He was carried on to the west and unloaded at Stamford. Again placed on an east bound train he was brought back to New Haven and unloaded.

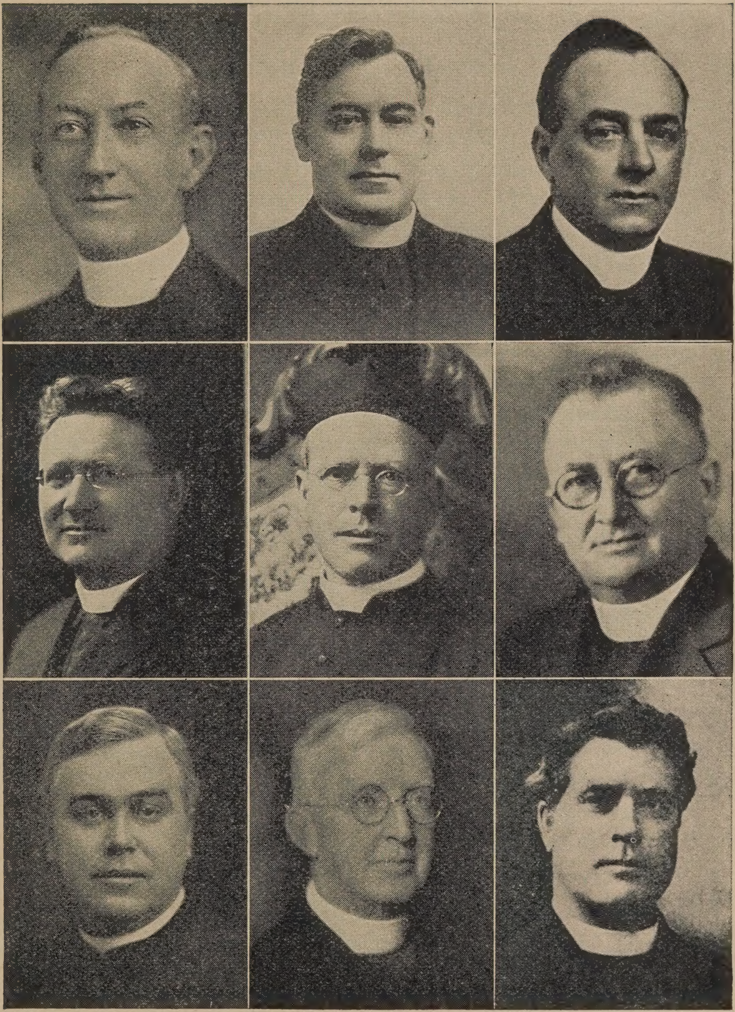
Father Karkaukas never tires of telling the story of his removal from New York to New Haven. He neglects none of the flourishes and evidently recalls the experience with delight. How he made his way to St. Stanislaus' Church tradition does not say. He arrived, however, and there he has remained till the present time, albeit some distinguished visitors find it hard to catch him at home.

ST. JOHN THE BAPTIST'S CHURCH, HIGHWOOD.

Although it was thought well to change the name of St. John's Church, Westville, to that of St. Aedan, so as not to have two parishes dedicated to the same saint in the same city, the faithful of Highwood nevertheless called their church St. John's. Possibly they will say in defense that our parish is not yet in New Haven, and our patron is John the Baptist and not John the Evangelist. All perplexity will vanish if the name of each patron is always given in full.

The Catholics of Highwood must have chosen their patron with deliberation and with a full knowledge of the consequences, for their parish was not established till August 5, 1915, and till long after the name of St. John's church had become a household word among the Catholics of New Haven and the country round about.

On the same day that St. John the Baptist's Church was established, August 5, 1915, the Rev. William Kiernan received his appointment to the pastorate. The cornerstone of the new church was laid August 14, 1921. The church was ready for dedication July 30, 1922. Since that date a priests' residence has been built. Father Kiernan has devoted himself tirelessly to the development of St. John the Baptist's parish. He has looked carefully to every material detail, while never forgetting that the first and greatest work of the priest is the salvation of the souls committed to his care. The growth of the section has been most encouraging. There are not wanting indications that the parish of St. John the Baptist will ultimately rival in importance those to the east and to the west of New Haven.



Rev. J. A. O'Meara

Rev. Martin O'Brien

Rev. Charles F. Kelly

Rev. James A. Broderick

Rev. John H. Carroll

Rev. J. J. McLaughlin, D.D.

Rev. Thomas J. Picker

Rev. Michael P. Barry

Rev. John J. Fitzgerald

ST. ANN'S CHURCH, HIGHWOOD.

The Italian Catholics of Highwood formed a mission of St. John the Baptist Church as early as 1917. This alliance continued till 1920 when St. Ann's was granted a parochial status. The first pastor was the Rev. Angelo Perrone. Father Perrone ministered to the little congregation for one year, when he was succeeded by the Rev. Louis Robotti, who also remained at St. Ann's for one year.

In September, 1922, the Rev. A. Santolini was appointed third pastor of St. Ann's. After four years he erected the present church which was dedicated in May, 1927. Father Santolini is now engaged in erecting a priest's residence. His parish is being developed conservatively and it promises to advance steadily under his paternal vigilance.

ST. PAUL'S, ORANGE, WEST HAVEN.

The founding of this suburban parish dates from September 22, 1916. The difficult work of oganization was committed to the Rev. Francis M. Murray who had done parochial, and quasi-missionary labor in the center of the State and at the seashore. On arriving at Orange Father Murray set to work to provide a temporary church. It was ready for divine services in 1916. He also erected a priests' house. He proved so successful in his pioneer work at St. Paul's that he was promoted to the pastorate of St. John's Church, in succession to the late Rev. John B. Coyle. His own successor at St. Paul's is the Rev. Michael P. Barry, who doubtless welcomed a surcease from the care of the prisoners at Wethersfield and a complete relief from the harrowing ministry that leads so frequently to the scaffold.

ST. BARNABAS' CHURCH, NORTH HAVEN.

In October, 1920, the Rev. Thomas J. Sullivan, D. D., was sent to North Haven to assemble the Catholics of the section. After canvassing the neighborhood it was decided that the numbers warranted the establishment of a parish. An excellent central site was secured, and a temporary church set up.

The faithful who worship at St. Barnabas' are mainly of Italian birth. The pastor preaches to them in English and Italian. Father Thomas J. Sullivan had lived so long in provincial Italy that he was frequently judged to be to the manner born, rather than a native of the city of Hartford. So well equipped was he for labor among Italian-speaking Catholics that, after a year at North Haven, he was transferred, in May, 1924, to a more populous Italian flock in Bridgeport.

The second pastor of St. Barnabas' Church is the Rev. John Leo Sullivan. During his six years at North Haven the home parish has prospered and his mission center at Schutzen Park, Hamden, has developed into a real Catholic stronghold. The congregation there is made up almost entirely of Italian-speaking Christians. Under the leadership of the Rev. John Leo Sullivan the progress promised in the early days of the parish has been realized to an encouraging degree.

CHURCH OF OUR LADY OF POMPEII, FOXON PARK.

The Catholics of Foxon Park assembled for worship several years before the erection of their church. The Dominican Fathers of St. Mary's, New Haven, first gathered them together and offered Mass for them in a private house. On the establishment of St. Barnabas' Parish, North Haven, the Foxon Park Mission was placed under the care of the new pastor. In 1921 the Church of Our Lady of Pompeii was erected. One year later the faithful of Foxon Park were placed under the priestly care of the Rev. T. Lawrason Riggs.

Father Riggs resides in New Haven. Since his ordination he has directed the distinctively Catholic activities of the students of Yale University. He offers Mass every Sunday in the Church of Our Lady of Pompeii. The congregation is made up of different nationalities—the Italians preponderating. Father Riggs has labored with commendable zeal for the spiritual advancement of his interesting flock.

THE IMMACULATE CONCEPTION CHURCH, BRANFORD.

In the early fifties New Haven priests were called occasionally to Branford to care for the Catholic colony which had begun to develop. Occasionally Mass was said in a private house. The Rev. John Sheridan has been credited with offering the Holy Sacrifice there for the first time. Later on the names of Father O'Brien of St. Mary's and Father Hart of St. Patrick's are woven into the traditions.

Strange to say the first Branford church-builder came, not from New Haven, but from the east. Father Hart, indeed, prepared for the erection of the Branford church, but the Rev. John Lynch completed the work. Father Lynch had been prospecting through the towns of the lower Connecticut valley and through those along the Sound to the east of Branford. Bishop O'Reilly appointed him pastor of Chester in 1852. The Catholics of that village were so few that their pastor had to look elsewhere for means of subsistence. On his missionary journeys, besides the River towns, he preempted for himself Saybrook, Clinton, Madison, Guilford, and Branford. Later on he moved from Chester and settled in Guilford. While in Guilford he completed the Branford church, which was ready for divine service in 1854.

Five years after the dedication of the church, Branford became so important as to claim the presence of the pastor of the section. Guilford, like Chester, lost its parochial dignity. Branford had for its missions, Guilford, Clinton, Saybrook and Chester.

The first pastor of the rearranged parish was the Rev. William Clarke. Father Clarke came to Branford in 1859. From that date the pastors of Branford followed one another at short intervals till the coming of the Rev. Edward Martin in 1876.

During the seventeen years intervening between the founding of the Branford parish and the beginning of the pastorate of Father Martin six pastors came and went: The Rev. William Clarke, 1859–1861; the Rev. James Bohen, 1861—early, to 1861—late; Rev. Thomas Quinn, 1861 to 1864; Rev.

James F. Campbell, 1865 to 1869; Rev. John Sheridan, 1869 to 1873; Rev. Thomas Mullen, 1873 to 1876.

All of the priests just named were in journeyings often. So completely were they absorbed by their missions that they found it impossible to hold Sunday services at Branford more frequently than once in three weeks. On the coming of Father Martin, Chester was made a separate parish, and, later on, Guilford. The home church could claim 1,200 subjects, a congregation sufficient for the support of its own pastor.

Father Campbell had enlarged the Branford church so that it was possible to afford accommodations for the fast-growing body of worshippers. While Father Martin was on a vacation in Europe where he had gone to regain his health, the present church was built by the resourceful Dr. Bonaventure Broderick, who had been detailed to labor at Branford. The church was built, however, under the approval of Bishop Tierney, who dedicated it in 1900 shortly after the return of Father Martin.

Father Martin continued in broken health till 1908 when his long sacerdotal career ended. He was a priest of the old school. The parish over which he presided developed more rapidly than he realized. He fitted himself for his new surroundings, and enjoyed the church which another had built —a saving philosophy too seldom learned and too seldom reduced to practice.

On May 4, 1908, Bishop Tierney appointed the Rev. Thomas J. Murray pastor of the Branford parish. Father Murray has directed the affairs of the Immaculate Conception Church for the last twenty-two years. He has labored diligently and successfully for the spiritual and temporal advancement of his flock. He is one of the few priests that has not been detailed to his field of labor by Bishop Nilan. He is a native of Hartford. He was a pupil of St. Peter's School during the pastorate of Father Tierney.

Seven years ago Father Murray erected an artistic mission church at North Branford. The worshippers which number upwards of 100 have placed their chapel under the protection of St. Augustine of Hippo, whose fifteenth hundred anniversary is being observed through the Christian world during the year 1930.

ST. GEORGE'S CHURCH, GUILFORD.

New Haven priests ministered to the faithful of Guilford till the coming of the Rev. John Lynch, who had previously established himself in Chester. Father Lynch was evidently free to choose his own place of residence. He had many towns from which to select. Guilford put in the strongest appeal. He settled there in 1856. From Guilford he attended missions at Branford, Clinton and Chester. His solution of the residence problem did not appeal to the Rev. William Clarke, his successor, who settled in Branford in 1869, having Guilford for his nearest mission.

The pioneer Catholics of Guilford united in 1860 and secured for themselves a store on Whitfield Street. They made this building over into a church which served their purpose till 1876. That year the Rev. Edward Martin of Branford built them a church on the corner of Whitfield and High Streets. On March 1st, 1887, Guilford was restored to its lost parochial status. It welcomed its second resident pastor in the person of the Rev. John Dolan. Father Dolan was a young man of fine ability, a good preacher and an engaging gentleman. He died the year following his advent to Guilford.

St. George's Church had many missions—Clinton, Madison, East River, Leete's Island, and Stony Creek. The Rev. James Smith who succeeded Father Dolan, in July, 1888, offered Mass in all the missions. The present pastor, the Rev. John C. Fogarty, with episcopal approval, united the congregation which worshipped at Leete's Island with that which worshipped at Stony Creek—services being discontinued at Leete's Island.

The third pastor of Guilford was the Rev. William Dullard, who succeeded Father Smith, receiving his appointment in August, 1893. In August, 1895, Father Dullard was followed in the pastorate of St. George's Church by the Rev.

James Degnan. Father Degnan's pastorate lasted seven years. He was followed in April, 1902, by the Rev. Charles Leddy. Father Leddy was promoted to Bridgeport and the Rev. William J. Blake succeeded him as pastor of St. George's Church. April 21, 1913 Father Blake was promoted to the pastorate of Fairfield. His successor was the Rev. Francis Murray. Father Murray came to Guilford May 18, 1913 and remained pastor of St. George's until September 10, 1916.

The Rev. John C. Fogarty was selected by Bishop Nilan to succeeded Father Murray. Father Fogarty was appointed to his Guilford post September 23, 1916. For fourteen years Father Fogarty has looked diligently to the demands of his many-missioned parish. He enlarged St. Mary's Church, Clinton, and, in October, 1928, he invited Bishop Nilan to Stony Creek to lay the cornerstone of St. Therese's Church.

The Guilford church and its dependencies are all giving evidence of progress. The summer colonies are becoming more numerous year by year. The changing complexion of the Diocese is manifested in a more striking manner at the summer seashore than at any other time or in any other place.

HOLY TRINITY CHURCH, WALLINGFORD.

Catholic worship, quasi-public, was inaugurated at Wallingford December 22, 1847, by "an Illinois missionary," named Father McGarisk. He said Mass in a private house before a congregation estimated to be a dozen strong. He then disappeared—from the page of history. New Haven priests, among them the Rev. Philip O'Reilly, celebrated Mass in Wallingford occasionally till 1851 when Meriden received its first resident pastor.

The first priest to visit Wallingford from Meriden was the Rev. Hugh O'Reilly. He came at stated times and assembled the faithful for Mass, the ceremony being performed in a private house. The Meriden priest who was longest in attendance at Wallingford was the Rev. Thomas Quinn, his tenure lasting from 1852 till 1856.

The Rev. M. A. Wallace was appointed resident pastor of

Wallingford in 1857. His Sunday congregation required a place of worship more spacious than that afforded by a private house, and so he rented Union Hall. Without loss of time Father Wallace prepared to erect a church. The cornerstone was laid November 23, 1857.

Before the church had been completed, the pastor realized that his congregation was not in a position to support a resident pastor, and the Holy Trinity mission, Wallingford, reverted to St. Rose's, Meriden. For a second time Father Quinn was burdened with the care of the Wallingford mission.

After three years the Catholics of Wallingford undertook for the second time to maintain their own parish. Their second pastor was the Rev. Father Sheridan. His pastorate began in 1860. His jurisdiction extended to Cheshire and Hamden, which were made out-missions of Wallingford. The Rev. Charles McCallion succeeded Father Sheridan at Wallingford. The new parish struggled along till the beginning of the Civil War. This great upheaval weakened the finances of the Holy Trinity Church, and, for the second time, the Wallingford parish became a mission of St. Rose's, Meriden. The Rev. Thomas Walsh undertook the obligation of ministering to the hard-pressed Catholics of Wallingford. They remained subject in their third allegiance to Meriden till 1867, when the Rev. Hugh Mallon was invited to make the third attempt at establishing an independent parish in Wallingford.

This third attempt was destined to be crowned with success, and Father Mallon was to take his place among the builders of the Catholic Church in Connecticut. He secured an excellent central site, and on September 24, 1876 the cornerstone of the present church was laid by Bishop Galberry. The work of construction was not pressed, for the old church was still able to accommodate the Sunday worshippers.

On August 9, 1878, Wallingford was visited by a tornado which demolished the old Holy Trinity Church and killed thirty of the citizens, the majority of whom were Catholics. The distress of the Wallingford Catholics was naturally very great. Father Mallon undertook to collect money throughout the Diocese. He was cordially received by the pastors of the Catholic churches of Connecticut, and his missionary journey yielded bountifully.

The pastor of the Holy Trinity was encouraged to resume the erection of his church. The basement was ready for services in 1879. The completed church was dedicated November 24, 1887, by Bishop McMahon. By that time the parish had well recovered from its visitation. When Father Mallon had completed thirty years of priestly labor in Wallingford he passed to his reward September 27, 1898.

Father Mallon was born at Belavan, County Tyrone, Ireland, October 20, 1827. He came to this country when seventeen. He began his classical course at Notre Dame, Indiana, and completed it at St. Thomas' College, Bardstown, Kentucky. He made his seminary course at Baltimore, where he was ordained by the Most Rev. P. Kenrick, on June 29, 1863. He labored both in the Rhode Island and Connecticut ends of the Diocese. A generation had grown up about him in Wallingford. To his flock he was always a watchful and a loving shepherd. The Diocese of Hartford points to him as a pioneer worker. He is still revered at Wallingford.

The Rev. John H. Carroll of Westport was chosen to succeed Father Mallon. He was appointed pastor of the Holy Trinity Church September 15, 1898. During his long pastorate he has looked carefully to the Christian training of the young. In that spirit Father Carroll erected one of the very fine parish schools of the Diocese of Hartford. He equipped it after the most approved modern manner, making it in all respects worthy of the great cause to which it is consecrated. The fine building was dedicated to the work of Catholic education by Bishop Nilan in 1914. Father Carroll placed the parish school under the direction of the Sisters of Mercy. He provided them with a temporary convent. The permanent convent has yet to be built.

Last year the pastor of the Holy Trinity Church celebrated his golden jubilee. He has long served at Wallingford under two Bishops, and he is one of the twelve pastors of the Diocese of Hartford who have not been appointed to their present post by Bishop Nilan.

SS. PETER & PAUL'S CHURCH, WALLINGFORD

The second Wallingford parish was established less than six years ago to meet the growing demand for a Polish-speaking church. On January 25, 1925, the Rev. Alexander Tanski was chosen to form the new Catholic center. He immediately set to work to erect a church. The cornerstone was laid June 23, 1925. On May 31, 1926, the completed edifice was dedicated to divine service.

The Polish Catholics who worship at SS. Peter and Paul's Church are devoted to their religion. They have resolutely refused to be led into rebellion, and their parish promises to continue its prosperous beginnings. On November 17, 1927, the Rev. Ladislaus B. Nowaskowski was appointed as successor to Father Tanski who accepted a promition to a more important field of labor.

ST. ROSE'S CHURCH, MERIDEN.

No less than ten parishes have been named as the offspring of the Meriden mother church—five in the city, and five in the suburbs. All are prosperous now, the worthy children of a worthy mother.

The Rev. James Smyth who began his missionary labors in this diocese in 1838, is said to have been the first to celebrate Mass in Meriden. His congregation was small and not much in honor. A barn on Holt Hill was the place secured for the historic ceremony. Such was the place. The time is not certain. It may have been 1843; it may have been 1844.

In 1846 the Rev. Philip O'Reilly, and the Rev. Bernard Tevin are credited with having said Mass in the home of Robert Clarke, on Broad Street. After Father Tevin had been deputed to another field, the Rev. James Smyth returned and bought an antiquated Episcopal meeting house which stood on the corner of Broad and Olive Streets. It was quickly fitted up for a Catholic church.

The Rev. Hugh O'Reilly was appointed resident pastor of Meriden March 31, 1851. His jurisdiction included Wallingford, Cheshire, and Southington. He was not at first in a position to establish for himself a home. He traveled much. When in Meriden he roomed at the home of one of his flock.

On June 4, 1854, the Rev. Thomas Quinn was appointed to succeed Father O'Reilly. The new pastor was so zealous for the welfare of the young that he opened a Catholic school in his struggling parish. Among the graduates of this primitive institution was the late Richard C. Gragan, a priest well known and deeply loved by the clergy of the last and the retiring generation.

The work of erecting the present St. Rose's Church was begun in 1856 with great ceremony. The cornerstone was laid by the Very Rev. William O'Reilly, brother of the Bishop and administrator of the Diocese. The preacher of the occasion was the Rev. Dr. Cummings, of St. Stephen's Church, New York—one of the first clerical orators of his day. He must have acquitted himself to the satisfaction of the pastor, and to his own satisfaction as well, for he returned to preach the dedication sermon.

In January, 1859, the Rev. Thomas Walsh began his long and notable pastorate. The greatest of his material works at Meriden was the erection of a parish school which was sufficient to accommodate all the children of the parish. He built the church spire and installed a bell which was blessed with unusual solemnity by Bishop MacFarland attended by a retinue of the clergy. Father Walsh secured a band of the Sisters of Mercy from their Mother House at Ennis, Ireland. He provided for them a convent which was excellent for the time. There was a cornerstone ceremony and a formal opening, all of which was but a forerunner of a greater honor to come. The Sisters' new home was placed under the patronage of St. Bridget. After a few years it became one of the three mother houses of the Sisters of Mercy of the Diocese of Hartford. It retained that honorable distinction till the union of the Sisters of Mercy under Bishop Nilan.

On the death of Vicar-General Lynch in December, 1876, the pastor of St. Rose's was appointed to the vacant post. It is worthy of note that both Father Walsh and Father Lynch went to Ennis for Sisters to teach in their schools. Both convents became mother houses, and both pastors became Vicars-General of the Diocese of Hartford.

During his long pastorate Father Walsh had lived in a very humble house. After all the other buildings of the parish plant had been provided, he set out to build a priests' residence. Before its completion he fell suddenly sick and died. His funeral was made notable by the presence of Bishop McMahon and one hundred priests. His passing was deplored not only by his own flock but by many others interested in the welfare of the city and the people. The words which follow are from the pen of a benevolent Protestant:—

"The expressions of sympathy and regret manifested by all classes and denominations in the city revealed the happy relations which the good pastor had maintained with all, by whom he was universally respected. Meriden mourns his loss as one of her best citizens and most respected members of society."

Shortly after the death of Father Walsh, the Rev. Martin P. Lawlor was appointed pastor of St. Rose's. His health failing, he resigned his parish and the Rev. Paul F. McAlenney, late of St. Peter's, Hartford, was assigned to the Meriden pastorate. His term of office extended from 1885 to 1900. In the course of those fifteen years, Father McAlenney made extensive and necessary changes in the interior of the church, remodeled the school, built a chapel for the teaching sisters, and secured several desirable pieces of land, adjacent to both the church and the cemetery.

In the year 1900 after Father McAlenney had been transferred to Hartford, the Rev. John Cooney was named pastor of St. Rose's. During Father Cooney's term there was no demand for church building nor school building. He was therefore free to devote himself to the more purely spiritual and educational works of the priest. A quiet and uneventful life was according to his taste. At his death, December 17, 1913, he was seventy-two years of age and the dean of the clergy of the Diocese of Hartford.

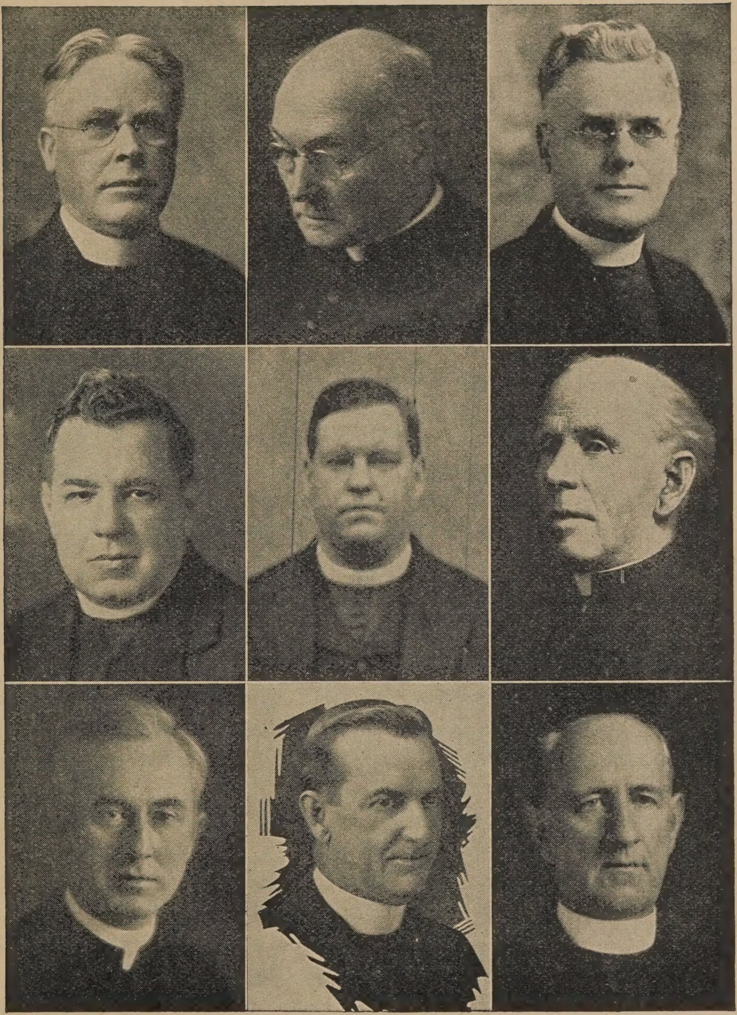
The Rev. John Cooney was a native of Ballymoyer, County Armagh, Ireland. He distinguished himself at college and was accordingly sent to the North American Seminary, Louvain, to complete his theological studies. He was successively pastor of St. Patrick's Church, Thompsonville, St. John's, New Haven, St. Andrew's, Colchester, and St. Rose's.

The clergy and the laity who were privileged to know Father Cooney agreed in pronouncing him a man without guile. He spoke no evil and no one thought or spoke evil of him. This unanimity of sentiment so frequently and emphatically expressed, marked him out pre-eminently as a man of good heart. Father Cooney was for many years a member of the Board of Diocesan Examiners. His wisdom and experience were found helpful by those who directed the affairs of the Diocese.

During his last years, Father Cooney must have experienced a sense of loneliness. He had beheld his co-laborers fall, one by one, till he remained the sole survivor of the stalwarts who had ministered to the Catholics of the Diocese in the late sixties. Despite this moral isolation he retained his amiability and his buoyancy of spirit to the end. He was a man whom the present generation of the clergy of the Diocese of Hartford recall as an embodiment of perfect charity.

The successor of Father Cooney at St. Rose's is the Rt. Rev. Monsignor John Neale, LL.D. Before coming to Meriden Dr. Neale had distinguished himself for activity and sacerdotal zeal both at Terryville and Westerly. A careful observer of his career at St. Rose's has said of him:—

"The Right Rev. Monsignor John Neale, LL.D, arrived in Meriden to assume charge of St. Rose's parish in January, 1914. He at once took his place among the leaders of the city. He was here but a short time when elaborate changes were being made in his church, which was completely transformed into a most becoming structure, inside and out. His noted patriotic zeal, together with a dynamic personality and



Rev. William P. Kennedy

Rev. John L. Ceppa

Rev. John H. Anderson, D.D.

Rev. John Russell, D.D.

Rev. William H. Redding

Rev. Francis E. May

Rev. Richard P. Morrissey

Rev. John F. Fitzmaurice

Rev. Francis M. Murray

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rich oratorical power, naturally made him a distinguished citizen of the community when the country was plunged into the World War. * * * Nor was his expression of love of country confined to mere outward appearance. Appointed a four minute speaker here, he labored unceasingly for the success of the Liberty Loans and Enlistment Drives, and, having been commissioned by the Governor for propaganda work, made many speeches and did other work in various parts of the State to keep up the morale of the people and the men in service."

The varied activities of Dr. Neale were noted at Rome. He has been the recipient of high pontifical appreciation. The insignia of his dignity are hardly discernible from those of ecclesiastics who have attained to the episcopal dignity.

ST. LAURENT'S CHURCH, MERIDEN.

Although the hospitality of St. Rose's Church was cheerfully extended to all comers, and although the French-speaking and German-speaking worshippers were provided with a special Mass, it was found desirable, in 1880, to give them their parochial autonomy. Representatives of the two races held a meeting in the public hall on June 2, of that year. Great harmony prevailed and St. Laurent's Parish was immediately organized.

The first Mass for the congregation of St. Laurent's was celebrated by the Rev. A. Van Oppen four days later. The ceremony was held in Grand Army Hall. From that meeting place the congregation was transferred to the City Hall where they assembled for nine months.

The French worshippers outnumbered the German worshippers about three to one. For that reason it was decided that the new parish should have the status of a French parish.

The enthusiasm of the members was admirable. Scores of men came together on July 5, 1880, and dug the cellar of the new church before dark. They had a band to cheer on the labors. After the task was accomplished they formed an impromptu parade, bearing aloft the spades and shovels and other insignia of the day's achievements. The basement of the church was completed in the Spring of 1881. On Palm Sunday Bishop McMahon laid the cornerstone and dedicated the lower church.

The congregation worshipped in the basement of St. Laurent's from 1881 to 1888, when the upper church was completed and dedicated, Bishop McMahon again officiating. St. Laurent's parish has prospered from the beginning. It has maintained its own school since the opening of the scholastic year in 1893. The teachers of the parish are members of the sisterhood of the Assumption, whose motherhouse is at Nicolet in the Providence of Quebec. At present there are 275 pupils and 8 teachers.

Father Van Oppen remained pastor of St. Laurent's for over thirty years. As age was coming on, he resigned and returned to Belgium where he is now privileged to look back with satisfaction on his long and successful labors on the American mission. The present pastor of St. Laurent's Church is the Rev. Charles H. Paquette who came to Meriden December 3, 1919, receiving the keys from the Rev. Edmund A. Cotter, who had followed Father Van Oppen as administrator on July 30, 1919.

Father Paquette has followed along the conservative lines marked out by the wisdom of Father Van Oppen. Under him the parish school has kept pace with the general progress of St. Laurent's.

ST. MARY'S CHURCH, MERIDEN.

The German Catholics united with the French Catholics of Meriden and assisted them in the formation of St. Laurent's Parish. As the French were in the majority it was understood from the beginning that the arrangement was not to be final. It was not till 1890, however, that the German party to the contract found themselves in a position to maintain their own church.

St. Mary's Parish was established March 12, 1890. The first pastor was the Rev. Ignatius Kost. He received his commission in 1891. Before the close of that year, December 6, the temporary church was dedicated by Bishop Tierney. Five years later St. Mary's School was opened. The Sisters of Notre Dame from Baltimore were secured as teachers. Father Kost held the pastorate of St. Mary's till May 15, 1901. On his retirement the Rev. N. F. X. Schneider was appointed pastor of St. Mary's.

Father Schneider has labored among his Meriden flock for thirty years, during which he has challenged their admiration and commanded their deepest reverence. He has labored wisely and with untiring zeal for the highest interests of his people. On Sunday, October 19, 1913, the new St. Mary's was dedicated. The church is artistic in design and kept scrupulously in order. St. Mary's School and Convent are under one roof. Six sisters care for the pupils who number about 150.

Father Schneider has remained faithfully devoted to his little flock. They appreciate his priestly care. Other posts of greater importance have been tendered to him, but he is satisfied to continue his ministrations among a congregation that has learned to know him and value his exceptional worth.

ST. STANISLAUS' CHURCH, MERIDEN.

In April, 1892, the Rev. Anthony Klawitter came to Meriden with the commission to establish a parish for the Polish Catholics of the city. He assembled his countrymen in the basement of St. Rose's Church. He was so much encouraged by the numbers and the enthusiasm that he at once prepared to provide a church. The structure was to be placed under the patronage of St. Stanislaus. It was ready for dedication October 30, 1892.

Within a year after that event Father Klawitter was seized with an attack of wanderlust, and the Rev. Francis P. Havey, an assistant at St. Joseph's Cathedral, was detailed as temporary pastor of St. Stanislaus. Father Havey took so kindly to the work that his confreres at the Cathedral dubbed him "Haveski," a distinction which he was never moved to repudiate. He ministered to the Polish people of Meriden from

June 17, 1893 to July, 1894. During that period he was welcomed as a guest by Father McAlenney at St. Rose's Rectory.

Regularly appointed Polish parish priests succeeded Father Havey at brief intervals. The first to arrive was the Rev. Thomas Micicki. He came in July, 1894 and went in December, 1895. He was followed by the Rev. Casimir Kucharski, who appeared in January, 1896 and remained till September, 1901. The vacant pastorate of St. Stanislaus' was filled on September 13, 1901, by the Rev. Michael Miklaczewski who held on till March 13, 1902. On that date the Rev. Joseph H. Culkowski arrived and tarried till August 23, 1906.

August 23, 1906, ought to be a red letter day in the history of St. Stanislaus' Parish. Not so much, perhaps, because Father Culkowski went, but because Father Ceppa came. Wonderful to relate Father Ceppa came to stay. He has remained with his Polish congregation in Meriden till the present day. In November, 1906, he bought a piece of land on the corner of Pleasant and Olive Streets. It was on that site that the new St. Stanislaus' Church was to be erected. The cornerstone was laid by Bishop Tierney October 6, 1907. The church was dedicated September 7, 1908.

In April, 1915, Father Ceppa began the erection of a school. The building was ready for dedication, November 20, 1915. Bishop Nilan conducted this ceremony. The pastor of St. Stanislaus negotiated with the Polish Sisters of St. Joseph whose motherhouse is at Stephenspoint, Wisconsin, and secured them as teachers for his school. The new convent on Elm Street was purchased on April 17, 1921. The church rectory was built in 1924. Mindful of the welfare of the young people of the parish Father Ceppa has provided for them a playground on Harrison Street. He bought the property in 1925,—needless to say this departure has been thoroughly appreciated by the young people. At the present time St. Stanislaus' School numbers 611 boys and 618 girls.

OUR LADY OF MT. CARMEL CHURCH, MERIDEN.

It seems that all the non-English-speaking Catholic people of Meriden were committed, in 1880, to the jurisdiction of Father Van Oppen, pastor of St. Laurent's Church. Accordingly he was the first to segregate the Italian people of Meriden and afford them an opportunity of hearing their own Mass. The Rev. Angelo Chiariglione went down from Hartford in October, 1892. About seventy people assembled to assist at his Mass. He was not encouraged to make Meriden an out-mission of his Hartford church, where, indeed, there was rather more work than he was able to accomplish.

The first resident pastor of Meriden was the Rev. Antonio DeFalco. He was sent to Meriden May 13, 1894. Before departing he had prepared his humble church for dedication. Archbishop Satolli, the Apostle Delegate, came on from Washington and performed the ceremony. The auspicious beginnings of the parish were followed by modest results. Pastors came and went at short intervals. The Rev. Francesco Beccherini was appointed in March, 1895. In May, 1895, the Rev. Vittorio Sovilla succeeded as pastor. He remained for four years. In August, 1899, the Rev. Dr. John McLaughlin, now of New Haven, was placed in control of Our Lady of Mt. Carmel and labored there diligently till April, 1905, when he was succeeded by the Rev. Antonio Desimone who lingered till October 6, 1906. At that date the present pastor, the Rev. Domenico Ricci, was placed over the Italian people of Meriden. He has retained his Meriden post for nearly a quarter of a century. The original wooden church is still in use. A parochial school is, no doubt, in prospect. The growth of the parish has been unusually moderate.

ST. JOSEPH'S CHURCH, MERIDEN.

The second English-speaking church of Meriden was established in October, 1901. The priest selected to lay the foundations was the Rev. John T. Lynch, once of St. Peter's Church, Hartford, later on first pastor of Wethersfield—an excellent choice as the event abundantly proved.

The new jurisdiction was to extend from the railroad throughout the western section of the city. The chapel on West Main Street, which Father McAlenney had bought from the Trinity Methodist Church, was palpably a makeshift. Father Lynch lost no time in securing a site and starting a new church. The spot selected was West Main Street. The cornerstone of St. Joseph's was laid October 12, 1902. The basement chapel was ready for service in March, 1903. It served as a place of worship till 1908 when the completed St. Joseph's was dedicated. The old chapel was devoted to school purposes and the Sisters of Mercy were in charge.

For twenty-three years Father Lynch labored tirelessly at Meriden. His ambition to complete the parish plant was satisfied. During his pastorate, church, school, convent and priests' house were erected and paid for. Seldom is it allowed to one pastor to begin with nothing and continue the material development till the new parish can be said to be perfectly equipped. It is a truism, too trite perhaps for use, that it is one thing to build a church and another thing to pay for it. Father Lynch did both; and what is true of the church is true of the school and the other buildings. When he retired from his labors there was an encouraging balance in the treasury.

Father Lynch gave himself entirely to his flock. Their welfare was his unceasing care. He watched over them as jealously as the most devoted father watches over his household. His mind never drifted into other fields. So far as can be recalled, he never held office outside of his home jurisdiction. Young and old felt the benediction of his presence. No priest of his generation attended more severely to parochial duties. None brought to his work a higher or more generous consecration. Without seeking the laurels of the orator, Father Lynch preached well and instructed his congregation in their duty to themselves, to their fellow men and to their country and their God. With a Greater than himself he could protest, as the hour of his dissolution became instant: "The work which Thou hast given me to do, that have I performed."

The Rev. J. J. Duggan who had succeeded Father Lynch when the latter was transferred from Wethersfield, was, September 11, 1924, appointed to succeed him again at Meriden. The second pastor of St. Joseph's was fortunate in his predecessor. He found things in perfect order and no great material cares to provoke anxiety. Father Duggan is devoting himself and his finest energies to the advancement of his Meriden parish. It is now following faithfully the path of progress to which it has clung from its inception.

OUR LADY OF MT. CARMEL CHURCH, MOUNT CARMEL.

The names of two New Haven priests are associated with Mount Carmel; the Rev. Matthew Hart who was there as early as 1852, and the Rev. E. J. O'Brien who brought his ministrations to the year 1856. At that time the pastor of St. Mary's bought from the Axle Company an old building which he fitted up for a church. The remodeled structure was enlarged after ten years. It served as the place of worship for the Catholics of the section for more than three decades.

The Mount Carmel mission changed from jurisdiction to jurisdiction till the day it welcomed its first pastor—from St. Patrick's to St. Mary's; from New Haven to Wallingford; from Wallingford to Southington; from Southington back to Wallingford.

On its return to Wallingford it fell under the apostolic care of the Rev. Hugh Mallon—a man who understood building and who loved to build in brick. Father Mallon, finding his Hamden flock becoming more considerable year by year, decided to provide them with a church which would incorporate his own ideas. Accordingly he purchased a suitable site between Centreville and Mount Carmel. He began work on the new church in 1888. Two years later it was dedicated under the title of Our Lady of Mount Carmel.

On May 1, 1891, Mount Carmel was established as a parish with a resident pastor. The first incumbent was the Rev. John T. Winters. As usual, Father Winters devoted himself with edifying zeal to the spiritual care of his flock. He remained with them for four years. He was transferred to Norwalk September 1, 1895.

The second pastor of Mount Carmel was the Rev. William J. Dullard who came up from Guilford and ministered at Mount Carmel till 1911. Father Dullard was followed by the Rev. Edward Downes, who left the Connecticut Apostolate to become pastor of Mount Carmel in 1911.

Father Downes was a native of New Haven. He was born in 1860. Twenty years later he graduated from St. Charles' College, and entered St. Mary's Seminary, Baltimore, in the Fall of 1880. Circumstances beyond his control made it necessary for him to interrupt his studies of divinity. His father died and it devolved upon him to carry on the business. He found time to take up the study of law at Yale, graduating in the class of 1887. On leaving the University he took up public life, and was chosen City Clerk of New Haven. During Mr. Cleveland's second campaign Mr. Downes was one of his most conspicuous Connecticut orators. The successful President, in recognition of the young man's services, appointed him Consul to Amsterdam. At the end of his term he repaired to Rome and resumed his studies for the priesthood.

On returning to America, Father Downes began his priestly labors as an enthusiastic member of the Connecticut Apostolate. His knowledge of men, and his powers of impressive oratory, admirably fitted him for the work. At Mount Carmel, where he spent the greater part of his sacerdotal life, he was recognized as a painstaking, thoughtful, and most successful pastor. He died, at the age of sixty-one, on November 25, 1921.

The Rev. Francis E. May, who was also a member of the Connecticut Apostolate, but later on a Professor at St. Thomas' Seminary, was chosen to succeed Father Downes. Father May has, since 1921, looked carefully to the varying demands of his parish. On December 9, 1923, he opened St. Rita's chapel for the accommodation of the Catholic colony at Whitneyville. On December 8, 1929, St. Rita's Chapel was abandoned for St. Rita's Church—an edifice more in keeping with the demands of the growing section and more worthy of the majesty of Him in whose honor it was erected.

Father May has ministered with rare discernment to all the faithful under his jurisdiction. He has not fallen into the error of over-estimating the claims of the home church, which means, that he has encouraged the newcomers of his parish to prepare for the parochial dignity which cannot now be long delayed. Zeal and good judgment, benignity and good preaching have characterized the Rev. Francis E. May's administration at Mount Carmel, and no bounds can be set to the influence which he wields over his flock and throughout the section.

HOLY ANGELS' CHURCH, SOUTH MERIDEN.

South Meriden Catholics worshipped at St. Rose's till July 17, 1887. That day their new church was dedicated by Bishop McMahon. The Rev. Richard Moore was appointed pastor of the Holy Angels' Parish January 10, 1890. He lived in humble quarters till the completion of the parochial residence. He was promoted to St. Joseph's Church, New Britain, April 9, 1896. The vacant post at South Meriden was filled for a time by the Rev. P. Byrne, who soon after was promoted to the pastorate of New Canaan. The Rev. Thomas J. Cronin came to South Meriden September 15, 1898. He remained but two years. On September 12, 1900, his successor, the Rev. James W. Cunningham was sent to Holy Angels' Church. His pastorate extended to the coming of the Rev. Lawrence Guinan, March 5, 1908, For ten years Father Guinan labored diligently till August 12, 1918, when he passed to his reward.

Most of Father Guinan's priestly life was spent in and near Meriden. The people of that section became familiar with his abrupt, ebullient ways and, with infallible instinct, discovered the true sacerdotal gold which lay covered under a unique and most interesting exterior. To those who met him but casually, Father Guinan seemed always in a hurry. He had no time for social visits—time only for a quick salutation, a break and a departure. He was wholly absorbed in the avocations which surrounded his priestly office. He covered lots of ground, and left here, there, and everywhere evidences of his priestly interest and paternal zeal.

In August, 1918, the Rev. Michael Higgins was promoted from his Naugatuck curacy to the pastorate of the Holy Angels'. He was a young priest of high ideals and restless zeal. He, too, died at his post in South Meriden, on September 11, 1920. He was a man of fine intellectual gifts. He had been carefully trained in the schools of this country and Europe. Like the elder Tobias, Father Higgins labored long at Naugatuck for the becoming bestowal of the dead. The cemetery there was redeemed and beautified by his untiring industry. His flock at South Meriden were only beginning to realize his worth when he was taken from them.

The Rev. Michael J. Ryan was called to labor at South Meriden on the death of Father Higgins. He received his appointment September 20, 1920, and continued in his first pastorate till his death, Friday, November 1, 1929. He was born in Ansonia in 1880, and was ordained at Boston in 1905. His death, at the early age of forty-nine was entirely unlooked-for. He was a man of fine gifts. He could express himself with brevity and force. His voice was frequently heard in war days pleading in behalf of the country and the young men who had gone out to the field of battle. His addresses were very well received and he did his full share in maintaining the general morale.

On November 23, 1929, the Rev. Walter A. McCrann was appointed pastor of Holy Angels' Church. He is a young man of exceptional ability. Most of his priestly years, previous to his recent promotion, were spent in New Britain, where some of the keen-witted worshippers of St. Mary's have learned to appreciate his fine sense of humor, and his readiness to accept and to meet triumphantly every provocative occasion.

ST. BRIDGET'S CHURCH, CHESHIRE.

Cheshire is the newest of our parishes—if we except the south end Hartford parish which is even now in its parturition period. In accepting its new dignity Cheshire is, however, only returning to its old-time lustre. Indeed, Cheshire was once an independent parish. The Rev. Thomas Drea was its pastor with jurisdiction over Hamden and Southington. The Catholics of the town found it impossible to maintain a resident pastor, and St. Bridget's became a chapel-of-ease, first of Meriden, then of Wallingford, then of Southington and last and finally of South Meriden.

It was while Cheshire was a dependency of Meriden, in the year 1859, that the cornerstone of St. Bridget's was laid, Father Quinn being pastor of the mother church. The Rev. Charles McCallion, assistant to Father Quinn, celebrated the first Mass in the Cheshire church, Christmas, 1859. The church was remodeled and rededicated in 1883. The event was important enough to command the presence of Bishop McMahon who performed the ceremony on November 4, 1883.

At the opening of the present year, St. Bridget's Church regained the glory which was lost. On January 9, 1930, its second resident pastor was appointed, and the Rev. Patrick A. McCarthy received the portfolio of office.

IMMACULATE CONCEPTION CHURCH, WATERBURY.

Tradition credits Father Fitton with occasional visits to Waterbury during the twenties and early thirties. He came over from Hartford, but ceased from his tours to Waterbury when the Rev. James McDermot was made pastor of New Haven and surrounding towns. That was in the Fall of 1832.

Desiring to see Father McDermot frequently, the enthusiastic faithful of Waterbury presented him with a horse and saddle. He had hardly time to learn the use of his gifts, when he was transferred to Bridgeport. The Rev. James Smyth was detailed to the vacant post at New Haven. He was made pastor of Christ's Church, August, 1837. For ten years he made missionary journeys to Waterbury. Whether Father McDermot gave Father Smyth his horse or not does not appear, but it is stated that, "Father Smyth generally traveled with a large sorrel horse that was about as well known as the priest himself."

For years Father Smyth directed his mount to the residence of Mr. Michael Neville on East Main Street, where Mass was offered. By 1845 the congregation had outgrown its domestic place of worship, and the privilege of assembling in Washington Hall was negotiated.

In the hope of having a church which would be entirely consecrated to the worship of God, the Waterbury flock, in 1847, bought a prospective site on the corner of East Main and Dublin Streets. It so happened that the Episcopalians offered for sale their old church. The Catholics bought it, as their brethren of Hartford had bought an Episcopal church, but they were unable to move it to the spot which they had secured. And so it came that they bought a strip of land immediately across the street from the site upon which the Church of the Immaculate Conception was later to be erected.

In the midst of these developments, Father Smyth was transferred from New Haven to Windsor Locks, and the Rev. Michael O'Neill was sent to Waterbury as resident pastor. Father O'Neill established himself in his new parish in October, 1847. He hastened on the refitting of the old Episcopalian church. It was ready for dedication before the end of the year. On Christmas Day, 1847, the first Mass was offered up in St. Patrick's Church, the first Catholic Church of Waterbury—not an imposing structure but an earnest, such was the enthusiasm attending its dedication, an earnest of greater things to come. Father O'Neill remained at Waterbury till the middle of 1855. He was then transferred to Bridgeport.

In his history of the Diocese, Father O'Donnell records instances of prejudice which hampered Father O'Neill in his work. One of them is told at considerable length. Just before leaving Waterbury the pastor of St. Patrick's was called upon to administer the last rites of the Church to a Mrs. Blakeslee, the wife of an Irish Protestant. Suit for trespass was entered against him, on complaint of the husband. During the trial the lawyers of the prosecution undertook to force Father

Church of the Immaculate Conception, Waterbury

O'Neill to reveal the secrets of the confessional. One record of the case reads: "The Judge is taking time to consider whether he shall be made to answer." The reply of Father O'Neill is also preserved: "I will burn first."

The presiding judge in his charge stated that he did not require the priest to divulge the secrets of the confesssional, because he did not consider that those secrets affected the merits of the case. If he had considered them pertinent, however, the priest would have been forced to reveal or pay the penalty. In that case his Honor would probably have suffered far more than the priest. Sentence was rendered in favor of the plaintiff and the retiring pastor of St. Patrick's was condemned to pay a fine of $150 and costs.

The second resident pastor of Waterbury was the Rev. Thomas F. Hendricken. He came down from Winsted and began his labors in July, 1855. He was ordained at All Hallows' College in Dublin April 25, 1853. His greatest material work was the erection of the church of the Immaculate Conception—now spoken of as the old church of the Immaculate Conception.

The cornerstone was laid July 5, 1857. That date suggests a reason for changing the name of the parish church from St. Patrick's to that of the Immaculate Conception. It was in 1854 that the dogma of the Immaculate Conception was defined and promulgated, and the Catholic people throughout the world were so overflowing with approving enthusiasm, that church after church was then dedicated under that title.

On December 19, 1857, the completed church was dedicated by Bishop MacFarland, who preached the sermon. Pontifical Mass was celebrated by the Rt. Rev. John Loughlin, D. D., Bishop of Brooklyn.

During the sixteen years of his Waterbury pastorate Dr. Hendricken labored with tireless zeal for the uplift, spiritual and intellectual, of his fast-growing flock. He was particularly devoted to the cause of education and temperance. Sisters of the Congregation of Notre Dame came to Waterbury on his invitation and established an academy and boarding school for young ladies. The foundation flourished and in 1889, Father Mulcahy, who was then pastor of the Immaculate Conception, took measures to guarantee to the Sisters full proprietorship of the land and buildings for 999 years.

Bishop Hendricken's career in Providence was foreshadowed by his pastorate at Waterbury. His most conspicuous achievement at Providence was the erection of SS. Peter and Paul's Cathedral, one of the great churches of the United States. The priests of the new diocese recognized in him a man of real executive ability, but above all a prelate consecrated to the highest interest of his flock. He organized the Diocese and directed it well along the high road to prosperity. His history is the history of the beginning of the Diocese of Providence.

The appointment of Father Hendricken to the Bishopric of Providence was announced on February 22, 1872. On April 22, 1872, the Rev. James Lynch bid farewell to his flock at Middletown, informing them that he was to be pastor of the Immaculate Conception Church, Waterbury. He proved a worthy successor of Bishop Hendricken. The record of his appointment as Vicar-General to Bishop Galberry and his transfer to St. Patrick's Church, New Haven has been set down as a part of the history of the Church in that city. His labors at Waterbury covered four years, from 1872 to 1876. His efficiency and zeal were noted by all and especially by the Bishop who gave him the first post within his appointment.

In August, 1876, the Rev. Lawrence Walsh, pastor of St. Peter's, Hartford, was promoted to the Immaculate Conception. For nine years he remained at his Waterbury post. As he was a most amiable gentleman and an orator of wide repute, he was much sought for extra parochial offices. He was absorbed—whole and entire, so to speak—by the Land League, which was at that time canvassing the country in behalf of Irish Freedom. At one time he was national president; at another, secretary; at another, treasurer. While in this last capacity $1,000,000 came into his hands. He was heart and soul in the cause. His official labors were so distracting that both his health and his parish felt the results. He lost heart and resigned from the pastorate at Waterbury. He was appointed to a lighter post at Westerly.

The task of restoring order to the affairs of the Immaculate Conception Church was assigned to the Rev. William A. Harty, who is already well known to the readers of this volume. He received his appointment in August, 1883, and remained in Waterbury till January 1, 1886. He renovated the interior of the church, making such changes and improvements as to suggest the propriety of a re-dedication of the edifice. The ceremony took place September 28, 1884. Bishop McMahon officiated and Bishop Hendricken came on from Providence to preside at the evening celebration. Father Harty's pastorate at Waterbury ended January 1, 1886, when he was called, for a second time, to be rector of St. Joseph's Cathedral.

The exceptionally efficacious service which the Rev. John A. Mulcahy had rendered in East Hartford, Thompsonville, and New Haven, recommended him for the important post of pastor of the mother church at Waterbury. He was the first Permanent Rector of that parish, holding office from 1886 to 1895. The abundant fruit which attended his efforts at the Immaculate Conception emphasized the wisdom which had dictated his choice.

The service which Father Mulcahy rendered to the cause of education, both religious and secular, challenged the admiration of all who were interested in the progress of Waterbury. He was recognized as a tireless worker for the public good. His departure from the city was sincerely deplored. Bishop Tierney was giving him and his labors high episcopal approval when he appointed him his Vicar-General and invited him to come to Hartford in succession to the venerable Father Hughes.

Although the Rev. William J. Slocum had been Permanent Rector of St. Mary's, Norwalk, since 1886, he was nevertheless transferred to Waterbury, to become once more Permanent Rector of the Church of the Immaculate Conception. His pastorate lasted from September 1, 1895 to his death October 22, 1908.

In Waterbury, as in Norwalk, he quickly became a challenging public figure—recognized and respected by all. His distinctively ecclesiastical work seemed to cost him nothing, albeit, he built a church and a school, as well as a memorial hall to his predecessor, and, last of all, founded a hospital to which he gave all his earthly substance.

The ultra-conservative were prone to hint that Father Slocum's benevolence to those outside of the fold carried him to the outer edge of orthodoxy. Criticism is the portion of all who distinguish themselves and hold a commanding place among the clergy or among the laity. The pastor of the Immaculate Conception Church achieved the place, and paid the price.

The members of his own flock loved him and swore by him. Men outside the Church were equally enthusiastic. The editor of the "New Haven Register", among other beautiful tributes, speaks of him in these words:—

"Simple, unassuming, modest, he was one of Nature's noblemen, a man whose presence was a benediction, whose personality was an inspiration. To have known him was an experience to treasure in memory. In the unusual but best sense of the term he was a great man. That these are not mere words thousands of the people of this state, of every church, and with no visible church connection, will bear witness. He has been pre-eminently a man among men. Always a leader and an uplifter, he has come close to the heart of persons of all sorts and conditions, and his touch has ever been the seed of love. In public life he was broad without lowering any standard in his communion with people aside from his direct church work. He has met them as an equal by lifting them to his level."

On his passing the "Waterbury American" paid him tribute. Among other things it said:—

"Few men so visibly embodied in look and bearing the inward qualities as did Monsignor Slocum. Anyone passing him on the street, not knowing who he was, would have looked at him twice as a representative of the priesthood at its best, as a man of commanding presence, gifted oratorically, who did the things himself he might eloquently preach to others. It was this unusual combination in Monsignor Slocum, the harmony of appearance with personality, that gave him a unique place as priest and as citizen. What he said carried conviction, not only because of the way in which he said it, but of the man and the character behind what was said. It is difficult, even impossible to estimate immediately after such a loss, the place a man, on whom was laid so great a responsibility, has filled in a growing, progressive community like Waterbury, with whose spirit he was in full accord. We recall, with tender sorrow, now that he has passed from us, his gracious bearing, his kindly greeting, his words of guidance spoken at the critical moment, his pastoral ministrations, his fervent patriotism."

He was long a unique figure. His place in the clerical body of the Diocese of Hartford was distinct, and no one has filled it. We have priests as learned as he; we have orators as eloquent; we have administrators as efficient; pastors as devoted; but we have no Father Slocum. Two years before his death he was elevated to the Roman purple. On that happy occasion, I said of him; "Monsignor Slocum is a man of commanding personality—eloquent, well-informed, far-seeing, diplomatic, and persuasive, one who will do honor to the Roman purple, as he has done honor to the Church which he has served with exceptional success during the long years of his priesthood." Within a few months of his death he had given all that he possessed to establish an hospital for the sick and afflicted of his adopted city.

The Rev. Luke Fitzsimons, pastor and builder of St. Bernard's Church, Rockville, was appointed Permanent Rector of the Immaculate Conception Church in August, 1910. His pastorate continued twelve years. Although he had been a missionary priest, and a large-town pastor, he met the endless demands of his teeming parish with the ease of one trained and practiced for the part. The schools and the hospital commanded and received his fatherly attention. He was preparing quietly but fruitfully for the erection of a new and greater church of the Immaculate Conception.

Father Luke Fitzsimons was one of the lingering representatives of a generation of American priests now almost entirely extinct, at least in New England. Born in Ireland, in the County Cavan, which is Ireland intensified, he remained in his native land long enough to be initiated into its mysteries and imbued with its traditions, spiritual and ecclesiastical. His elementary education was Irish. His classical and theological training was American.

His career as an American priest began in the late seventies, when the complexion of the clerical body of the diocese was far different from that of today. Priests were not so numerous then. They were trained in different schools—frequently in different countries. They were, so it seems from this distance, more marked and distinct figures than their successors of the present day. Nor do they grow less interesting as the years go by. They seem to have heroic statute as they recede into the annals of the past.

Father Fitzsimons was, indeed, a priest of the old school—but not so rigidly nor so rigorously ancient as to believe that there was no merit left in the divine warehouse after he and his contemporaries had issued forth. He abhorred being classed as a clerical Agamemnon. There were brave and good priests before his coming; there would be brave and good priests after his departure—such was his conviction and he lived up to both its letter and spirit.

Kindness to those in distress was so much a part of the character of Father Fitzsimons, that it were idle to seek for its root outside of his own priestly heart. Religion fostered the natural instinct and made the corporal works of mercy a necessity to his happiness and contentment of soul. His departure was mourned by clergy and laity alike.

In November, 1922, the Rev. William J. McGurk, pastor of St. James' Church, South Manchester, was named Permanent Rector of the Immaculate Conception Church. Father McGurk was at the time an experienced parish priest and a builder of most intimate experience, for he had planned as well as signed contracts. There was lots of priestly work and lots of building to be done at Waterbury. He accepted the promotion with all its responsibilities. His achievements, visible and invisible, during the last eight years have demonstrated the wisdom of his appointment.

The Waterbury High School for Girls is mainly of his initiative and creation. The new Church of the Immaculate Conception—unquestionably the finest parish church in New England—was designated and erected in obedience to his command and in accordance with his directions. The fine parochial residence is of his designing. The site for the new temple is the finest the city affords, and the church which adorns it is the pride of the Catholics of Waterbury, and the admiration of all who study its just exterior lines and exquisite interior finish.

Since going to Waterbury Father McGurk has planned and labored for the advancement of the Hospital founded by Monsignor Slocum. The spiritual life of the great parish has been quickened under his leadership, and the city has, in due measure, felt the inspiration of his presence.

ST. PATRICK'S CHURCH, WATERBURY.

The oldest offspring of the Immaculate Conception is St. Patrick's. Indeed, the name discarded by the mother church has been restored by the daughter. It was in the old made-over St. Patrick's chapel that the nascent parish assembled for divine worship. When they left the chapel they carried the name along with them.

There was one strange fact connected with the foundation of St. Patrick's Parish, a fact that cannot be understood unless we recall the circumstances which obtained in the parish of the Immaculate Conception at the time. The Rev. John Duggan, though pastor of Colchester, was directed by Bishop McMahon to go to Waterbury, look over the southwestern section of the Immaculate Conception parish, and pre-empt or purchase a site for a parish plant.

But what of Father Lawrence Walsh? Was he entirely overlooked? No. He was probably well-informed of what was going on, but he was so immersed in the affairs of the Land League that he could spare neither the time nor the thought for the creation of a new parish. It is quite probable that he welcomed Father Duggan's coming as a relief from the piling-up cares of his great parish, and hailed the day when the burden would be divided.

The pastor of Colchester selected his location well and secured land sufficient for the church and its dependencies. He was appointed pastor February 1, 1880. He at once set to work to erect a church. He did not read the future as wisely as he had chosen the site. He planned a most elaborate temple for what was destined to be a weak and struggling parish.

When Father Duggan began to organize his Waterbury parish the Catholic residents of the section were mainly English-speaking immigrants. A quarter of a century later all had changed. New-comers who spoke no English and who were not to be attracted to an English-speaking church, however elaborate, began to settle on all sides. Interested observers realized and declared that St. Patrick's church was too elaborate, not indeed for the worship of God, but for the modest congregation that assembled there Sunday after Sunday. The edifice is a noble one, and many were the Waterburians who wished that it would exchange places with the autiquated mother church.

The pastor of St. Patrick's had not completed the magnificent church when death singled him out, and another was chosen to complete the work. Before studying for the priesthood the Rev. John Duggan had been an attorney at law in Canada. It was said that his name remained over the door of his quondam law office even while he was pastor of St. Patrick's. He was a public-spirited citizen who delighted to plan and labor for the advancement of his adopted city. Waterbury owes to his discernment and judgment the choosing and locating of its splendid water works.

He died at Waterbury after a pastorate of fifteen years, on November 20, 1895. The cornerstone of St. Patrick's Church was laid in October, 1881. No pastor watched with more paternal affection over his flock, or over the house of worship which he was preparing for them, than did the Rev. John

Duggan. There is a flavor of sadness to the career of this hard-working and devoted pastor. He was giving final directions to the builders of the rectory, when he made a misstep that resulted in his untimely taking off.

The second pastor of St. Patrick's was the Rev. Joseph M. Gleeson. He was appointed December 2, 1895, and held the post till his death July 23, 1919. He was a native of Prince Edward Island, having been born November 1, 1846. He began his clerical training at St. Dunstan's College, P. E. I., and completed it at Mount Melleray Seminary, County Waterford, Ireland. After six years of curacy he was named pastor of St. Anthony's Church, Litchfield. Three years later, December, 1885, he was transferred to St. Mary's, Portland, and four years afterward he was appointed pastor of St. Patrick's, Thompsonville. There he erected, in part, one of the finest churches of the Diocese. He was transferred to Waterbury where he had to complete the work begun and long prosecuted by Father Duggan.

The dedication of the upper church took place January 18, 1903. Father Gleeson loved the ceremonial of the Church and planned the dedication ceremony along the lines of approved magnificence. Cardinal Gibbons, several Bishops, and a hundred priests were present. The sermon of the day was pronounced by one who was conceded to be the very first orator among the Catholic clergy of the United States—the eloquent Dr. Stafford, of St. Patrick's Church, Washington, D. C.

Father Gleeson traveled much, but usually along routes little frequented by tourists. Doubtless his excursions were planned with a view of escaping from the turmoil of the crowd. He was enthusiastic over his visit to the "Land of the Midnight Sun." The files of the Catholic Transcript show that he brought back vivid recollections of the monotonous glories of those icy parts. He had planned to be buried at Mount Melleray and his wish was respected. He is one of the greatest, if not the greatest, of the clerical benefactors of the Maryknoll Missionary Seminary.

The Rev. John H. Fitzmaurice, who had rendered yeoman service in the bi-lingual East, was chosen to succeed Father Gleeson at St. Patrick's. Although the ancient glory of the parish was still in eclipse, Father Fitzmaurice gave heart to the faithful worshippers, even while many of their numbers were departing to other sections of the city. It was not found feasible to plan any extensive parish improvement. Father Fitzmaurice moved on quietly, and by his fine leadership kept up the courage of the waning flock. At the opening of the year 1924 he was transferred to the parish of St. Francis, New Haven.

The Rev. Doctor Farrel J. G. Martin of Portland was appointed fourth pastor of St. Patrick's. Doctor Martin knew his Waterbury, for he had served there for years as pastor of the German Catholic Church. He was a scholar, led on solely by love of learning for learning's sake. As a result of his studies he won titles of distinction in many fields. Under his leadership the people of St. Patrick's were kept safely abreast of the changing legislation and practice of the Catholic Church. Dr. Martin died suddenly at Bryn Mawr, Pa., May 26, 1930. He was on a visit to Villanova College. His successor at St. Patrick's is the Rev. James O'Meara, former pastor of Montville.

THE SACRED HEART CHURCH, WATERBURY.

The second parish to be set off from the mother church of Waterbury was that of the Sacred Heart. Its jurisdiction embraced the eastern portion of the city. The erection of the new parish was announced by the Rev. William A. Harty from the pulpit of the Church of the Immaculate Conception February 15, 1885. The first pastor was the Rev. Hugh Treanor, who had for six years been assistant at St. Mary's, Norwalk.

Father Treanor immediately came to Waterbury and assembled the Catholics of the east end for worship in the old St. Patrick's chapel. Services were held there till March 14, 1886, the date of the dedication of the basement of the new church which was to bear the name of the Sacred Heart.

Three years later the upper church was completed and dedicated by Bishop McMahon. The ceremony took place on Thanksgiving Day, November 28, 1889. Soon after that event Father Treanor erected a priests' house. He was transferred to the pastorate of St. Patrick's Church, Norwich, November 15, 1897.

The second pastor of the Sacred Heart Church was the Rev. Thomas Shelley. Father Shelley was a disciple of the venerable Father Leo, O. F. M., at Winsted. Later on he was sent to St. Bonaventure's College and Seminary where he was ordained in 1877. He was at one time pastor at Kensington, and after that at Cromwell. For eleven years he labored at the Sacred Heart. During that period he erected the parish school and convent. He invited the Sisters of Mercy to come as teachers of the children of the parish. Towards the end of his life his health failed and his death on May 4, 1909, came as a relief from long suffering. Father Shelley was so modest and retiring that he was little known outside of the limits of his own parish. Even the clergy saw little of him, while holding him in the highest respect.

The third pastor of the Church of the Sacred Heart was the Rev. Peter M. Skelly, a native of New Britain, a protege of Father Luke Daly, and a graduate of the "Old Town School." Father Skelly had quasi-missionary experience. He was pastor of Chester and out missions for a decade. Another decade was spent in Litchfield. His plans for the uplift of his Waterbury flock had but begun to mature when he was stricken with heart trouble. He died September 16, 1912, two years after the opening of his pastorate.

The Rev. Peter M. Skelly brought to the service of the sanctuary fine gifts of intellect and heart. His quick parts and brilliant wit were proverbial. In the days of his finest strength he impressed you as one possessed of many of the elements that go to make the real orator. Of commanding presence, his mind was alert, his imagination vivid. His voice, deep, powerful, and melodious, was capable of expressing every passion. He had earnestness and conviction, as well as that indescribable quality which the ancients called pectus, or heart. Thoughts came to him with lightning rapidity and his tongue was the ready handmaid of his mind. Eloquence seemed at times to be at his absolute command, and if the name of Peter Skelly is not written high among the orators of the American Church, it is because he had the defect of his qualities. Genius is sometimes defined as an infinite capacity for taking pains. Father Skelly could not tie himself down to the painful drill, to the long hours of midnight study, to the stern repression of natural impulses, to the protracted meditation on questions and events, and to the endless cultivation of the graces which are necessary to the highest success in the pulpit. It is not to his discredit that these things are mentioned. He was not gifted by the Creator with an inclination and a capacity for scholastic detail, and no accounting had to be rendered by him in that respect.

At the death of Father Skelly his contemporaries among the clergy were forcibly reminded that many of the picturesque characters which had adorned their ranks had passed from earth. Within twenty years many interesting figures had vanished from the horizon. One could not look back without recalling vividly, Bishop McMahon and Father Hughes—types indeed whose molds were broken; Father Broderick and Father Joynt, and their opposites, Father Mallon and Father Mulholland; Father Bernard Sheridan and Father Harry Lynch, antipodal indeed, but equally distinctive and, in devious ways, equally lovable; there was Father Timothy O'Brien, the exquisite gentleman, and Father William Harty, hewn patiently and faithfully from hard sacerdotal granite; Father DeBruycker, whose presence recalled pleasantly one's classic reading of the old Belgae, and Father Leo, whom the great Pope Leo XIII, enjoyed and cultivated as the finest type of the Calabrese; there was Father Mulcahy, the patient student, and Doctor Higgins whose sojourn among us was like a visible benediction; there was Monsignor Slocum, the first citizen of every community where he had lived, and Bishop Tierney, ubiquitous, apostolic, far-seeing, and fired with divine enthusi-

Rev. J. J. Curtin
Rev. J. J. Duggan
Rev. N. F. X. Schneider

Rev. Joseph P. Cournoyer
Rev. Leonardo Quaglia, P.S.S.C.
Rev. John Leo Sullivan

Rev. Joseph E. Joyce, D.D.
Rev. Joseph Janowski
Rev. John J. Fitzgerald

asm for the upbuilding of the kingdom of God in this great Diocese.

An unusual development followed the death of Father Skelly. The Rev. Hugh Treanor, who had founded the Sacred Heart Parish and built its church, expressed a willingness to resign St. Patrick's, Norwich, and return to his first love. The preference was, of course, respected by the Bishop. After an absence of fifteen years Father Treanor returned to his former parish and to another generation of Waterburians "that knew not Joseph." Many of his clerical observers were prone to declare that wisdom would have dictated his remaining in Norwich. So far as is known, however, Father Treanor never expressed himself on that point.

His second pastorate at the Sacred Heart lasted for eight years. He died December 26, 1919. He had served with distinction for forty-two years. His ability was recognized early in his college days. In the theological seminary he was made "Master of Conferences." Father Treanor long ranked among the solid men of the Diocese. He early earned a leading place in the esteem of his fellow priests, just as he had won distinction during his college and seminary course. He was for many years a member of the Board of Diocesan Consultors. He expressed his views freely, intelligently, and cogently. They were heard with respect and invariably carried weight. His career as a priest was edifying. There was nothing spectacular about it. His conduct was uniformly characterized by sanity and enlightened Christian zeal.

The Rev. John J. Fitzgerald, founder of St. John the Evangelist's Church, New Britain, was appointed pastor of the Sacred Heart Church, Waterbury, March 1, 1920. Father Fitzgerald had earned his promotion by hard and successful labor in three parishes—in Chester where he wiped out a church debt of long standing, in Poquonock where he resided while building the beautiful church at Windsor and incidentally paying a large portion of the cost, and in New Britain where he organized a parish and provided it with a school which serves, for the present, as a house of worship.

Father Fitzgerald's greatest material work in Waterbury was a pioneer task. He established the first high school in the Diocese of Hartford. The institution has been a success from the beginning. About 150 young ladies are at present in attendance. The school is equipped with a biological and physical laboratory, a large auditorium, and a fine gymnasium. As might have been expected from his previous record, the pastor of the Sacred Heart has grappled successfully with the financial problems involved in the building and maintaining of the parish high school. Under his leadership the parish takes its place among the most progressive of the Diocese of Hartford.

ST. ANN'S CHURCH, WATERBURY.

The Rev. Joseph Fones, pastor of St. John's Church, Watertown, was chosen by Bishop McMahon to organize the French Catholics of Waterbury. The commission was delivered in April, 1886. Within a month Father Fones had secured an old Universalist chapel as a place of worship. He continued to reside at Watertown till November.

The cornerstone of St. Ann's church was laid by Bishop McMahon September 2, 1888. As it was but a temporary structure, it was ready for dedication within a few months. His health failing, Father Fones resigned his parish and returned to his home in Pawtucket, R. I. to die.

The Rev. J. E. Bourret was appointed to succeed Father Fones May 15, 1890. Within five years he had erected St. Ann's School, which has prospered from the beginning and which today numbers over 900 pupils. The parish rectory is also a product of Father Bourret's zeal. He resigned his pastorate in July, 1900.

The Rev. Joseph E. Senesac was transferred from Hartford and made pastor of St. Ann's, Waterbury, July 16, 1900. Soon after his appointment Father Senesac began the erection of the present St. Ann's. The basement chapel was nearly completed at the time of his death, April 16, 1906. Under his direction St. Ann's Parish developed remarkably. He completed the organization of the school. It was said of him that his aims and ambitions were confined to strictly sacerdotal lines. He deprecated party spirit and held aloof from movements calculated to foster disunion and discontent. His life was consecrated entirely to the things of the spirit, and, if advancement came to him, it was in recognition of merit and demonstrated worth. The magnificent church which he planned and began to construct was emblematic of his all too brief and, to human seeming, unfinished career.

The Rev. Ernest A. Lamontagne was named pastor of St. Ann's in April, 1906. From his advent to Waterbury till 1923 the lower church was used for divine service. The completed structure was dedicated in December, 1923. Father Lamontagne has nearly completed a quarter of a century at St. Ann's. Under his leadership the parish has continued to prosper. It is the most populous French-Canadian center of the Diocese of Hartford.

ST. CECILIA'S CHURCH, WATERBURY

The Rev. Dr. Farrell Martin, who, while assistant at the Church of the Immaculate Conception, had been giving special attention to the German members of the flock, was appointed their pastor November 18, 1892. He proceeded to organize St. Cecilia's Parish.

For a few Sundays Dr. Martin held services in St. Patrick's Hall. Later on the Sisters of the Congregation of Notre Dame generously tendered to the pastor of St. Cecilia's the use of the Academy Hall for purposes of worship. He availed himself of their generosity till St. Cecilia's Church was dedicated—November 18, 1894.

Dr. Martin held the pastorate of St. Cecilia's till he was transferred to Portland, October 24, 1912. The Rev. Reinhard Bardeck was appointed second pastor of St. Cecilia's and held that office till February 10, 1918. The Rev. Michael F. Higgins followed Father Bardeck. His sojourn at St. Cecilia's was brief. On July 8, 1918, the Rev. Thomas P. Mulcahy assumed charge of the parish, remaining for two years.

The Rev. Peter J. Cuny, the present pastor was appointed to St. Cecilia's April 20, 1920. The growth of the parish has been slow. The successive pastors have not felt warranted in expanding the parish plant. The congregation is scattered throughout the city and it was found infeasible to maintain a parish school.

OUR LADY OF LOURDES CHURCH, WATERBURY.

As early as 1894 a mission was preached in the basement chapel of the Church of the Immaculate Conception for the benefit of the Italian Catholics in Waterbury. In October of that year Dr. Martin, of St. Cecilia's Church, was given parochial rights over them. He baptized their children and anointed their sick. This arrangement continued till the formation of the parish of Our Lady of Lourdes, June 5, 1899.

The first pastor of the new church was the Rev. Michael A. Karam. The cornerstone of the present church was laid October 25, 1903.

The basement was dedicated nine months later, July 17, 1904. The completed church was opened February 14, 1909.

Father Karam's pastorate terminated in the Fall of 1912. On November 9, of that year, the Rev. Joseph Valdambrini was named pastor of Our Lady of Lourdes. The Italian people are numerous and their colony is growing. Their advance in numbers has been more considerable than the development of the parish plant. That has been conservative to an unusual degree. Two daughters have gone forth from the household of Our Lady of Lourdes.

OUR LADY OF MOUNT CARMEL CHURCH, WATERBURY.

The Parish of Our Lady of Mount Carmel, once known as that of St. Philip Neri, was the first Italian Church to be set apart from Our Lady of Lourdes. The parish, under its first name, was established June 26, 1923. The first pastor was the Rev. Michael Lynch. The territory included within St. Philip Neri's Parish is described as "Brooklyn, Town Plot, and vicinity." The first place of assembly was the basement of St. Patrick's Church.

Father Lynch subsequently secured land for the parish buildings on the corner of Highland Avenue and America Street. The basement of the new church, which is to be erected in the fashion of the Italian Renaissance period, was dedicated by Bishop Nilan April 13, 1924. It was on the occasion of the dedication of the basement chapel that the name of the parish was changed:—not that they loved St. Philip Neri less, but Our Lady of Mount Carmel more. The parish is said to number over 5,000 souls. Under the leadership of Father Lynch it promises rapid and wide development.

ST. LUCY'S CHURCH, WATERBURY.

The northern section of Waterbury was set apart as the territory to be included under the jurisdiction of the pastor of St. Lucy's Church. The Rev. Felix Scoglio was appointed to organize this third Italian parish for the city of Waterbury. The new center is not yet four years old. Father Scoglio secured a portable church which still answers as the house of worship of his growing congregation. The territory within the city of Waterbury is now apportioned between three parishes. The worshippers of that race in the northern section promise quite as well as those in the center and the west.

ST. FRANCIS XAVIER'S CHURCH, WATERBURY.

The fourth English-speaking parish in Waterbury came in great part from St. Patrick's—the remainder and a very small portion came from the Immaculate Conception. The jurisdiction of the fourth parish includes the section of the city known as Washington Hill. The first pastor was the Rev. Jeremiah Curtin. Father Curtin, before coming to Waterbury, was pastor of St. Francis Xavier's Church, New Milford. He arrived in his new jurisdiction in Waterbury, December 3, 1895. As December 3 is the feast of St. Francis Xavier, and as Father Curtin had already been pastor of a church dedicated in honor of St. Francis Xavier, he was moved, no doubt, to name his second parish after that great apostle.

Father Curtin was welcomed at the rectory of the mother church, but chose the Auditorium on lower Main Street as a temporary place of worship for his flock. A census of the people within the limits of his parish showed that his flock numbered 565 families and twenty-eight hundred souls. The people of the section were enthusiastic over the idea of having their own parish and that enthusiasm has never absolutely abated.

On February 12, 1896, a site for the parish buildings was chosen and purchased. A temporary church was erected. It was dedicated by Bishop Tierney May 30, 1896.

The present church and rectory are of Father Curtin's building—the temporary building becoming Xaverian Hall. After twenty-two years of service in Waterbury and quite unexpectedly Father Curtin died on June 18, 1917. He was spared long enough to test all his parochial ventures and to create and establish salutary traditions. He was a careful administrator and his efforts for the establishment of a Catholic center in Waterbury were begotten of sacerdotal wisdom.

Father Curtin was a man of fine intellectual gifts. His early training was thorough and he retained in an unusual degree his love for the classics and for those branches that give elegance and distinction to mental training. He took a keen interest in the affairs of the city. His public spirit was recognized and he earned for himself a conspicuous place in the community where the last two decades of his life were spent. From childhood he was a friend of Father Skelly, of the Sacred Heart Church. They were known all over Connecticut and hundreds of the clergy beyond its borders associated their names with the Diocese of Hartford. They were the life of every gathering. Blessed with a generous share of wit and wisdom their smart sayings were passed from mouth to mouth. Wherever they appeared they proceeded, quite naturally to

"Awake the pert and nimble spirit of mirth."

On July 11, Rev. James J. Egan, who had succeeded Father Curtin as pastor of St. Francis Xavier's parish, New Milford, was appointed to succeed Father Curtin as pastor of St. Francis Xavier's Church, Waterbury. Father Egan's great work was to provide a parochial school and a convent for the Sisters. He accomplished both, as was to be expected from his previous record; but, what was not to be expected, he paid for both in full, and retained a comfortable balance in the parish treasury. Father Egan is a consummate master of parish finance. He is a preacher of distinction.

Thirty-five years ago one of the curates of St. Joseph's Cathedral reported to his fellow assistants this incident: he was attending a sick call in the parish, and while preparing to depart from the sick room he overheard these remarks. "Let me tell you that if you do down to St. Patrick's and have the good fortune to see Father Egan go into the pulpit, you will hear a fine sermon. But indeed, if it is Father Dullard or Father Leddy that is preaching, you may as well stop above." Father Egan was then curate at St. Patrick's, and to "stop above" meant to go to Mass at the Cathedral.

Father Egan has already served his flock at St. Francis for thirteen years. He is zealous for their advancement in things spiritual and for their progress along all legitimate lines.

ST. THOMAS' CHURCH, WATERBURY.

On the occasion of the laying of the cornerstone of St. Thomas' Church, September 25, 1898, although the structure was generally supposed to be a chapel of ease for the people of the northern section of the Immaculate Conception Parish, the Rev. Timothy J. Crowley, an assistant at the mother church, was appointed pastor of St. Thomas'. Father Crowley organized the new center providing it with a church, a school, a convent, and a rectory.

Besides looking carefully to the advancement of his growing parish, Father Crowley was a keen observer of passing events. No priest in the Diocese commanded a more ready pen and none was more enthusiastic in defending the faith against all comers. As a reward for his zealous and successful labors at St. Thomas', Father Crowley was promoted to the pastorate of St. Mary's Star of the Sea, New London July 12, 1910.

The Rev. James W. Cunningham was appointed pastor of St. Thomas' Church July 30, 1910. Within a year he was called to his reward. He took up the administration of this well-organized parish and maintained the high standards that had been established. The native modesty of Father Cunningham smoothed the way wherever his lines were cast. In Westerly, South Meriden, West Thomson, his absorption in the duties of his calling marked him out as an uncommonly zealous pastor of souls.

Father Cunningham was succeeded at St. Thomas' on July 2, 1911, by the Rev. Francis J. Lally, who had distinguished himself for efficiency at Poquonock. Father Lally continued the good work begun by Father Crowley and Father Cunningham. He remained in charge of the affairs of St. Thomas' till June 12, 1928, when he was transferred to the pastorate of St. John's parish, Stamford, an appointment which was interpreted as a splendid approval of his management of St. Thomas' parish.

The Rev. William Judge of Watertown was promoted to the pastorate of St. Thomas' Church on the retirement of Father Lally. His good work in his first parish gives earnest of his success in Waterbury. Although St. Thomas' does not promise to take its place among the great parishes of the Diocese, it is still a fine, thoroughly equipped Catholic center.

ST. MARGARET'S CHURCH, WATERBURY.

The Catholic people of the northwestern section of Waterbury were set apart from the parish of the Immaculate Conception August 26, 1910. The pastor chosen to organize the new center was the Rev. Edward Brennan. The patron saint chosen to preside over the interests of the new foundation was St. Margaret. Before accepting the responsibility of the new foundation Father Brennan, as chaplain in the United States

Navy, had circumnavigated the globe and studied conditions in many foreign lands.

On coming to Waterbury he addressed himself with enthusiasm to the complex task of organizing the parish and providing it with necessary buildings—buildings planned after a calm, common sense study of conditions and demands. He has built a modest church—not the final St. Margaret's a school, a convent and a priests' house. With two assistants, Father Brennan looks carefully to the interests of his flock. The growth of St. Margaret's has been promising from the earliest days of the parish. The Sisters of Mercy have charge of the school which numbers about 350 pupils. Parish conditions are wholesome and the outlook for St. Margaret's Parish seems exceptionally bright.

THE CHURCH OF THE BLESSED SACRAMENT, WATERBURY.

The Church of the Blessed Sacrament was built for the accommodation of the faithful in the western section of Waterbury. The first pastor was the Rev. Terence Smith. He was detailed for the work of establishing a new parish May 7, 1911. He at once set to work to provide a semi-permanent church and a becoming house. He lost no time for the church was dedicated November 30, 1911.

Father Smith remained in Waterbury six years. He was then transferred to Bridgeport to establish a second parish which he also dedicated to the honor of the Blessed Sacrament. Father Smith's successor in Waterbury was the Rev. Edward A. Flannery, who had been one of the founders of the Connecticut Apostolate and who had held the pastorate of Hazardville for fifteen years.

Father Flannery was a newspaper writer of acknowledged power. He was identified with the beginnings of The Catholic Transcript. He was a finished speaker much in demand on occasions. During his later years at the Blessed Sacrament his health was broken and he no longer had the physical strength to make the best of his intellectual powers. He died October 19, 1926.

The Rev. Edward Flannery was a man of gifts. He strove to use them well. He scorned direction. He refused betimes to be guided by the north star of prudence. He took counsel with many who were his inferiors in mind and who had no title to lay claim to intellectual pre-eminence. His varied powers of intellect were surrendered to the behests of an imagination as lively as Byron's and as imperative as that of the author of the Divine Comedy. What his vivid fancy had coined, that he saw, that he believed, that he welcomed, and that he embraced. He created his own world and lived in it —a knight errant in the realm of fancy. His extravagant and wandering spirit went forth from his broken body to greet the shadowy creatures that were wont to figure in his thoughts.

The third pastor of the Church of the Blessed Sacrament is the Rev. Charles W. Brennan. He received his credentials November 10, 1926. Father Brennan is also a man of varied powers, well read, critical, and keen to examine the passing show. His experience and his success at Norwichtown were distinctive enough to guarantee that the Church of the Blessed Sacrament is in the hands of a safe and progressive leader.

SS. PETER & PAUL'S CHURCH, WATERBURY.

The youngest of the English-speaking parishes of Waterbury has been placed under the protection of SS. Peter and Paul. It was established April 15, 1920. The Rev. Thomas P. Mulcahy had already been appointed pastor. Within six months he had begun work on the parish church, the cornerstone of which was laid by Bishop Nilan, November 28, 1920.

The basement chapel was quickly completed and made ready for dedication April 3, 1921. The lower church is a most becoming place of worship for a new parish. The people will doubtless be satisfied with this chapel till the finances of the parish warrant them in completing the beautiful upper church which has been planned.

Before the parish was six years old, Father Mulcahy had begun the erection of a school. This second parish building was dedicated by Bishop Nilan November 21, 1926. Meanwhile a priests' house and convent were provided.

Father Thomas Mulcahy commands the finest co-operation of his flock. From present indications he will rival the success of his uncle, the Rev. John A. Mulcahy, V. G., one of the very first builders of the Catholic Church in the Diocese of Hartford.

ST. JOSEPH'S CHURCH, WATERBURY.

The apostolic and ill-starred Father Joseph Zebris, the greatest of Lithuanian ecclesiastical prospectors to come to the Diocese of Hartford, had the honor of founding the prosperous St. Joseph's Parish. He was detailed for work among his Waterbury countrymen May 28, 1894. The church which he committed to the titulary protection of St. Joseph was formally incorporated September 20, 1894. The modest church which he reared was dedicated in the fall of that same year.

Father Zebris was, by his own election, transferred to New Britain four years after the establishment of the Waterbury parish. He was succeeded at St. Joseph's by the Rev. Peter Saurusaitis, a most pious and erratic genius, who presided at St. Joseph's from May 23, 1898, till May 8, 1915, at which time the Rev. Joseph Valantiejus was named pastor of the Lithuanian people of Waterbury.

The progress of this parish has been exceptionally great. Some day it will doubtless have a more imposing church, but the other parish buildings seem to be adequate. The convent affords a home to thirty Sisters of the Holy Ghost, who teach the 1,032 pupils registered at the parochial school. The Lithuanians of Waterbury outnumber those of New Britain, albeit Father Zebris chose to remain permanently with his countrymen of the last named city.

ST. STANISLAUS CHURCH, WATERBURY.

The Polish Catholics of Waterbury are not so numerous as their fellow countrymen in New Britain or in Hartford.

Their parish was incorporated January 30, 1913—a comparatively late date. They have as yet no school and no assistant pastor.

The Rev. Paul W. Piechocki was directed to go to Waterbury and organize a parish among the Polish people. His appointment bore date of January 30, 1913. His pastorate terminated a year later. Father Piechocki was followed by the Rev. Theodore Zimmerman, who served till April 1, 1920. For the last ten years St. Stanislaus parish has been under the leadership of the Rev. Stanislaus Blazejowski. Judged in the light of the other Polish parishes of the Diocese of Hartford, the history of St. Stanislaus' Waterbury, has yet to be made.

ST. MICHAEL'S CHURCH, WATERVILLE.

The Catholic history of Waterville is identified with that of the mother church of Waterbury till the Rev. Joseph M. Gleeson was made pastor of St. Patrick's. It was then arranged that the Waterville section of the Immaculate Conception parish should pass to the jurisdiction of St. Patrick's. Father Gleeson assembled the faithful of the village for the first time on January 19, 1896. Later on he bought land upon which the parish church, which was to be under the patronage of St. Michael, should be erected. The edifice was set in order for worship August 8, 1897. It remained as a chapel of ease under the pastor of St. Patrick's till March 25, 1902, when the Rev. Mathew J. Traynor was appointed resident pastor.

Father Traynor renovated the church and rededicated it August 30, 1903. He continued to labor at Waterville till May 2, 1917, when he was succeeded by the Rev. David R. O'Donnell. Father O'Donnell worked so successfully at St. Michael's that, through the intervention, no doubt, of the archangel, he was transferred to the more important post of pastor of St. Michael's Church, Hartford.

The third pastor of Waterville is the Rev. William J. O'Shea, a hard-working and devoted priest, whose splendid labors at the Cathedral School in Hartford, suggested him for

Rev. Joseph Valdambrini — Rev. William J. Judge — Rev. Charles H. Paquette

Rev. William Kiernan — Rev. C. P. Teulings — Rev. A. Santolini © Petrelle

Rev. M. Gryglak, C.M. — Rev. T. Lawrason Riggs © Bachrach — Rev. Felix Scoglio

the post of overseer of the new girls' High School in Waterbury. Under his conscientious care the Waterville parish and the Waterbury High School have notably prospered.

ST. JOHN OF THE CROSS CHURCH, MIDDLEBURY.

Middlebury, and its dependent mission of Woodbury, have had an ecclesiastical status, the one since August 23, 1904; the other, since August 25, 1902. Both were at first under the jurisdiction of Watertown, whose pastor, the Rev. John Loftus erected a fine church in each town.

The first resident pastor of the Woodbury-Middlebury alliance was the Rev. William Judge, who received his credentials on March 1, 1916.

After a careful study of parochial conditions, a readjustment seemed desirable. And so it came to pass that the second member of the alliance took first place, making Middlebury the seat of parochial authority—so that the present alliance reads Middlebury-Woodbury. Father Judge held the pastorate of the two churches, St. John of the Cross Middlebury, and St. Teresa's, Woodbury, till June, 1928, when he was promoted to the pastorate of St. Thomas' Waterbury. The second resident pastor of Middlebury is the Rev. Eugene P. Cryne. For the past two years he has watched with paternal care over the interests of his flock, devoting his spare time to the care of the cemeteries of Waterbury.

ST. FRANCIS' CHURCH, NAUGATUCK.

The early missionaries of New Haven County appeared occasionally in Naugatuck. Father McDermot was there and so was Father Smith. But it was not till April, 1853, that Mass was offered up there. The celebrant was the Rev. Michael O'Neil of Waterbury. It was not from Waterbury, however, but from Birmingham—now Derby—that the few but eager Catholics of Naugatuck received the first encouragement to go on and build a church. The inspiration came from the Rev. James Lynch. A piece of land on Water Street was purchased and work on a church was begun.

Before the building was completed the pastor of Birmingham surrendered his Naugatuck portfolio to the Rev. Thomas F. Hendricken of Waterbury. Father Hendricken finished the church and ministered to the growing Naugatuck flock for eight years—till 1866, when the Rev. Hugh T. Brady was appointed resident pastor. He served in that parish for nine years. He was then transferred to Ansonia.

The second pastor of Naugatuck was the Rev. William Hart. Father Hart died about a month after coming to St. Francis'. His successor, the Rev. Richard O'Gorman, held the pastorate of Naugatuck six months. The death of two leaders within seven months was no doubt discouraging to the young parish, but the next appointee was destined to linger.

The Rev. James Fagan was chosen pastor of St. Francis' December 19, 1876. He labored at that post till August 12, 1893. The late Father Walter J. Shanley used to tell of the high respect in which Father Fagan was held by Bishop McMahon. One evening after they had stepped from the train, at Naugatuck the Bishop and his traveling companion decided to walk from the station to the rectory. "Fagan is king here," said the Bishop. He then proceeded to recount Father Fagan's claims to that title and to declare his own appreciation of the good priest's worth.

The present St. Francis' Church was begun by Father Fagan in 1882. It was dedicated November 30, 1890. In August, 1883, the old church was abandoned. At Father Fagan's death one of the tributes paid to him was couched in these words: "His zeal and energy were largely manifested by the erection of the new St. Francis' Church, which is a monument to the Catholic faith and devotion of his parishoners."

The Rev. John F. Lenahan, another short-time pastor of Naugatuck, followed Father Fagan. He went to St. Francis' from the "Rock church," Hartford, and died after a pastorate of about two years. Father Lenahan was a man of quiet zeal, much loved in Hartford and New London, but hardly known, such was his growing infirmity, to the faithful of Naugatuck.

The Rev. James O'Reilly Sheridan, of Windsor Locks, was transferred to Naugatuck, January 9, 1896. For fourteen years he followed along the lines of progress marked out by Father Fagan. His greatest work was the erection of the parish school. In February, 1897, he brought four Sisters of Mercy from the Middletown motherhouse and installed them in a convent which he had equipped for them. He built the present rectory, and repaired the church after it had been flooded and damaged by invading waters.

Father Sheridan was in many ways a remarkable man. Others might reason as triumphantly, preach as eloquently understand the requirements of their people as well, and devote themselves as absolutely to the cause of religion, and still fail to acquire the ascendancy over the minds and hearts of their flock which Father Sheridan always enjoyed. He was gifted with what may be called a sacerdotal personality. Coming from a Levitical family he had the air, the bearing, the ways, the atmosphere of the Levite, and the laity without effort and without fail recognized in him the true priest. It is not strange, therefore, that his name is held in the deepest veneration in Waterbury where he labored during the period of his first fervor, in Windsor Locks where he spent the finest years of his priestly strength, building churches and schools and convents and raising his parish to the point of perfect organization, and in Naugatuck where he repeated his former achievements and demonstrated his ability to think and feel for his people even when afflicted with unrelenting disease and suffering from a visitation which was slowly but painfully sapping his fine strength.

Father Sheridan died on February 21, 1910. On July 29, 1910, the Rev. Thomas Cooney was named pastor of St. Francis'. The term of his service was fourteen years. He found the parish in excellent condition, both spiritually and materially. He held it to the high ideals conceived for it by his predecessor. Like Father Sheridan he suffered patiently under physical affliction.

Eastern Connecticut as well as the Naugatuck Valley are beholden to the memory of Father Cooney. The lamp of example burned bright in two parishes. All were edified by his inspiring presence. Never a great orator, he was silent for many years. He preached, in the closing years of his ministry, not by word but by example. His whole life was a sermon and a sermon which will re-echo in the souls of those to whom his life was consecrated. Though he suffered from perhaps the most terrifying of all afflictions—cancer of the tongue—his life, his labors, his character, and his amiable personality, preached eloquently till death relieved him of his painful affliction.

On March 7, 1924, Father Cooney's successor was appointed. The Rev. John J. Fitzgerald, who is "still going strong," was no stranger when he assumed control of St. Francis' Parish. He had been an assistant for many years to Father Fagan—long enough, as he declared in his month's mind sermon over the departed "king," to know his man, and to have earned the right to speak his eulogy. Father Fitzgerald so reviewed the career of Father Fagan in Naugatuck as to give him public right to be esteemed as "King." The Fagan and the Sheridan efficiency unite in Father Fitzgerald. The Catholics of Naugatuck have been blessed and are still blessed in their ecclesiastical leaders.

ST. MARY'S CHURCH, UNION CITY.

Towards the end of Father Sheridan's pastorate, September 8, 1907, the Naugatuck parish was divided and St. Mary's, Union City, was established. The Rev. William J. Fanning, long an assistant at the mother church, was appointed first pastor. The division was decided upon on the feast of the nativity of the Blessed Virgin. This circumstance naturally suggested a name for the new parish.

For some months the faithful of Union City worshipped in Sokoloski Hall. The cornerstone of the new church was laid by Bishop Tierney July 26, 1908. The basement chapel was ready for divine service December 6, of that year. The upper church was not completed for a few years. In the Fall of 1927 Father Fanning was promoted to the pastorate of St. Francis' Church, Torrington.

The second pastor of St. Mary's was appointed September, 1927. The Rev. Richard P. Morrissey was transferred from his bi-lingual parish in Eastern Connecticut, and since his advent to Union City he has labored diligently and fruitfully for the welfare, temporal and eternal, of his deserving flock. Union City has about it the air of peace and contentment. The church is indeed a center whence the benisons of the Lord are dispensed.

ST. HEDWIG'S CHURCH, UNION CITY.

Early in February, 1906, the Polish Catholics of Union City were deemed numerous enough to form a separate congregation. The first pastor was the Rev. Ignatius Maciejewski. He organized the parish, remaining in control for six years. He was then transferred to Norwich.

On September 7, 1912, the Rev. Paul W. Piechocki was named pastor of St. Hedwig's. He has labored with zeal for the welfare of the Polish people of Naugatuck. He has established a parochial school which numbers 289 pupils. Seven Bernardine Sisters make up the teaching staff of St. Hedwig's school. The parish has prospered from the beginning. Father Piechocki gives personal attention to every detail looking carefully to the instruction of the young and providing abundantly for the welfare of his growing parish.

ST. MARY MAGDALEN'S CHURCH, OAKVILLE.

The Catholics of Oakville passed from the jurisdiction of Watertown when Waterville was made a parish. It remained under the care of the pastor of Waterville from June 1902 to September 7, 1914, when it was accorded a resident pastor in the person of the Rev. John A. Conlan. Father Conlan remained pastor of St. Mary Magdalen's Church till 1927 when he was promoted to St. Mary's Church, Windsor Locks. His successor at Oakville was the Rev. John A. Doherty who died January 27, 1929.

Father Doherty was a native of Washington, Conn. The family moved to New Britain when he was quite young. He graduated from St. Thomas Seminary in 1905, after which he was sent to the Royal Seminary at Budapest, Hungary, where he was ordained in 1909. He died on Sunday after celebrating Mass twice. He was a war chaplain, a "charming personality" and a brilliant student.

The war record of Father Doherty was especially notable. He was gassed while in battle and after that experience he had been afflicted with a heart trouble which allowed him but little sleep and "threatened him like the sword of Damocles with sudden death." He spoke seldom of his physical affliction and was cheerful till the end. His taking off before reaching middle life was a real loss to the Catholic Church in this Diocese.

The Rev. Edward P. Curran, pastor of Devon, was named successor to Father Doherty February 6, 1929. Father Curran has likewise been long afflicted with heart trouble, and he is at present seriously ill at St. Francis Hospital in Hartford. On May 28, 1930, the Rev. Leo M. Finn was announced as administrator of St. Mary Magdalen's Church, Oakville.

ST. AUGUSTINE'S CHURCH, SEYMOUR.

The Rev. James Smyth of New Haven was the first priest to assemble the Catholics of Seymour for divine service. The Mass was offered up in the "old Long house." That was in 1844. Seven years later the Seymour Catholics passed under the jurisdiction of the Rev. James Lynch of Birmingham. In the Fall of 1855 Father Lynch began the erection of the first church, an humble edifice which was dedicated under the patronage of St. Augustine in 1856.

The first resident pastor of Seymour was the Rev. John

McMahon. He served at St. Augustine's but one year. The second pastor was the Rev. Richard C. Gragan. Father Gragan remained pastor of Seymour from May 1, 1886, till April 1, 1894. He was a man of quiet zeal. Under his direction the second church for Seymour was planned and erected. The dedication took place May 18, 1890.

The third pastor of Seymour was the Rev. Michael Rigney. His appointment bore date of April 1, 1894. The Catholics of Beacon Falls and of Oxford were ministered to by Father Rigney. In 1899 he built the church at Beacon Falls. He remained at St. Augustine's till his death, December 17, 1909. Father Rigney was born at South Norwalk in 1857. He was a graduate of St. Charles' College, Maryland, and was ordained at St. Mary's Seminary, Baltimore, in 1883. He served for many years as assistant to Father Russell at St. Patrick's Church, New Haven. His priestly life covered twenty-six years. He counted it no part of his duty to swerve from the traditions of those who had founded the Catholic Church in Connecticut. He leaned naturally, and from intense conviction towards the old school of pastors. He knew how to chastise as well as how to commend.

For six months after the death of Father Rigney St. Augustine's Parish was administered by the Rev. John Augustine Sullivan. The Rev. Charles Leddy, late of Bridgeport, was appointed pastor of Seymour July 30, 1910. He directed the affairs of the parish for nine years. The Rev. Martin O'Brien was transferred from Saybrook to Seymour in 1919. The parish has remained under his zealous leadership till the present time.

ST. MARY'S CHURCH, DERBY.

As a prelude to the history of St. Mary's Parish, Derby, two facts should be mentioned: first, that the Rev. Calvin White of that town, who was born in 1763, and who died in 1853, was a convert to the Catholic faith; second, two of those who were injured in the falling of the gallery of Christ Church, New Haven, May 8, 1834, were residents of Derby.

Father McDermot, pastor of Christ's Church, had visited Derby the year before the disaster at New Haven. He offered up Mass at the "old Point House." He continued to come to Derby till his transfer to Lowell in 1837.

The Rev. James Smyth took care of the little Derby flock for the next ten years. In 1845 he erected a small church on land that had been donated to the Catholics of the town by Mr. Anthony G. Phelps. In 1847 the Rev. Michael O'Neil undertook to maintain himself in Derby, but he soon gave up the struggle and moved to Waterbury.

On March 31, 1851, the Rev. James Lynch came to Derby and remained as its first permanent pastor. Priests followed one another at short intervals until the advent of the Rev. P. M. Kennedy, October 1, 1878. The list included the Rev. James Lynch, 1857 to 1862; the Rev. John Sheridan, 1862 to 1866; the Rev. J. O'Dwyer, 1866 to 1870; the Rev. John Lynch (second term) 1870 to 1878; the Rev. Peter M. Kennedy 1878 to 1891.

During his incumbency of thirteen years, Father Kennedy erected the present church. It was dedicated by Bishop McMahon, November 21, 1883. Father Kennedy also brought Sisters of Mercy to Derby. In September, 1885, he opened a seven class school in the basement of the church. Previously an effort had been made to maintain a parish school, but that was in 1852, and the parish was unable to continue the work as only lay teachers were available.

The Rev. Charles McElroy was appointed pastor of St. Mary's Church February 1, 1891. He was a man of indomitable energy. His greatest work at Derby was the erection of the parochial school. The completed building was blessed by Bishop Tierney September 11, 1898. The interior and exterior of the church were placed in perfect repair. Father McElroy was appointed Permanent Rector of St. Augustine's Church, Bridgeport, in 1906.

The Rev. Robert F. Fitzgerald, D. D., was named pastor of Derby in succession to Father McElroy. Doctor Fitzgerald, as we have seen, was one of the founders of St.

Thomas' Seminary. From the beginning of the institution till his transfer to Derby he was vice-president and the efficient supporter of Monsignor Synnott. He had an important part in the organization of the work, held several chairs, and earned for himself a reputation for scholarship and efficient leadership. His labors at Derby have continued for nearly a quarter of a century. The people of St. Mary's recognize that their spiritual leader is a man of energy and exceptional ability.

ST. MICHAEL'S CHURCH, DERBY.

The growing body of Polish citizens of Derby were strong enough a quarter of a century ago to presume upon the establishment of a separate parish. Their church was organized October 14, 1905. The first pastor was the Rev. Stanislaus Konieczny, C. M. The new pastor placed the church under the patronage of the Archangel, St. Michael. His term of office lasted but one year. His successor was the Rev. Paul Wazke, C. M. He was appointed to St. Michael's in 1906 and held office there till 1923. During his pastorate, in 1908, a school and convent were provided, with what success these figures show: Sisters of Mercy, 11; pupils 507.

In 1923 Father Wazke was succeeded by the Rev. Joseph Studzinski, who presided over the parish for six years. In 1929 the first pastor, the Rev. Stanislaus Konieczny returned. The priests who have served at St. Michael's are all members of the Polish Province of the Congregation of the Missions.

ST. MICHAEL'S CHURCH, BEACON FALLS.

The Catholics of Beacon Falls were under the jurisdiction of the pastor of Seymour from May 1, 1886 till November 15, 1924, when St. Michael's became a parish church. It was built in 1899 under the pastorate of Father Rigney. The first resident pastor of Beacon Falls was and is the Rev. J. J. McAuliffe. Once prosperous, the village of Beacon Falls is now under eclipse. There is but little employment in the mills and there is no immediate prospect of a revival of industry.

The faithful of the town are, at present, in no position to develop a more complete parish plant. The mission of Oxford, formerly under Newtown, became a dependent of Beacon Falls when Father McAuliffe was appointed pastor of the latter town.

CHURCH OF THE ASSUMPTION, ANSONIA.

The priests of Derby (Birmingham) ministered to the Catholics of Ansonia for many years. Among them was the Rev. James Lynch, the Rev. John Lynch, the Rev. John Sheridan, and especially the Rev. P. J. O'Dwyer, who, after two attempts, succeeded in erecting a modest church. The edifice was dedicated in 1868.

On July 25, 1870, Father O'Dwyer was made resident pastor of Ansonia. His pastorate ended in 1876. His successor was the Rev. Hugh Brady. The second pastor added to the parish buildings as the demand developed. Father Brady's health was so much impaired that he resigned his church early in 1886. He died in New York a few months later. Those who knew Father Brady well declare that he was a man of fine intellectual gifts, a bit erratic, high-spirited and withal a rather striking character whose ideals were in strictest harmony with his high vocation.

The Rev. Joseph Synnott was transferred from Chester to Ansonia in Holy Week, 1886. For forty years he labored incessantly for the advancement of the people of the Assumption Parish. To erect the present magnificent church was the chief visible ambition of his long pastorate. The cornerstone was laid in 1891. After a full quarter of a century the splendid temple was completed. It was dedicated June 23, 1917. It took courage to begin such a church. It took patience to complete it. Father Joseph Synnott had both. Nor did his material labors end with the erection of the Church of the Assumption. The parish school is also to his credit. He died at Atlantic City, March 23, 1926. The Rev. Joseph Synnott was a brother of the late Vicar-General. He was ordained June 20, 1878, having been born at Bally Krazil, County Kilkenny, Ireland, in June, 1855. His first experience as a parish priest was in the lower Connecticut Valley. He had a church at Chester and at Saybrook. His jurisdiction extended from the southern limits of South Farms to Long Island Sound,—east to Niantic, and west to Clinton. Higganum and all the Haddams, Lyme, Old Lyme, Hadlyme, Saybrook, Old Saybrook, Essex, Ivoryton, Westbrook and their suburban settlements looked to him for whatever of Christian inspiration was required. The population was overwhelmingly Protestant, and the pastor of St. Joseph's, Chester, must have considered himself betimes a stranger within his own gates.

Like Bishop Galberry, the Rev. Joseph Synnott died in a hotel (at Atlantic City). Like the Bishop, he left home in obedience to the command of his physician. Like the Bishop, he had delayed this precaution till his health was shattered. Like the Bishop, he reversed the adage, making it run: Better not at all than too late.

Father Synnott was a man of few words. Possibly his reticence was the safeguard of his modesty. The lips of the priest should keep wisdom, and the faithful should seek the law at his mouth. Other things being equal, the silent pastor of souls is at a grave disadvantage. Eloquence is a priestly power. When eloquence is backed with works it is well nigh irresistible. Without works it serves to proclaim the pastor a sounding brass and a tinkling cymbal. Eloquence without works is dead. Works without eloquence are neither dead nor dumb. They speak a language which all can interpret, and they proclaim with unerring accent the merits of their author. The Rev. Joseph Synnott was a man of works.

The Rev. Eugene Sullivan was transferred from East Port Chester to Ansonia in 1926. His health was broken before he was placed over the Church of the Assumption. He died April 15, 1928. He was born at Lebanon, October 14, 1870. He was ordained at Buffalo, N. Y. December 21, 1895. Father Sullivan was not well known to many of the priests of the Diocese of Hartford. He was of retiring disposition, and most of his priestly life was spent in the suburbs of the metropolis. For more than a decade he lived but a stone's throw from the New York line. Those who were aware of his great modesty were not surprised that he had requested that no word of eulogy be spoken at his bier. He was a cousin of the late Rev. M. A. Sullivan of Hartford, as well as of the late Rev. Timothy J. Sullivan of East Hartford.

The Rev. William P. Kennedy was transferred from St. Peter's Church, New Haven, to the pastorate of Ansonia, June 24, 1928. Father Kennedy has infused real life into the parish work. He has just installed one of the finest organs, in keeping with one of the finest churches in New England. Under the inspiring leadership of Father William P. Kennedy the parish of the Assumption will keep pace with the most progressive Catholic centers of the Diocese.

HOLY ROSARY CHURCH, ANSONIA.

The Italian people of Ansonia considered themselves numerous enough in 1909 to request a parish of their own. The application was entertained and the Rev. Francis Bonforti was appointed first pastor of their church which bears the title of the Holy Rosary. After four years Father Bonforti was transferred to Hartford.

The second pastor of the Holy Rosary is the Rev. Pietro Manfredi. He received his appointment in 1913, and has remained at the head of the Italian Parish ever since. Father Manfredi is a man of great modesty. There is nothing about him suggestive of aggressive leadership. The children are instructed in the church, Father Manfredi judging that he is not warranted in providing a parochial school.

ST. ANTHONY'S CHURCH, ANSONIA.

The Lithuanian Catholics of Ansonia have maintained their church for fifteen years. It was organized November 20, 1915. The pastor chosen as founder of the parish was the Rev. V. E. Buchoviecker. The growth of the congregation of St. Anthony's has been very conservative. The pastor has not planned the erection of an extensive group of buildings.

The second priest to preside over St. Anthony's Church is the Rev. Joseph Yankowski. He received his appointment in 1920. Since that date he has labored zealously for his parish. The people are faithful in the discharge of their religious duties. The children attend the public school and come to church on Sunday, remaining to be instructed in Christian Doctrine by their pastor and several zealous lay teachers.

ST. JOSEPH'S CHURCH, ANSONIA.

Although St. Joseph's Polish Parish is the youngest of the non-English speaking parishes of Ansonia,—it was established July 12, 1925—it is by far the most progressive. The first pastor was the Rev. Aloysius Yielcznski, C. M. He was appointed to his post at Ansonia in June, 1925. In less than a year, May 2, 1926, he laid the cornerstone of his church. His new school was ready for dedication in September, 1926. In 1929 he was succeeded by the Rev. Joseph Janowski, C. M. Under both pastors the parish has progressed with great rapidity. At the present time there is a parish school numbering about 400 pupils. Seven sisters of the Holy Family of Nazareth are engaged in teaching the young. The Fathers of the Polish Province of the Congregation of the Missions are doing successful parish work in the Naugatuck Valley as well as elsewhere in the Diocese of Hartford.

ST. MARY'S CHURCH, MILFORD.

Priests from St. Mary's Parish, New Haven, were the first to minister to the Catholics of Milford. The Rev. Edward J. O'Brien undertook to give them Mass occasionally. In 1853 he consented to build a church at their request. Three years later the Milford mission passed under control of the pastor of St. James' Church, Bridgeport. This plan continued from 1859 to 1861, when the mission was returned again to St. Mary's, New Haven. Soon afterwards Milford was transferred to the care of the Rev. John Rogers of St. Mary's, East Bridgeport. After a year the Milford orphans were committed to the pastoral care of Derby or Birmingham. When the Rev. P. M. Kennedy was appointed pastor of Derby he found time to erect the present Milford church.

In 1885, St. Mary's, Milford, was in a position to maintain its own parish priest. The Rev. James Larkin was selected for the new post. Two missions were committed to his care, the one at Stratford, the other at West Haven. Father Larkin built a church in each mission—St. James', Stratford, St. Lawrence's, West Haven.

Father Larkin died July 25, 1892. He was a man of zeal, and the faithful of the section have reason to remember him with gratitude. On October 23, 1892, the Rev. William Maher, D. D., Chancellor of the Diocese, was appointed pastor of Milford. Doctor Maher remained at St. Mary's till Milford was selected as the home and headquarters of the Connecticut Apostolate. He was transferred to St. Joseph's Church, South Norwalk, and on April 2, 1899, the Very Rev. Peter H. McClean was appointed pastor of St. Mary's, Milford. He purchased a more commodious residence on Broad Street, a little remote from the church.

He remained in Milford for a full quarter of a century when he was appointed Permanent Rector of St. Augustine's Church, Bridgeport. During his tenure the Sisters of Mercy purchased a fine estate on the north side of the town and opened Lauralton Hall, an Academy for young ladies which has been successful from its inception. Father McClean built the beautiful St. Agnes mission church at Woodmont. It still remains under the care of St. Mary's. On the west side he erected a chapel at Walnut Beach and another at Devon which has since developed into the parish church of St. Ann's.

In October, 1924, the Rev. William J. Fitzgerald, was appointed pastor of St. Mary's. He was transferred from St. Patrick's, Mystic. For many years he was supervisor of the schools of the Diocese of Hartford. He had prepared for that exacting position by a long course at the Catholic University, where he received the title of S. T. L. His volume, containing a syllabus of studies for the grammar schools, is regarded with much favor by educators throughout the country. As a supervisor he was diligent and easily a master of every situation. His expert counsel and advice are highly appreciated by the Sisters at Lauralton Hall.

ST. ANN'S CHURCH, DEVON.

St. Ann's Parish, Devon, has grown out of the waves. From a summer seashore mission it has developed into a real, year-round, parish. It received its autonomy November 14, 1924. The Rev. Edward Curran, for many years curate at St. Patrick's, Hartford, was promoted to the pastorate of St. Ann's in the Fall of 1924. For four years Father Curran struggled with ill health. He was forced to retire two years ago.

The Rev. John H. Anderson, D. D., a long-time professor of St. Thomas Seminary, Hartford, was, on January 12, 1928, named pastor of St. Ann's. He has jurisdiction over St. Gabriel's mission chapel at Walnut Beach. Students of St. Thomas' Seminary speak with genuine enthusiasm of the splendid qualifications of Doctor Anderson. Devon has already learned to appreciate his fine intellectual gifts and priestly qualities. Under his leadership St. Ann's Church is bound to prosper.

FAIRFIELD COUNTY

ST. JAMES' AND ST. AUGUSTINE'S, BRIDGEPORT

The missionary events of Bridgeport are recorded in the earlier chapters of this book. The erection of St. James', the first brick Catholic church in Connecticut, has been duly commemorated. When it was built St. James, the Apostle, was counted an excellent patron. Why he was changed for St. Augustine, the records do not reveal.

The first resident pastor of Bridgeport was the Rev. Michael Lynch. He came from Waltham, Mass., succeeding the Rev. James Smyth, who seems to have labored in all sections of the state before finally settling down as pastor of St. Mary's Church, Windsor Locks. The missions of Norwalk, Stamford, Danbury, Torrington (then Wolcottville), and Norfolk were under the jurisdiction of the pastor of St. James', Bridgeport.

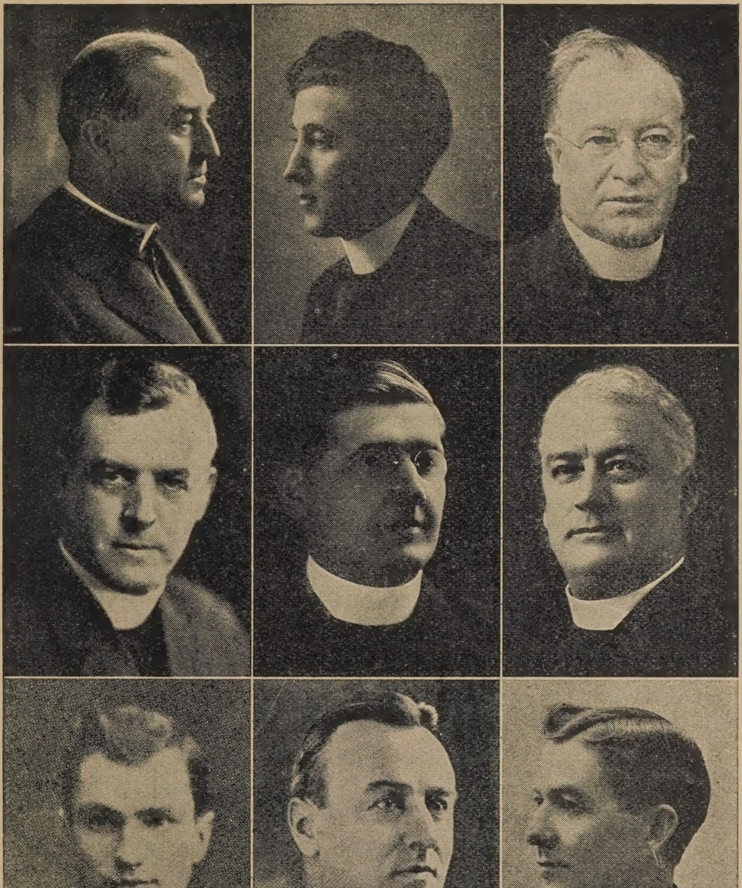
On August 12, 1852, Father Lynch retired from his Bridgeport pastorate. Later on in the month the Rev. Thomas J. Synnott began his pastorate—a pastorate which was to last for thirty-two years, part of which was spent at St. James' and part at St. Augustine's.

Although the famous brick church was twice enlarged—once under Father Lynch, and again under Father Synnott,—it could not keep pace with the growth of the Catholics of Bridgeport. The cornerstone of St. Augustine's was laid in August, 1865, although twelve years previously Bishop O'Reilly had decided that the faithful who worshipped at St. James' were in need of a new and more ample church.

Father Synnott, who was a man of mature judgment, took his time, selected his site wisely, and then proceeded to erect a church which still commands the admiration of the public spirited citizens of Bridgeport. St. Augustine's was opened for public worship in June, 1868,—St. James yielding to St. Augustine. The convent building now transformed into a school was begun, but not finished by Father Synnott.

The first pastor of St. Augustine's died April 30, 1884. His eulogy was pronounced by the Rev. Augustine Hewitt, a near-native of Bridgeport. In the course of his sermon Father Hewitt said: "The cause of education found in him an earnest champion. He was a member of the Board of Education for several years, and during that time he not only maintained kindly relations with his colleagues, but endeared himself to teachers and pupils."

The Rev. Michael F. Kelly, quondam rector of St. Joseph's Cathedral, and later pastor of Windsor Locks, was appointed



Rev. John C. Brennan

Rev. Eugene P. Cryne
© Bachrach

Rev. Matthew A.
Pankus

Rev. Patrick A.
McCarthy

Rev. Leo M. Finn

Rev. Alexander F.
Mitchell

Rev. William J.
Fitzgerald, S.T.L.

Rev. James E. O'Brien

Rev. John C. Lynch

to succeed Father Synnott at St. Augustine's. His term at Bridgeport was short, for he died September, 1887, three years after the passing of his predecessor.

Father Kelly completed the convent and established in it a "select seminary" for young ladies. Father O'Donnell calls Father Kelly, "a king among men." He must have been a good master of ceremonies for, with the whole country from which to select, Father McCallan, S. S., chose him for his assistant for the stately functions of the Third Plenary Council of Baltimore.

The third pastor of St. Augustine's was the Rev. Denis Cremin. He was transferred from the Sacred Heart Church, Bridgeport, which he had built. His appointment to St. Augustine's bore date of November 1, 1887. Father Cremin's greatest work in his new parish was the erection of a parochial school. He was universally regarded as a wise administrator and a keen man of affairs. A few years after his appointment to St. Augustine's, as a result of legislation inaugurated at the Third Plenary Council of Baltimore, Father Cremin was made one of the Permanent Rectors of the Diocese of Hartford. A biographical notice which appeared in the press after his death, which occurred March 1, 1906, contained this statement:

"One of the notable events of Father Cremin's life was the memorable visit to Bridgeport of Monsignor Satolli, who visited America as Papal Delegate. When here two years ago the distinguished churchman, now a cardinal, again visited Father Cremin. It was on Thanksgiving Day of last year that Father Cremin was invested with the insignia of protonotary apostolic."

Father Cremin was hard to read. To those who met him occasionally he was suave and sweet as summer, the pink of urbanity, always priestly—a gentleman with the manner of the grand seigneur. The faultless taste and exquisite neatness of the church and sanctuary which he served bespoke a pastoral care at once refined and devoted. Father Cremin was a man of excellent attainments. He had spent years in the professor's chair during which he made firm his grasp on the knowledge which safeguards and ornaments the priesthood.

Monsignor Cremin was succeeded at St. Augustine's, March, 1906, by the Rev. Charles J. McElroy. The new pastor had done excellent work at Derby and his promotion to be Permanent Rector at Bridgeport was universally recognized as a reward of merit. He was a man of conspicuous piety and was for many years the head of the Eucharistic League in the Diocese of Hartford. He was ceaseless in promoting the cause of Catholic education. The Derby parochial school was built by him. At Bridgeport, as in Derby, he beautified the house of the Lord and, like the elder Tobias, gave his time and his energies to the becoming bestowal of the dead. Father McElroy took his priestly duties and responsibilities with gravity and seriousness. In meeting them he was ready to face opposition from whatever quarter it might arise. In fact, at times, he seemed rather to enjoy the excitement of battling valiantly for the Lord. He had the temper of the prophet, and held himself in momentary readiness to denounce injustice wherever it presumed to lift its head. He had the faith and the temperament of that amiable disciple who drew his sword and struck off the ear of the servant of the High Priest. He was a man of character. His life was busy and beautiful, his days were laden with good works.

The Rev. Charles J. McElroy died on May 20, 1914. The Bishop did not search far for a successor. Just as Father Cremin was transferred from the Sacred Heart Church to St. Augustine's, even so, Father Nihill was transferred from St. Patrick's and made Permanent Rector of the mother church. He was a native of New Britain, a graduate of Father Luke Daly's famous school, a graduate of Holy Cross College and an alumnus of the Grand Seminary at Montreal where he was ordained by Archbishop Fabre, December 23, 1882. He trained under Father Henry Lynch of Danbury, remaining there till the establishment of St. Patrick's parish, Bridgeport, of which he was named first pastor, May 2, 1889.

When appointed Permanent Rector of St. Augustine's in 1914, it was said of him that no man knew Bridgeport quite so well as the pastor of St. Patrick's. The habit of building which he had acquired during his twenty-five years in his first parish, attended him on his accession to St. Augustine's. He secured additional property and at once set to work on the erection of a commodious convent which was to be the home of the teaching staff of the parish school. The school itself next enlisted his endeavors. He remodeled it at great cost and added a new building which enabled him to make the school a model in every respect. His next thought was to erect a suitable priests' house. But that was left till the end, thus accentuating the self-forgetting spirit which dominated his entire priestly life.

Parish lines were not wide enough to circumscribe the zeal of this man of God, this man of the people. He was a great benefactor of St. Vincent's Hospital, his benefactions beginning with its infancy, and continuing through its struggle and till the end of his life.

Father Nihill's building campaigns seemed never to end. His zeal for the house of the Lord recognized no season, neither heat nor cold, neither day nor night. He did not despise the pennies of the poor, neither did he halt at reminding the more affluent that from those to whom much has been given much would be required. No man can estimate the number of miles he walked, and the number of volumes of soliciting which were involved in the building of St. Patrick's Church. He was a man of endless labor. He died as he had lived, working and planning greater things for the Lord. He passed to his reward on August 26, 1924, within the week which followed his annual retreat at Keyser Island.

On September 11, 1924, the Rev. Peter H. McClean, S. T. L., was announced as Permanent Rector of St. Augustine's. Father McClean had administered the parish of Milford and its growing dependencies for a quarter of a century. When the Diocesan Mission Band was in vigor Father McClean was its guiding spirit. He and his assistants preached in every city and every large town of the Diocese of Hartford. His experience at Milford fitted him admirably for the more important post at Bridgeport.

Father McClean had a leading part in the establishment and development of Lauralton Hall. While at Milford he was universally regarded as a solid citizen, and one of the progressive and conservative forces of the community. He is a member of the Board of Consultors of the Diocese of Hartford, having earned the distinction by demonstrated ability and sound judgment. He is a worthy successor to the long line of pastors of St. Augustine's.

ST. MARY'S CHURCH, EAST BRIDGEPORT

The eldest daughter of St. Augustine's, and the first granddaughter of St. James', is St. Mary's, East Bridgeport. The section embraced by this second parish was deemed by Father Synnott too remote from St. Augustine's. He erected a frame building on the corner of Crescent and Church Streets which was to serve as a chapel-of-ease. The first pastor of St. Mary's was the Rev. Peter A. Smith. He was appointed in April of 1857. His pastorate continued till February 10, 1862, when he was succeeded by the Rev. Francis J. Lenihan. New pastors followed at short intervals —Father O'Gorman in 1866, Father Drea in 1867, Father Rogers in 1873.

The Rev. John F. Rogers was destined to remain. During his pastorate the present St. Mary's Church was erected. It was completed and dedicated on October 14, 1877. St. Mary's has always been admired for its correct lines and "the richness and beauty of its embellishments." Father Rogers bought a site for a school and convent between Sherman and Cedar Streets. The present school stands to his credit and it is worthy of the cause to which it is dedicated.

After laboring for twenty years in St. Mary's Parish, Father Rogers died May 22, 1902. His last years were beset by many infirmities. His active career closed with the old century. At his death he had the credit of laboring in many fields. He was a missionary in Rhode Island and in northwestern Connecticut. His avocations required hard labor, long drives, and longer fasts. When he left the country for the city it was to address himself to labors equally arduous. He was the builder of St. Mary's. He was a brilliant student at St. Mary's, Emmittsburg, Md., where he taught Latin and Greek for a year before his ordination. His high literary gifts doubtless would have been turned to excellent account had not the material and spiritual cares of his office conspired to completely absorb his time. Thirty-seven years comprised his priestly career. He was a lingering type of the nineteenth century priests of New England.

The Rev. John F. Murphy, of the "Rock church", Hartford, was appointed pastor of St. Mary's, November 4, 1902. He had, in his early sacerdotal days, been an assistant to Father Rogers, and, in returning to Bridgeport, he was but renewing old associations.

Father Murphy's career was an exceedingly interesting one. Although he was by birth, a County Cork man, he wandered away from the Catholic faith, and labored for a short time as a Protestant minister. Falling under the inspiring influence of Bishop MacFarland he quit the ministry of the Evangelical Church and prepared for the priesthood. He was ordained at Baltimore, December 22, 1873. While pastor of Cromwell, he built the present parish church, as well as the mission church at Rocky Hill.

In his various charges Father Murphy is remembered as the affable, kindly pastor whose charity towards the poor was spontaneous and gave evidence of a soul instinct with human sympathy. His home was the abode of hospitality. This old time pastor was blessed with strength as well as amiability. Father Murphy was firm where he deemed firmness a necessity. He had read ecclesiastical history, and he could read through the deeds and minds of men. When he had once chosen his course he deviated not one iota from its pursuit.

Several months before his death he suffered a general breakdown. Although under the constant care of a male nurse, he was able at times to be about the house. Almost to the end he remained in possession of his intellectual faculties, and took cognizance of all parish activities. He died February 14, 1917.

The Rev. Matthew J. Traynor, of St. Michael's Church, Westville, was chosen successor to Father Murphy. His appointment was announced April 19, 1917. When Father Traynor had studied conditions at St. Mary's, he was convinced that the great body of English-speaking residents of East Bridgeport had moved beyond the lines of his parish. With indefatigable zeal he went out and worked among the faithful of many nations. His disinterested labors bore fruit. The worshippers at St. Mary's were men and women from Central and Southern Europe, as well as those who were American born and whose parents spoke the English tongue.

While at Bridgeport Father Traynor worked intensively for the religious education of the children. If the faith is preserved by the young people of East Bridgeport it will be owing, in some measure at least, to the hard and sympathetic labor of the Rev. Matthew J. Traynor. Before leaving St. Mary's he renewed the interior of that beautiful church, restoring and accentuating its noble lines.

The present pastor of St. Mary's is the Rev. M. Ernest Wilson. Father Wilson had shown himself a consummate master of parish finance while organizing and building the new parish of Farmington. He was promoted to Bridgeport, September 18, 1924. His work at St. Mary's has been of a piece with that of his former parish. He knows how to farm revenue and how to spend what he collects. The difficult affairs of St. Mary's are evidently in safe hands.

In October, 1927, when the zealous pastor was preparing to celebrate the golden jubilee of St. Mary's parish, the church was visited by a disastrous fire. The interior of the edifice was entirely destroyed. The walls and the steeple were so badly injured that the reconstruction of the whole building was made necessary. The restoration was completed and the church was dedicated June 24, 1928.

Before accepting the Farmington Parish, Father Wilson had been for years a professor at St. Thomas Seminary. He still cherishes a love for things intellectual—preaching with distinction always, and courting the Muse betimes, so that he combines profitably a mastery of things temporal and eternal.

St. Mary's is again blessed in its pastor. The Rev. M. Ernest Wilson is another term for efficiency.

SACRED HEART CHURCH, BRIDGEPORT

The Parish of the Sacred Heart is the second daughter of St. Augustine's. The priest chosen to organize the new parish was the Rev. Denis Cremin. His commission was dated November 18, 1883. Father Cremin lost no time in assembling his flock. He secured the Opera House as their meeting place. A suitable site for the parish church was found on Myrtle Avenue. The cornerstone was laid May 8, 1884. The basement chapel was put in readiness for divine service December 15, 1884.

The completed church was dedicated July 4, 1886. A year later Father Cremin was promoted and made first Permanent Rector of St. Augustine's. His successor at the Sacred Heart was the Rev. James C. O'Brien who was transferred to Bridgeport from St. Francis Church, New Milford. In his new post, as in the old, Father O'Brien proved himself a tireless worker. At the Sacred Heart he built the parish school and the rectory. Later on he erected St. Peter's chapel-of-ease which still provides a place of worship for the Catholics of the West end of Bridgeport. Father O'Brien was promoted to the pastorate of St. John's Church, Stamford, in October, 1900.

The third pastor of the Sacred Heart Church was the Rev. Timothy Sweeney who came to Bridgeport from Portland, October 13, 1900. Before his promotion, Father Sweeney had established his reputation as a church builder. St.

Anthony's of Litchfield and St. Patrick's of East Hampton stand as memorials to his zeal and good taste. Father Sweeney died at fifty-seven, on August 1, 1913.

The Rev. Timothy Sweeney was a native of New London. He passed through the High School of that city and entered the Sulpician College at Montreal. He was ready for ordination before he had attained to the canonical age. He was hardly thirty years old when appointed pastor of Litchfield. The Sacred Heart parish owes to his initiative its splendid convent.

The vacancy caused by the death of Father Sweeney was filled by the appointment of the Rev. Richard F. Moore, LL. D., who was transferred from St. Joseph's Church, New Britain, in August, 1913. His great work in Bridgeport was the remodeling and redecorating of the Sacred Heart Church. The work was done with artistic perfection, but so skillfully and with such unstinting profusion that an ordinary parish church was transformed into one of the really beautiful temples of the Diocese of Hartford.

Doctor Moore was a native of Hartford. He was born June 26, 1858. He died September 16, 1928. He was called upon to organize St. Joseph's parish in New Britain. He erected there a combination school and church, building rather more elaborately than Bishop Tierney had planned. He likewise secured a home for the accommodation of the Sisters engaged in teaching in the school. Despite the heavy demands made upon him by the practical works of the ministry, he never lost his taste for study. He loved poetry and was gifted with a fine imagination. He delighted in the company of his fellow priests and found a special enjoyment in cultivating the friendship of the younger clergy to whom he dispensed the wisdom garnered by his long years of study and experience. He had received a well rounded education. During his training he was brought into contact with three of the most renowned teaching Orders of the Church—the Jesuits, at Holy Cross, the Vincentians at Niagara University, and the Sulpicians at St. Mary's, Baltimore. In his subsequent career it seemed that he had absorbed something distinctive from them all. He was a picturesque character and an ornament to the clergy of the Diocese of Hartford.

The Rev. John F. Moore, pastor of St. Aloysius' Church, New Canaan, was transferred to the pastorate of the Sacred Heart, November 8, 1928. Father Moore was for many years a professor at St. Thomas Seminary. While there he also found time to labor as chaplain of St. Francis' Hospital. He combined both offices and met their manifold demands with energy and distinguished success. At New Canaan he completed the parish plant which had been begun by his predecessor, Father Stapleton, who was also for years a professor at St. Thomas' Seminary. Bridgeport evidently regards the Seminary at Hartford as a recruiting ground for pastors. Father Wilson and Father Moore are evidences of the wisdom of such a quest.

ST. PATRICK'S CHURCH, BRIDGEPORT

On May 29, 1889, St. Augustine's Parish was divided for the third time. The northern section was set apart, and the Rev. James B. Nihill was deputed to go there and establish a parish. For a year he assembled his flock in the hall of the Grand Street Public School. It is a pleasure to note that the members of the Board of Education were liberal and most courteous in dealing with the representative of the new parish.

Father Nihill found a fine site for the proposed St. Patrick's Church at the corner of Thompson Street and North Avenue. The lot which he secured was the estate of Mr. Eli Thompson, and the old Thompson house served admirably as a home for the parish clergy. After a year the basement of the new church was dedicated—December 3, 1890.

For more than twenty years Father Nihill moved among his people and indeed among the Catholics of all Bridgeport, canvassing and collecting here, there, and everywhere for funds to be devoted to the erection of the splendid new church. The structure was completed and dedicated in September, 1913. Archbishop Keane of Dubuque, a classmate of Father Nihill at the Grand Seminary, Montreal, preached the sermon of dedication.

Like Father Cremin, Father Nihill was promoted from the pastorate of St. Patrick's to the Permanent Rectorship of St. Augustine's. His successor, the second pastor of St. Patrick's, is the Rev. John C. Lynch. Father Lynch was appointed to Bridgeport July 27, 1914. Since assuming control of the affairs of St. Patrick's Parish, Father Lynch has grappled successfully with the parish debt and erected a fine modern school, providing also a convent for the parish teachers. Eight sisters of St. Joseph are in charge of the classrooms and the pupils who are registered this year number nearly 300.

Father Lynch has devoted his time and his energy to the advancement of St. Patrick's, giving special attention and pastoral care to the children. Since its establishment St. Patrick's has been well pastored. The parishioners recognize the merits of their present spiritual leader and support him as enthusiastically as they had supported his predecessor and the founder of the parish.

ST. JOSEPH'S CHURCH, BRIDGEPORT

The Rev. Joseph A. Schaele, whom we have seen laboring as a missionary in Hartford and as a pastor in New Haven, was the first priest to assemble the German Catholics of Bridgeport in a separate place of worship. He began with the Hall of St. Matthew's Temperance Society, and later on rented another meeting place more adequate to the demands of his growing parish. He was encouraged to erect a modest church which was dedicated to divine worship in 1877.

On July 24, 1886, St. Joseph's mission was set apart as an independent parish with the Rev. Theodore J. Ariens as pastor. The French-speaking Catholics of the city were also placed under Father Ariens' spiritual care. In 1886 his flock numbered 1,200, of whom 700 were Germans and 500 French.

Father Ariens was the first priest of the Diocese of Hartford to celebrate the golden jubilee of his priestly ordination. The day was observed October 19, 1895. As Father Ariens was a most amiable gentleman, his fellow priests throughout the Diocese seized the occasion to felicitate him and to give him visible proof of the high esteem in which he was held. Five years after that event Father Ariens resigned his parish at the age of seventy-eight years.

On July 1, 1900, the Rev. Hubert Dahme was appointed second pastor of St. Joseph's Church. Father Dahme was an aggressive and tireless worker. He labored for twenty years before finding it possible to replace the humble church with an edifice more becoming the faith and zeal of his congregation. The second temple was dedicated December 21, 1924. Shortly after his appointment as pastor of St. Joseph's, he built a four-room school as well as a convent for the Sisters of Notre Dame who are the teaching staff. The school at present numbers 160 pupils.

On Monday evening, February 4, 1924, Father Dahme left his house at about seven-thirty. He had reached the corner of High and Main Streets at 7:45. There he was shot by a desperado who calmly leveled the revolver at the back of the priest's ear. The pastor of St. Joseph's died that night at St. Vincent's Hospital, shortly after ten o'clock.

Father Dahme was the second priest and the second pastor of a non-English-speaking church to be murdered in the Diocese of Hartford. A few days after the tragedy a man, evidently most eccentric, confessed the crime in some detail. His story of the assassination apparently satisfied the police department of Bridgeport so well that no further search was made. A few days later the self-accused murderer was dismissed. It was said that he did not commit the deed. If he did not, who did? Is justice satisfied when one suspect is examined, declared innocent and dismissed? Only a Fairfield County expert can presume to answer that question.

Father Dahme began his theological studies in Europe and completed them at Brighton Seminary, Boston, Mass. He labored faithfully for his people in Hartford and in Bridgeport. He was a plain man of simple Bavarian habits and the flavor of his native land clung to him even while the years of his American life multiplied. His mind was keen and his education was thorough and adequate. The reason of his murder remains a secret.

The Rev. William A. Krause was appointed pastor of St. Joseph's Church, February 29, 1924. Since that date he has shown himself a painstaking administrator—a priest who devotes himself entirely to the advancement of the people under his parochial jurisdiction.

ST. MICHAEL'S CHURCH, BRIDGEPORT

St. Michael's Parish, like St. Peter's, was ushered in with the twentieth century. On December 18, 1900, the Rev. Vitold Becker was commissioned to establish the new center. During his pastorate the Polish people of Bridgeport provided themselves with a temporary place of worship. Father Becker remained at St. Michael's for six years, when the spiritual care of his flock was transferred to the Fathers of the Order of the Minor Conventuals of St. Francis. The first priest of this Society to take charge of St. Michael's was the Rev. Felix Baran, O. M. C., whose commission bore date of April, 1906. A year after his appointment he was ready to lay the cornerstone of the new church. The edifice was completed and dedicated May 9, 1908. Father Baran retired in September, 1914, his successor being the Rev. Alphonse Figlewski, O. M. C. During his regime the great parish school was completed. It was opened for pupils in September, 1920. A month later Father Figlewski was transferred to another field and he was succeeded at St. Michael's by the Rev. Charles B. Ratajczak, O. M. C.

The new pastor bent his energies to the erection of a becoming convent for the growing community of Sisters of St. Francis who labor for the instruction of the children. The parish community numbers twenty, and the pupils are almost 1,100 strong. Father Ratajczak is at present engaged in the construction of a priests' house. St. Michael's Parish has flourished from its erection. The Fathers of the Minor Conventuals of St. Francis are doing excellent work for the Polish people in many sections of the Diocese of Hartford.

ST. ANTHONY'S CHURCH, BRIDGEPORT

The French-speaking colony of Bridgeport has had the privilege of listening to the gospel as preached in the tongue of Bossuet for nearly forty years. From December, 1882, till the middle of 1895, they formed a mission of St. Louis' Church, New Haven. Towards the end of that period, or, in 1894, the cornerstone of the present church was laid.

The first resident pastor of the Bridgeport French Church, which was placed under the protection of St. Anthony, was the Rev. J. E. Senesac. He was appointed to the post in 1895 and served for three years. Father Senesac was a hard-working and devoted priest. Whenever there was question of selecting a pastor for an important French-speaking parish, Father Senesac was always considered. And so it came that he was promoted from Bridgeport to New Haven, from New Haven to Hartford, and from Hartford to Waterbury, where he was made pastor of St. Ann's, then, the most important French parish in Connecticut.

For several years the pastors of St. Anthony's Church followed each other in rapid succession: The Rev. J. L. Desaulniers came in 1898 and went in 1909; the Rev. J. S. Benoit came in 1909 and went in 1910; the Rev. J. V. E. Belanger came in 1910 and went in 1914; the Rev. Edward J. Plunkett came in 1914 and went in 1918; the Rev. Philip L. Massicot came in 1918 and remained for a full ten years till 1928. His successor and the present pastor of St. Anthony's Church is the Rev. W. Arthur Routhier. Father Routhier has conducted the affairs of St. Anthony's since September, 1928. The parish has never prospered so rapidly as those of the other French settlements of the Diocese of Hartford. The Bridgeport industries are not those which appeal powerfully to French immigrants.

ST. PETER'S CHURCH, BRIDGEPORT.

While the Rev. James C. O'Brien was caring for the faithful of the Sacred Heart Parish, he learned that a chapel-of-ease would be very helpful for the people of the western section. He accordingly erected St. Peter's in 1894. Six years later the chapel was advanced to parochial dignity, and the Rev. Thomas J. Kelley of New Milford was named its first pastor. He ministered to the people of St. Peter's for nineteen years. During the second half of his pastorate he was a quasi-invalid. He died at his post in Bridgeport, October 22, 1919.

The Rev. Thomas J. Kelley was born at Norwich, February 16, 1860. He was a graduate of the Norwich High School, Holy Cross College, Worcester, and the Grand Seminary at Montreal. He was ordained at Notre Dame, December 20, 1884, by Archbishop Fabre. Besides his New Milford pastorate he was also head of the New Canaan parish. On account of his ill-health he had withdrawn from almost everything except parish labors. The circle of his clerical friends was necessarily very limited. The latter part of his life was that of a recluse, whose thoughts were not scattered over a wide area but rather centered in his own flock and in the things that are of eternity.

The second pastor of St. Peter's was the Rev. Charles A. Leddy. His term began in December, 1919, and ended at his death on February 21, of the present year, 1930. He was sixty-eight years old. Father Leddy was a native of New Haven. He was something of an athlete in his college days. After ordination he served as curate to Father Hughes at St. Patrick's Church, Hartford. He loved a good horse as ardently as did his parish superior, but no man ever saw the pastor and curate in an equestrian competition. It is quite possible that Father Hughes would not have been able to recognize Father Leddy's horse on seeing it.

The Rev. Charles A. Leddy held three parishes, one at Mystic on the shore, another at Seymour in the interior, and a third at Bridgeport, which afforded the advantages of both.

Rev. John J. Kennedy

Rev. Peter H. McClean, S.T.L., P.R.

Rev. R. J. Carroll

Rev. Denis P. Hurley

Very Rev. Henry S. McDermott, C.S.Sp.

Rev. Andrew E. Komara

Rev. William J. Blake

Rev. Thomas J. Sullivan, D.D.

Rev. Denis L. Gleason, D.D.

He had the ambition to build an ample church for his Bridgeport flock but his failing health rendered such an undertaking too hazardous to be allowed by his superiors. His ambition was greater than his strength.

On March 27, 1930, the Rev. John E. Fay was transferred from Plainville to Bridgeport, to succeed Father Leddy. Father Fay had been pastor of Our Lady of Mercy Church in Plainville for a long term. While there he endeared himself to his parishioners by his devoted service and unobtrusive worth. His Bridgeport flock are but learning to appreciate his merits.

ST. GEORGE'S CHURCH, BRIDGEPORT

On August 18, 1907, the Rev. V. Paukszto was appointed pastor of the Lithuanian Catholics of Bridgeport. St. George was chosen as the patron saint of the new center. The field of labor at Bridgeport evidently did not appeal powerfully to Father Paukszto, for he retired within six months. His successor at St. George's was the Rev. L. Wojtys. The second pastor was appointed in January, 1908. His labors at Bridgeport ended July 26, 1910. The widowed parish was then placed under the care of the Rev. Timothy Sweeney of the Sacred Heart Church. Father Sweeney ministered to his Lithuanian flock from July, 1910 till April, 1911.

For the past nineteen years St. George's Parish has labored under the leadership of the Rev. Matthew A. Pankus. He received his appointment April 2, 1911. Lithuanian immigrants in search of a new home have not been powerfully attracted to Bridgeport. Possibly the industries of the city are not those that they count suited to their ability and inclination. The growth of St. George's parish has not been considerable enough to warrant the establishment of a parochial school.

ST. JOHN NEPOMUCENE CHURCH, BRIDGEPORT

The Rev. Joseph Formanek came to Bridgeport in 1889. He was commissioned by Bishop McMahon to exercise parochial rights over the Slovaks and those who spoke the same or kindred languages. Father Formanek assembled his people in the basement of St. Mary's Church. He held services there for more than a year. The lower chapel of the Bohemian church was dedicated by Bishop McMahon in 1891.

St. John's Parish has advanced steadily since its formation. Father Formanek retired from the pastorate in favor of the Rev. F. J. Pribye, who was succeeded by the Rev. Joseph Kossalke. Father Kossalke labored at St. John's from 1905 to 1908. For the next three years the Rev. D. Hajorp presided over the destinies of St. John's.

On March 19, 1911, the Rev. Andrew E. Komara was placed over the parish, and he has labored there ever since with great zeal and with visible tokens of success. The parish school was opened in 1919. The upper church was completed and dedicated in 1929. The parochial school numbers at present 550 pupils. Fifteen Sisters of Notre Dame make up the teaching staff. The properties of St. John's Parish are situated on Brook Street. An air of prosperity pervades the whole plant.

ST. STEPHEN'S CHURCH, BRIDGEPORT

The Bridgeport Hungarian Parish, which is placed under the patronage of the first martyr, was established December 9, 1894. It struggled along feebly till the coming of the Rev. George Casaba, who was placed over it in December, 1897. His tenure lasted till December 27, 1905. His first great work was the erection of the parish church. The cornerstone was laid November 30, 1899. The edifice was completed and dedicated May 30, 1901. A few months before his death Father Casaba brought the Sisters of the Holy Ghost to St. Stephen's and they began the classes of the parochial school in the basement of the church. At his death there were three hundred children in attendance at the parochial school. He was born at Dobornszka, Hungary, August 28, 1860. During the last years of his life he suffered from heart trouble, dying of that disease on December 27, 1905.

Father Casaba was a man of sunny temperament. He took kindly to American conditions. His bereaved parishioners paid him a remarkable tribute at his obsequies. The seed which he sowed in Bridgeport has borne abundant fruit.

The second pastor of St. Stephen's Church was the Rev. John Madar. The parish rectory was built by him in 1908. After serving for three years he was succeeded by the Rev. Edmund F. Neurihrer, whose pastorate began in August, 1909, and continued till April, 1914.

The Rev. Stephen F. Chernitzky was appointed pastor of St. Stephen's, in May, 1914. Since his advent to Bridgeport he has been tireless in promoting the spiritual and educational interests of the Hungarian people. Through his efforts the Hungarian Daughters of Divine Charity were brought to labor in St. Stephen's parish. They arrived in September, 1917. Since that date they have instructed the children in religion and in their mother tongue. Their convent is provided on the top floor of the school building. The new parochial school was dedicated May 30, 1927. There are five sisters in the little community, and the pupils of the parish school number 300. Father Chernitzky is a man of extraordinary initiative. He is tireless in promoting the interests of his growing parish. He has mastered the English tongue and has demonstrated on many occasions that he can use it with splendid effect.

ST. CHARLES' CHURCH, BRIDGEPORT

The parish of St. Charles, Bridgeport, is the first offspring of St. Mary's. Its limits include the northeast section of the city. The new Catholic center was established November 15, 1902. The first pastor was the Rev. William H. Lynch. Before his appointment to St. Charles, Father Lynch had served many years as assistant at the mother church.

His first great work was to erect a building that would serve as a place of worship and as a parish school. Later on Father Lynch built the magnificent basement chapel of St. Charles Church. He was a man of artistic temperament, and he planned the chapel without, perhaps, counting the cost of a church built throughout on such profuse lines. He died on August 28, 1913. Had he lived to complete the church it would probably be counted one of the finest in America.

Some thought that a church more in keeping with the surroundings would have been a wiser undertaking. Such, no doubt, was the conviction of Father Lynch's successor, the Right Rev. Patrick J. McGivney, LL. D.

Monsignor McGivney was born in Waterbury, September 25, 1867. He was an alumnus of Niagara University, of the Grand Seminary, Montreal, and of St. John's Seminary, Boston. He was ordained on May 20, 1892. He served as assistant at St. John's Church, Middletown, till November 10, 1902, when he was promoted to the pastorate of St. Aloysius Parish, New Canaan. About a year later Bishop Tierney chose him to establish St. Francis' Church, Middletown.

Father McGivney returned to the city of his first sacerdotal labors on October 5, 1903. He took up his work with such enthusiasm, that success was guaranteed from the very beginning. At the dedication ceremony Bishop Tierney began his brief address to the people with these words: "I hope that you are as well pleased with this new church as I am." From the tone of his address it was evident that the Right Rev. Bishop was delighted with Father McGivney's achievement. When another church had to be erected in a manner suitable to the demands and the surroundings, Bishop Nilan selected the successful Middletown pastor for the task.

Father McGivney was promoted to the pastorate of St. Charles on August 13, 1913. He displayed the same zeal in Bridgeport as he had displayed in Middletown. Shortly after his arrival he began the work of renovating the school which is equipped with all modern improvements. He next built a convent for the Sisters at the cost of $75,000, and in 1924 the erection of the superstructure of the church. The beautiful temple was dedicated September 10, 1925.

Father McGivney's tireless efforts reached beyond the confines of his parochial duties. He was national chaplain of the

Knights of Columbus for more than a quarter of a century. He went to France during the difficult days of the War and officially visited the battlefields and American hospitals. His advice and recommendations aided materially in bringing the Knights of Columbus' war labors to a successful issue.

Father McGivney was raised to the rank of Domestic Prelate by His Holiness, Pope Pius XI in 1924. That same year Niagara University, his alma mater, awarded him the degree of Doctor of Laws. The faithful of St. Charles Parish were pleased and flattered with the honors that had come to their hard-working pastor.

Monsignor McGivney was stricken with a slight shock in the Spring of 1928. He rallied quickly, and his restless energy prompted him to take a trip abroad in the hope that he would regain his old time strength. A few days after arriving at Paris he was seized with a cerebral hemorrhage from which he never rallied. He died at the American Hospital in the French capital, May 7, 1928. The body was brought to America, and after a solemn funeral ceremony at St. Charles' Church, Monsignor McGivney was interred in the old St. Joseph's Cemetery, Waterbury, by the side of his brother, the Rev. Michael McGivney who had founded the Knights of Columbus.

The Right Rev. Monsignor Patrick McGivney, LL. D., was, in every respect, a strong man. His opinions were carefully formed and tenaciously held. To labor for the salvation of souls and the advancement of the Church of Christ was his absorbing ambition. His achievements along many lines were so notable as to give him a secure place among the builders of the Church of the Diocese of Hartford.

The Rev. John J. McGivney, a younger brother of Monsignor McGivney, was appointed his successor both as pastor of St. Charles Church and as Supreme Chaplain of the Knights of Columbus. His first parish was St. Aedan's, New Haven, where he built a magnificent church. Since coming to Bridgeport he erected a parish residence thus completing the splendid group of buildings of St. Charles equipment.

CHURCH OF THE BLESSED SACRAMENT, BRIDGEPORT

The Rev. Terence B. Smith was transferred from Waterbury to Bridgeport, April 1, 1917. Three weeks later, April 24, 1917, the Blessed Sacrament Parish was established. Father Smith had already built a church in Waterbury, which he had dedicated in honor of the Blessed Sacrament. He immediately set to work to erect another church of the same name. The cornerstone was laid September 30, 1917. He lost no time in completing the edifice and opening it for divine service.

Three years after coming to Bridgeport he died of heart failure, December 12, 1920. He was a native of New Haven, where he was born, April 25, 1863. He was ordained by Bishop Ryan of Buffalo, June 20, 1889. The scenes of his priestly labors were, Newtown, East Hartford, Sharon, Waterbury, and Bridgeport. He had the distinction of founding two parishes. He was a man of amiable disposition, and the great throng of people and priests who gathered to pay their last duty of respect at his bier was a visible testimony to the affection in which he was held.

The Rev. Jeremiah J. Duggan was transferred from Westport to Bridgeport, December 15, 1920. The second pastor of the Blessed Sacrament Church has the credit of erecting the parish school and the convent. Both were blessed and opened for use, July 16, 1922. Two years later Father Duggan was promoted to the pastorate of St. Joseph's Church, Meriden. His successor at the Blessed Sacrament Church was the Rev. John J. Kennedy. Father Kennedy labored ceaselessly in building up his Bridgeport parish. After five years he was appointed pastor of St. Mary's Church, Bethel, where he hoped to regain the strength which had failed him amid his arduous labors in Bridgeport.

The Rev. Alexander F. Mitchell, of St. Rose's Parish, Burnside, was named successor to Father Kennedy, on July 4, 1929. Father Mitchell had displayed fine initiative and exceptional wisdom in the establishment of St. Rose's Parish. His success in Burnside guarantees his ability to meet successfully the exacting demands of the parish of the Blessed Sacrament.

HOLY CROSS CHURCH, BRIDGEPORT

On January 26, 1913, the Rev. Michael J. Golob was appointed pastor of the Slavonian Catholics of Bridgeport. Two years later he began work on a new church. The construction was hastened and the building was ready for dedication, November 28, 1915.

The congregation that worships in the Holy Cross Church is a small one. Very few of that nationality are now found among the immigrants who seek a home in Bridgeport. Father Golob has proved himself of signal service to his people, looking carefully, as he always does, to the civil, as well as the religious advancement of those committed to his care.

ST. ANN'S CHURCH, BRIDGEPORT

St. Ann's Church, Bridgeport, was founded May 14, 1922. The Rev. Joseph Ford was chosen as first pastor. Father Ford at once secured a portable church and assembled his parishioners for divine worship. He then purchased a becoming site for a permanent church on Brewster Street. The basement of the proposed edifice was dedicated December 5, 1926. Father Ford has received most encouraging support from the faithful under his jurisdiction. There is warrant for the hope and the prediction that St. Ann's will, at no distant day, be counted as one of the really important parishes of Bridgeport—the city of parishes.

ST. AMBROSE'S CHURCH, BRIDGEPORT

Although St. Ambrose was the instructor of St. Augustine, the pupil outstripped his master by sixty-five years in their contest for formal recognition by the Catholic people of Bridgeport. St. Augustine's was dedicated in 1865. It was not till August 6, 1928, that the Rev. Thomas P. Mooney was commissioned to go and build up a parish in the extreme northeastern section of Bridgeport. The church was dedicated April 14, 1929. With one year of history upon which to look back, the new parish has but begun its story. The location is a commanding one. The church stands on an eminence which overlooks the city. What with a pastor instinct with sacerdotal zeal, there is no reason to doubt that great things will quickly follow the establishment of this new Catholic center.

THE HOLY ROSARY CHURCH AND ST. RAPHAEL'S CHURCH, BRIDGEPORT

Mother and daughter! There is variety in the history of the parish now known as the Holy Rosary. It was incorporated February 13, 1903, under the title of Our Lady of Pompeii. The first pastor was the Rev. Gaetano Ceruti. He held his post for three years. In 1905, for reasons not officially recorded, Our Lady of Pompeii gave place to the Holy Rosary.

A year later, in 1906, the Rev. Angelo De Toro was named second pastor. Father De Toro labored among the Italian Catholics of Bridgeport till 1916, when the Rev. Michael F. Keating was named third pastor. Father Keating presided at the Holy Rosary for eight years.

On May 15, 1924, the Rev. Thomas Sullivan was transferred from New Haven to Bridgeport. Though born in Hartford, Father Sullivan's seminary days in Italy, made him more Italian than American, and much more Italian than the Italian Americans. A month after arriving in Bridgeport he founded a chapel-of-ease which was to be subject to the Church of the Holy Rosary. He hired a hall and held services there for a year and a half. Meanwhile he began the erection of a church which was placed under the protection of the Archangel Raphael. The basement was dedicated, December 25, 1925.

Hardly was the mission chapel opened when it began to preponderate over the mother church. The clergy of the parish took residence there, and the Church of the Holy Rosary became a dependency of the daughter chapel.

On July 28, St. Raphael's became a full fledged parish church. The mother church was also rehabilitated, and the Rev. Joseph M. Daly was appointed its pastor. St. Raphael's Church is built on Oak Street. The Holy Rosary Church stands on East Washington Ave.

And so it comes that the Rev. T. J. Sullivan and the Rev. J. M. Daly are responsible for the spiritual status of the great and growing colony of Bridgeport Italian Catholics. If there is a rivalry between the mother church and the daughter church, the Italian citizens of Bridgeport, who dearly love public festa, will not fail to crown the victor, albeit a contest between Our Lady of the Rosary and the Archangel Raphael may suggest strife among the celestial hosts.

SS. CYRIL AND METHODIUS CHURCH, BRIDGEPORT

This Slovak Parish was incorporated in 1903. The first pastor was the Rev. S. P. Rozowski. He labored zealously among his people for four years. On his departure from Bridgeport the Rev. Matthew Jankola was placed over the congregation. He was appointed pastor of SS. Cyril and Methodius in 1907. After six years he was in a position to plan a new and more ample church. The cornerstone was laid in 1913. The completed edifice was dedicated in 1914. Two years later Father Jankola retired from his Bridgeport pastorate and the Rev. Gaspar Panik was appointed pastor, May 4, 1916.

Father Panik has labored with great zeal for the spiritual and intellectual advancement of the faithful committed to his charge. The parish school, built in 1921, is the product of his wise and untiring labor. The attendance at the school amounts to 630. Fourteen sisters make up the teaching staff. The future of the parish of SS. Cyril and Methodius seems guaranteed.

ST. JAMES' CHURCH, STRATFORD

The Stratford mission was cared for by Bridgeport priests from the year 1859 until Milford was made an independent parish. At first St. James', Bridgeport, took the responsibility for the faithful of Stratford. Later on they were placed under the pastor of St. Mary's. In 1885 the Rev. James Larkin was appointed pastor of Milford. He built, early in his regime, the first Stratford church. On August 11, 1906, St. James' Church was given its independence. The first pastor was the Rev. John J. Elty. He labored at Stratford for two years, after which he retired in favor of the Rev. Michael J. O'Connor.

Father O'Connor's pastorate opened March 13, 1908. It continued for sixteen years. During that time the pastor of St. James built the present church on a site which has been admired and acclaimed by many of the clergy of the Diocese. He labored faithfully at Stratford till September 18, 1924. He was then made permanent rector of St. Peter's Church, Danbury, in succession to the late Rev. Walter J. Shanley.

The Rev. James Q. Dolan was appointed pastor of St. James', September 18, 1924. Father Dolan was for years a member of the Connecticut Apostolate. He preached missions in almost every considerable town of the Diocese of Hartford. He was for some years pastor of Tariffville. Since his transfer to Stratford he has improved and beautified the parish plant. He is a forceful preacher and an original thinker. He is a man of exquisite taste as anyone who visits St. James' Church will readily appreciate.

CHURCH OF THE HOLY NAME, STRATFORD

The colony of Slovak Catholics of Stratford was found considerable enough to claim its own parish priest. A young priest of their own nationality was appointed to look out for their spiritual needs. On June 3, 1923, the Rev. Michael J. Carnicke was given jurisdiction over the new parish. He

Rev. John F. Moore

Rev. M. Ernest
Wilson

Rev. J. J. McGuane

Rev. Andrew J.
Plunkett, Ph.D.

Rev. William A.
Krause

Rev. Bernard Gwitt

Rev. Charles B.
Ratojczak,
O.M.C.

Rev. Fred J. Murphy,
LL.D.

Rev. John E. Fay

immediately set to work to erect a church which he dedicated to the honor of the Holy Name. Since his advent to Stratford Father Carnicke has shown himself a young man of rare wisdom and untiring zeal. Under his devoted leadership the Catholics of Stratford are favored indeed.

ST. THOMAS' CHURCH, FAIRFIELD

The honor of saying Mass for the first time in Fairfield belongs to the Rev. Thomas Synnott of St. Augustine's, Bridgeport. He began his ministry in that mission as early as 1852. He and his assistants at St. Augustine's cared for the faithful of the town till January, 1876, when the Rev. Martin P. Lawlor was appointed first resident pastor of Fairfield.

Meanwhile Father Synnott had secured a lot and built a commodious wooden church with a seating capacity of 500. It was dedicated by Bishop O'Reilly, January 15, 1854. St. Thomas' Chapel was advanced to the dignity of a parish church in January, 1876. The first four pastors of Fairfield averaged a tenure of a year each: the Rev. Martin Lawlor from January, 1876 to October, 1876; the Rev. Thomas Mullen, from October, 1876, to August, 1877; the Rev. William A. Harty, from August, 1877, to March, 1878; the Rev. P. J. McCabe from March, 1878 to August, 1879.

Then came the Rev. D. J. Cremin who remained from September, 1879, to December, 1883. Father Cremin labored there for a full four years and so demonstrated that one year need not compass a full Fairfield pastorate. The ice once broken, the Rev. Thomas J. Coleman came and remained for more than a quarter of a century.

During Father Coleman's pastorate the church and house were destroyed by fire. That visitation came in January, 1894. The work of rebuilding was at once begun. The rectory was completed that same year. The cornerstone of the present church was laid in July, 1894. The completed edifice was dedicated November 27, 1894.

Father Coleman resigned his parish in 1911. He had grown old amid his labors at Fairfield. He had an unfailing sense of humor. But many of his contemporaries among the clergy failed not to note that Father Coleman did not quite realize the humor of the situation which he created for himself. Meet him today and he would tell you how many families had moved out of his parish within the preceding month. Meet him a month from today and he would tell you how many families had moved out of his parish within the last month. Clergymen of a mathematical turn had figured out that with the depreciation that had been going on for years, the Catholic population of Fairfield must have fallen from 1,000 to minus three or four thousand. Possibly the destruction of the parish plant was responsible for the pessimistic view which Father Coleman took of St. Thomas' parish. He died at Brooklyn full of years and gratefully remembered by the people of his immediate parish, and by the clergy of the Diocese of Hartford.

Father Coleman's successor at Fairfield was the Rev. Patrick Duggan, whose name is identified with the development of Catholicity in Torrington. If an oak should not be transplanted at fifty, it were folly to move a white oak at sixty. Father Duggan was a knotted and gnarled oak before leaving Torrington. He should never have quit the parish where he was known and understood, and where his long and consistent labors had given him a claim upon the gratitude and forbearance of his people. It was different in Fairfield. There he neither knew nor was known. He came in January, 1911, and departed, with no regrets, in May, 1913.

The Rev. William J. Blake was transferred from Guilford to Fairfield in May, 1913. During his pastorate he has set the parish in perfect order; nor did he fail to study the conditions in the outlying sections. All the Catholics who have settled within the suburbs of Fairfield have profited by the kindly ministrations of the pastor of St. Thomas'.

In 1921 Father Blake built a model parochial school. Two years later a beautiful convent was placed at the service of the Sisters who form the teaching staff of St. Thomas' School. They are eight in number, members of the order of the Sisters of Mercy, and the school which they conduct numbers 343 pupils. Father Blake's labors at Fairfield, as elsewhere, have been begotten in wisdom and born in charity.

ST. ANTHONY'S CHURCH, FAIRFIELD

The Polish Catholics of Fairfield felt justified in undertaking to support a separate parish in 1927. On July 28 of that year the Rev. Austin Macjiewski, O. M. C., was placed over the new foundation. The church selected as its patron the exceedingly popular St. Anthony. A portable church has been set up. The pastor is laboring incessantly to develop a progressive Catholic center. The outlook is said to be most encouraging. The parish is increasing in numbers and the enthusiasm of its members has not waxed low.

CHURCH OF THE ASSUMPTION, STRATFIELD

The mission of Our Lady of the Assumption at Stratfield was organized by Father Blake of Fairfield on January 31, 1922. It remained attached to the mother church for but one year. In June, 1923, the Rev. John Augustine Sullivan was named resident pastor of Stratfield. He served in that capacity till October 9, 1926. He was then succeeded by the Rev. Thomas B. Gloster. Father Gloster, in turn, established a mission at Tunxis Hill. There as in Stratfield, a temporary church has been provided. The mission has been placed under the protection of the Holy Family. Father Gloster is devoting himself with commendable zeal to the development of his young parish. Both sections give promise of an abundant future.

CHURCH OF THE ASSUMPTION, WESTPORT

In 1853, the Rev. John Brady, of Norwalk, went over to Westport and offered up the sacrifice of the Mass for the edification of the handful of Catholics whom he had found there. Father O'Donnell declares that this historic service was held in the old Universalist Church. For seven years the pastor of Norwalk watched over the spiritual welfare of the Catholics of Westport. During the pastorate of the Rev. Dr. Mulligan the first church was built. It was erected on a becoming site and it was ample enough to accommodate 500 worshippers.

For a short period the mission of the Assumption was placed under the first pastor of Fairfield. The arrangement did not continue for in January, 1877, the Rev. Patrick Keating was appointed resident pastor of Westport. He labored there for eight years—till May, 1885, when he was succeeded by the Rev. John H. Carroll. Father Carroll remained at the Assumption Church till October 9, 1898. At that time he was promoted to the pastorate of the Holy Trinity Church, Wallingford. During his pastorate at Westport, Father Carroll was active in town affairs, serving as a member of the school board and, for a time, as its president.

The successor of Father Carroll as pastor of the Assumption Church was the Rev. James P. Ryle. His appointment to Westport bore date of October 1, 1898. Eleven months after that date, September 17, 1899, the Rt. Rev. Bishop Tierney laid the cornerstone of the present church. On April 22, 1900, the completed edifice was dedicated, but the builder was not present. Father Ryle was called to his reward on March 24, 1900,—fifteen days before the date which he had chosen for the dedication of the new Church of the Assumption. His funeral was the first service held in the unfinished church.

Father Ryle was assistant for ten years at St. Patrick's Church, New Haven. He was then promoted to the pastorate of Montville. He was a man of fine executive ability. He knew how to find his way to the hearts of the people. Though hardly two years pastor of the Westport parish, and all the while oppressed with a fatal disease, his indomitable spirit asserted itself and he brought almost to completion the beautiful and becoming church under whose shadow his ashes are now placed.

The third pastor of the Church of the Assumption was the Rev. Thomas H. Shanley, whom we have already seen in Poquonnock, He labored as successor to Father Ryle for eight years. At his death he was succeeded April 3, 1908, by the Rev. J. J. Duggan. Father Duggan's pastorate continued for thirteen years. At the opening of the year 1921, he was promoted to the pastorate of the Church of the Blessed Sacrament, Bridgeport. The vacancy created by his departure was filled by the transfer of the Rev. R. J. Carroll from South Norwalk, where he had been pastor of St. Joseph's Church.

Father Carroll has labored with unflagging energy for the advancement of the faithful under his care. He looks carefully to the spiritual instruction of his children, and neglects no means to advance young and old in things temporal as well as eternal. He is the Diocesan Director of the Pontifical Association of the Holy Childhood. Of late years the parish of the Assumption has so far prospered as to require the services of an assistant pastor.

ST. MARY'S CHURCH, NORWALK

In the missionary section of this book a record of the earliest days of Catholicity in Norwalk is set down. Bishop Tyler visited the town in 1847. He was favorably impressed, and the following year a committee of zealous laymen approached him and begged for the favor of a resident pastor. Their request was granted and their parish was established in 1848, with the Rev. John C. Brady at its head.

Father Brady purchased a site on Chapel Street. His church was ready for dedication on January 28, 1851. The ceremony was performed by Bishop O'Reilly. Two years later the Rev. E. J. Cooney was appointed to succeed Father Brady. The pastorate of the second incumbent lasted but one year. The successor of Father Cooney was the Rev. Hugh O'Reilly who labored in Norwalk and the surrounding hamlets for fifteen years. The importance of the missionary section of St. Mary's can be appreciated when it is stated that even Stamford was not excluded from Father Brady's jurisdiction.

The Rev. John Mulligan, D. D., was appointed successor of Father O'Reilly in July, 1859. He was a native of Hartford and the first priest that that city had produced. After passing through the public schools of Hartford, he entered Holy Cross College, Worcester, and after his graduation he was sent to study philosophy and theology at the College of the Propaganda, Rome. He was a young man of extraordinary ability—the first Doctor of Divinity that the Catholic body of Connecticut had yielded. Before his appointment to St. Mary's, Norwalk, he had been pastor at Falls Village. Doctor Mulligan died January 12, 1862. He was buried in St. Patrick's Cemetery, Hartford. The Mulligan family was one of the best known and most respected Catholic families of Hartford. Judge McManus, in his monograph history of the Catholic Church in the City of Hartford, pays high tribute to Doctor Mulligan and his kindred.

The Rev. Peter A. Smith was transferred from East Bridgeport to St. Mary's, Norwalk, in February, 1862. His pastorate lasted for thirteen years. In 1870 he had the satisfaction of completing the present St. Mary's. He secured the splendid site and supervised the erection of the church. Bishop MacFarland came to Norwalk and performed the ceremony of dedication which gave much joy to the zealous Catholic citizens.

On December 16, 1875, Father Smith died. He had labored with much fruit during his comparatively lengthy pastorate. He was succeeded by the Rev. Patrick O'Dwyer who came from Ansonia in January, 1876. A year and a half later Father O'Dwyer passed to his reward. His remains were taken to Ansonia where he had been pastor for five years.

The Rev. John Russell, now of St. Patrick's, New Haven, was appointed to St. Mary's, June 30, 1878. It was during his pastorate that the Sisters of Mercy were brought from Meriden and established in St. Mary's Parish. Father Russell erected the present school which was blessed and opened for classes in 1882.

When Father Russell was promoted to St. Patrick's, New Haven, April, 1883, he was succeeded by the Rev. William J. Slocum, whose pastorate also covered thirteen years. During his sojourn in Norwalk, Father Slocum became a real influence in the city. His public spirit brought him into contact with men of all creeds and all conditions. He was not rapturously pleased by his promotion to the important parish of the Immaculate Conception, Waterbury, and his flock at St. Mary's as well as the other residents of Norwalk sincerely deplored his departure.

The Rev. J. B. A. Dougherty was appointed to succeed Father Slocum. Father Dougherty was transferred from Mystic to be Permanent Rector of St. Mary's. After laboring in Norwalk for one year he resigned from the active ministry. His successor was the Rev. John Furlong, who came to St. Mary's, October 12, 1896. He died of cancer, March 2, 1902.

Father Furlong was born in Hartford April 4, 1843. He received his early education in the public schools of his native city. He made his classical course at St. Charles College, Maryland, and his Seminary course at St. Joseph's, Troy.

Father Furlong was pastor of St. Bernard's Church, Rockville, for many years. His kindness and paternal goodness won all hearts. He was held in the highest esteem by his brethren of the clergy. His gentleness was proverbial. He won by unfailing kindness. His suavity and meekness disarmed opposition and proved more efficacious than more vigorous methods.

The Rev. James H. O'Donnell was appointed Permanent Rector of St. Mary's, March 24, 1902. Father O'Donnell had long enjoyed the reputation of literateur. He wrote frequently for the press, and his History of the Diocese of Hartford remains as a monument to his industry and perserverance. He was born in New York City, July 17, 1854. He received his early education at a school of the Christian Brothers in that city. He then studied at Fond du Lac, Wisconsin, and later on at St. Charles College in Maryland. He was ordained at the Baltimore cathedral, December 17, 1881.

Father O'Donnell was a churchman in his tastes and in every instinct. He loved the Catholic liturgy and wrote interestingly of the ceremonies of the Church and of the things which appertain to the decorum of divine worship. He brought to his vocation the enthusiasm of one who longed for the courts of the Lord, and who counted it a supreme privilege to be permitted to dispense the divine mysteries.

Father O'Donnell had the industry of the real historian. It was no hardship for him to trace the vestiges of Catholic settlers from Portland, Maine, to St. Augustine's, Florida. He seemed loath to lose a single footprint that was planted on the soil of Connecticut by anyone that could claim kinship with the Catholic Church. As might be expected, he has left us a collection of facts and a chronicle of events which should be highly prized by everyone that is interested in the planting of the seeds of the faith in this commonwealth. His name will be forever connected with the story of the Diocese of Hartford. Those who in future time will set down in order of narration the work and the progress of religion among us will begin with a careful study of his work. His historical writings will be more and more appreciated as we recede from the time in which the interesting drama of early Catholicism in Connecticut was enacted.

For the past twenty years the Permanent Rector of St. Mary's, Norwalk, has been the Rev. Thomas J. Finn, LL. D. He was transferred to that post July 18, 1910. Father Finn is a man of quiet sacerdotal zeal and intellectual habits. He has watched and studied the growth of the Catholic Church in Norwalk and throughout the State of Connecticut, and he can modestly count himself a part of the general progress. What the advance of religion has been in Norwalk and its vicinity may be judged from this statement made to the writer by Father Finn himself: "There are now twenty-six Catholic churches in the district which was under the first resident pastor of Norwalk." Doctor Finn takes just pride in the number of clergy which St. Mary's has turned out—nineteen from that parish have attained to the priesthood, among them the Rt. Rev. Michael Tierney, D. D., sixth Bishop of Hartford.

ST. JOSEPH'S CHURCH, SOUTH NORWALK

St. Mary's Church was so accessible for the faithful of South Norwalk that, in earlier times, no one dreamed of complaining of the journey. As the number of the faithful grew it was thought well to give each section its own center of worship. The priest chosen to organize the new parish was the Rev. John T. Winters of Mount Carmel. He met his future congregation for the first time September 8, 1895. It was decided to place the new parish under the patronage of St. Joseph.

For months after the organization of the parish, Music Hall on South Main Street was hired as a place of worship. The cornerstone of the new church was laid April 4, 1897. Father Winters completed the basement chapel. His parish, including worshippers of all tongues, numbered about 1,200. In the Spring of 1899, the pastor of St. Joseph's was promoted to the rectorship of the Immaculate Conception Church, Hartford. The Rev. William Maher, D. D. was transferred from Milford to South Norwalk, April 2, 1899. He completed the upper church in 1900.

Doctor Maher labored at St. Joseph's till his death, June 21, 1909. He had suffered much during the closing years of his life. His death, at the age of forty-eight was particularly sad. No priest of the Diocese of Hartford began his sacerdotal career with brighter prospects than the second pastor of St. Joseph's. He was gifted, well-schooled, and wonderfully heralded.

William Maher was born at Saybrook, Connecticut, October 14, 1861. He received his early education in his native town, entering St. Charles College, Maryland, in the Fall of 1876. He immediately won recognition as one of the bright boys of the house. His unusually amiable disposition and his sunny temperament made him a general favorite. He pursued his course with distinction and finished with the Class of 1881.

While an undergraduate at St. Charles' the future Doctor of Divinity was accosted in one of the halls of the College by an Apostolic Delegate who was visiting America on official business. The distinguished churchman led the boy to his room and submitted him to a severe test in Virgil. Young Maher acquitted himself so well that the Delegate promised, that, on visiting Hartford, he would request the Bishop to send the brilliant young student to Rome where he would have the advantage of a course of study in the Eternal City itself. The Delegate kept his word, William Maher was sent to Rome, where he also attracted attention and where he remained a year after his ordination devoting himself to the study of Canon Law. He returned to America in June, 1888. After serving for a short period in Branford and New Haven, he was appointed Chancellor of the Diocese, entering upon his official duties in November, 1888. After four years he was appointed pastor of Milford, October 14, 1892.

Doctor Maher was a man of fine presence. He was an orator, and during the years when his physical vigor was unimpaired, he gave promise of a preacher of extraordinary merit. His cordial manner won him easy access. He was obliging and self-forgetting, ready at the slightest hint to render service in the discharge of which he disdained to count the cost.

Early in his priestly life, Doctor Maher met with a severe accident from which he never wholly recovered. He was attending official business in eastern Connecticut, when the horse which was conveying him took fright, killing the driver and wounding the Chancellor so severely that he was confined to his room for months. After this ordeal Doctor Maher's splendid constitution seemed broken. His old time vigor and elasticity deserted him. At his funeral the preacher was the Rev. Francis Lamb, S. J. Father Lamb had known Doctor Maher as a student at St. Charles'. They were especially intimate during their long years in the Eternal City. The preacher recalled by name many of the students who were their contemporaries at the American College, and he ended by declaring that William Maher was "the noblest Roman of them all."

After the death of Doctor Maher, St. Joseph's Parish was administered by the Rev. James R. Mitchell till July 20, 1910, when the Rev. Robert J. Carroll, pastor of the "Rock Church", Hartford was promoted to South Norwalk. Soon after establishing himself in the parish, Father Carroll began the erection of a school. The work was completed in 1912. The Sisters of Mercy were invited to supply the teaching staff. At the present time the pupils of St. Joseph's School number about 400.

On December 11, 1920, the Rev. Denis P. Hurley was transferred from St. Mary's, East Hartford, to St. Joseph's, in succession to Father Carroll who had been named pastor of Westport. For ten years Father Hurley has labored quietly and successfully for the advancement of the faithful of St. Joseph's Parish. In 1928 he built a fine convent for the teachers of St. Joseph's School. The cost of erection has already been met and the parish, owing to the wise direction of Father Hurley, is practically free of debt. The parish group is complete. The worshippers are increasing in number and St. Joseph's, South Norwalk, takes its place among the more prosperous centers of the Diocese of Hartford.

ST. LADISLAUS CHURCH, SOUTH NORWALK

St. Ladislaus Parish was established to accommodate the Hungarian Catholics of the two Norwalks. The first pastor and organizer of the flock was the Rev. Francis Gros. He received his appointment July 28, 1907. Father Gros assembled his congregation in temporary quarters, and he retired from his office before a permanent church had been provided.

The second pastor of St. Ladislaus was the Rev. Stephen F. Chernitzky. His regime began November 26, 1908, and extended to May 20, 1914. The year after coming to South Norwalk, Father Chernitzky prepared the new church for dedication. The ceremony took place November 25, 1909. The third pastor was the Rev. Joseph Szobo. He ministered to the Hungarians of the two cities from May 20, 1914, till October 4, 1917. The Rev. Joseph A. Degnan, a graduate of the great Seminary of Budapest, was then placed over St. Ladislaus. He preached to the congregation, in the mother tongue of the worshippers, for twelve years, when he was transferred to Terryville.

The present head of St. Ladislaus parish is the Rev. Aloysius Geist. His pastorate began May 30, 1929. The Hungarian people of the Norwalks have erected a becoming church on a commanding site. They are devout and law-abiding—a real asset to their adopted city.

ST. JOHN'S CHURCH, NOROTON

The faithful of Noroton worshipped at St. John's, Stamford, till 1888. That year, in response to an earnest petition, they were granted the privilege of a chapel-of-ease. The site of the present church was secured and the cornerstone was laid August 29, 1888. The completed edifice was dedicated December 15, 1889. The new center was placed under the patronage of St. John.

Six years later, May 1, 1895, a resident pastor was decided upon. The office was given to the Rev. T. M. O'Brien. His pastorate continued till April, 1900. Father O'Brien was warmly welcomed by his parishioners, both year-round and summer. One of the latter, in his enthusiasm, undertook to thank Bishop Tierney in these words: "You have sent us the best priest in your Diocese." The Bishop replied that he knew that he had sent them a good priest, but that he was unable to say whether he had sent them the best or not.

Father O'Brien, such was his suavity and address, remained in high favor at Noroton, till he was promoted to the pastorate of Thomaston in April, 1900. He was succeeded by the Rev. Daniel J. O'Connor, whose tenure lasted till July, 1910. The present rectory was built by Father O'Connor in 1906.

The Rev. James J. McGuane was chosen as pastor of Noroton, July 10, 1910. Under his vigilance the parish has grown and developed symmetrically. Three years ago Father McGuane found it necessary to enlarge the church. At present it can accommodate six hundred worshippers. The Catholics at the Soldiers' Home are a part of the pastoral care of Father McGuane.

ST. JOHN'S CHURCH, STAMFORD

In primeval days the Catholics of Stamford were served from Fordham College. Among the first missionary priests was the Rev. Francis P. MacFarland, the future bishop, who was for a time after his ordination professor at Fordham. There were some faint echoes of the trustee system in Stamford, but they are not worthy of a place in the story of the Catholic Church of this commonwealth. New Haven priests did missionary work at Stamford. Later on Bridgeport pastors assumed the responsibility, and later still the pastor of Norwalk was given jurisdiction over the faithful of Stamford. The Rev. John C. Brady fixed his residence on Cove Street so as to be within easy reach of both towns.

It was Father Brady who built the first Stamford church. He selected Meadow Street as the site and the structure was dedicated, January 26, 1851.

The Rev. E. J. Cooney succeeded Father Brady. During his pastorate the church was greatly enlarged. The first resident pastor of Stamford was the Rev. James Reynolds. His term was completed within a year. He came November 1, 1857, and died in October, 1858.

The second pastor of Stamford was the Rev. Edward O'Neill. His jurisdiction began in 1860 and continued till

1868. During the pastorate of Father O'Neill the Catholic body of Stamford became so considerable that the service of an assistant was required. The zealous pastor built a school on Meadow Street. It was placed under the care of lay teachers and it so continued till 1876.

In October, 1868, Father O'Neill's pastorate ended with his death. He was succeeded by the Rev. John Fagan. Shortly after coming to St. John's, Father Fagan realized that the demand for a larger church was imperative. The present St. John's was planned, but before the basement chapel had been completed, Father Fagan died.

The Rev. Michael A. Tierney was sent from New London to Stamford to continue the building of the great new church. The basement was finished and dedicated Thanksgiving Day, 1875. The old church was then made over into a school, and the Sisters of Mercy were invited to send on teachers. The parochial residence was fitted up, in 1876, as a convent for the newly arrived Sisters.

Before St. John's Church had been completed, Father Tierney was made pastor of St. Peter's Church, Hartford. His successor at St. John's, Stamford, was the Rev. William H. Rogers, an old-time assistant, who had been named first pastor of St. Mary's, Greenwich. Father Rogers went on with the work of construction. The completed church was dedicated May 30, 1886, by Bishop McMahon. St. John's was counted a rather extravagant temple for those early days. The indebtedness was very great and was frequently discussed by the clergy of the Diocese. Some were prepared to tell what the daily interest amounted to and how grievous was the burden placed upon the treasury of the parish. Father Rogers seemed to be the only one connected with the parish who had not decided to worry over the debt. He remained at his post in Stamford till the death of the Very Rev. John Mulcahy, V. G. in the summer of 1900, when he was transferred to Hartford as pastor of St. Patrick's Church.

On September 12, 1900, the Rev. James C. O'Brien was transferred from the Sacred Heart Church, Bridgeport, to the pastorate of St. John's. He held that office till his death, January 19, 1928. Rather more than one half of his fifty years in the priesthood were spent at Stamford. His first care on assuming control of the parish was to grapple with the classic debt. In the course of a few years it was entirely wiped out.

Father O'Brien's greatest material work in Stamford was the erection of the present parochial school. He then provided a more comfortable home for the teaching sisters. He adorned the church and built the spire. He was a good preacher and seldom or never allowed a Sunday to pass without appearing in the pulpit. Though a native of Ireland all of his education was acquired in this country.

His sacerdotal career, covering fifty years, was varied. He had his share in the missionary labors that fell to the lot of the Connecticut priest of his generation. We have already heard of him in New Milford, where he went after a period of stewardship under the severe tutelage of Father Hughes. During the last years of his life his health was broken and much of his ancient vigor had vanished. He was devoted to the care of the sick and this admirable characteristic attended him till the end.

The Rev. Francis J. Lally was placed over St. John's Parish, June 14, 1928. He had labored fruitfully both at Poquonock and Waterbury. His promotion to the important post which he now holds came to him as a recognition of demonstrated worth. Father Lally is a modest man. Possibly his modesty prevents him from being readily appreciated by his flock.

ST. MARY'S CHURCH, STAMFORD

The Rev. D. L. Gleason, D. D., was appointed pastor of St. Mary's, Stamford, August 15, 1907. At that date St. Mary's was a parish to be. The story of the beginning of the new Catholic center of Stamford is summed up in a few words by Doctor Gleason: "On August 15, 1907, Right Rev. Michael Tierney, D. D., Bishop of Hartford, set off the eastern part of Stamford to be known as St. Mary's Parish. The first Mass in the newly created parish was celebrated at the Casino, on Suburban Ave., September 1, 1907. This hall served as a temporary church until the erection of the wooden building on Elm Street."

The temporary Elm Street Church was dedicated August 5, 1908. For twenty-one years the parishioners of St. Mary's worshipped in the wooden building. As early as 1915 the site for the present church—known as the Wardwell Estate—was acquired. The cornerstone of the new St. Mary's was laid June 13, 1926. The beautiful church was completed, and dedicated by Bishop Nilan, June 17, 1928.

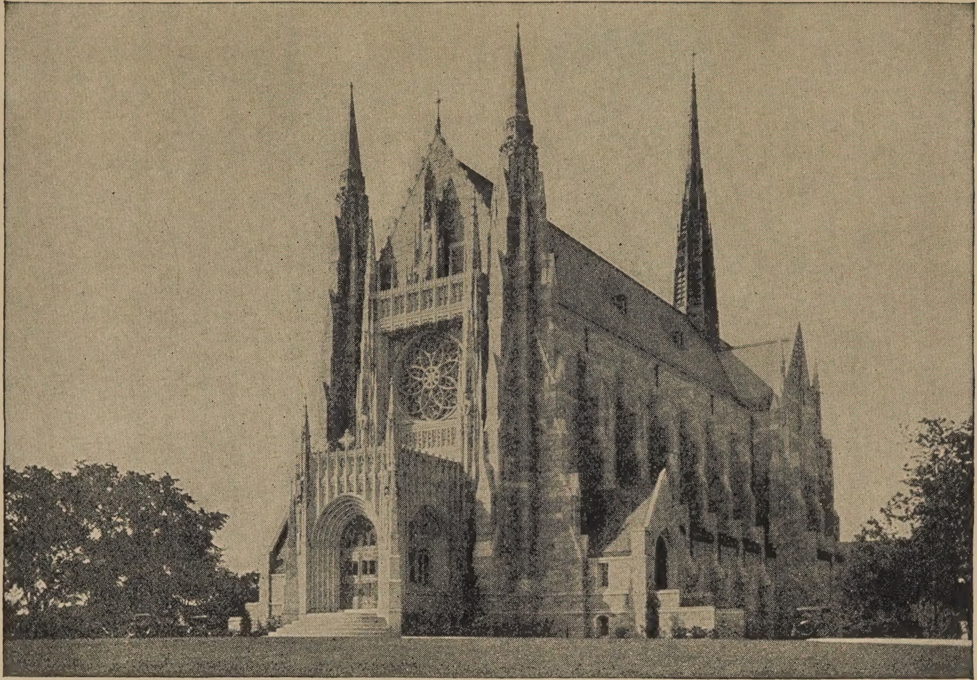
St. Mary's Church and its location, the enthusiasm of the faithful of the parish and the wise initiative of the pastor, give warrant for the prediction that this ecclesiastical group will be, when completed, one of the finest in the Diocese of Hartford, and, no doubt, one of the finest in New England.

In appearance, at least, Doctor Gleason is but emerging from middle life. There is ample warrant for the hope that he will be spared to round out and complete the parish plant, continuing as he has so gloriously begun.

CHURCH OF THE HOLY NAME, STAMFORD

The Polish Catholics of Stamford have been making ecclesiastical history for more than a quarter of a century. They have been making lots of it in the last few years. Their parish was established in 1903 with the Rev. Joseph Luczycki at its head. The first pastor erected a modest building which served as a place of worship for more than twenty years.

Father Luczycki left Stamford in 1906. His successor, and the second pastor of the Holy Name, was the Rev. Ignatius Kruszynski. He labored for his Stamford flock for four years. In 1910 he was succeeded by the Rev. Joseph Raniszewski, who exercised jurisdiction for seven years—not all of which were as sweet as summer. In 1917, the Rev. Louis Rusin was appointed successor to Father Raniszewski.



St. Mary's Church, Stamford

He labored in the parish for five years, when he retired, making way for his progressive successor.

Sometimes the darkest hours are those which precede the dawn. The sunburst for the Holy Name Parish came with the advent of the Rev. Francis M. Wladasz. During Father Wladasz' pastorate "the Parish has trebled." He has placated and reorganized the discordant element among his flock. "During the seven years of his pastorate the parish has paid off enormous debts, built a new church and a new school, and, whereas the Rev. Francis Wladasz was alone when he came in 1922, there are now three priests administering to the spiritual needs of the people of the parish."

The Holy Name School has 545 pupils. Seven Bernardine Sisters help to do the teaching. The regime of Father Wladasz is but another name for progress.

SACRED HEART CHURCH, STAMFORD

In the Fall of 1920 a separate Mass was provided for the Italian Catholics of Stamford. The first pastor was not appointed till February 9, 1923, the choice falling to the Rev. John J. Kelley. On November 18, 1923, Father Kelley had so far progressed with his material labors that he was ready for the cornerstone of a new church. The completed edifice was dedicated May 11, 1924. A year later the priests' house was completed.

So successfully has Father Kelley labored among the people of his parish, and so considerable has been the increase of the worshippers, that as early as the summer of 1924, he applied for an assistant. His request was granted and the Rev. Patrick W. Flynn was named curate to the Sacred Heart Church, June 19, 1924. It was said that Cardinal Martinelli spoke English with a decided Celtic accent—he had lived for some years with the Irish Augustinians. Whether Father Kelley and Father Flynn, who once lived among Italians and who now minister to them, speak the language of Cicero with a Celtic flavor, report does not testify. They are warmly received and enthusiastically acclaimed and followed.

ST. CLEMENT'S CHURCH, STAMFORD

St. Clement's Church brings religious worship near to the homes of the faithful of Sound Beach. As this last name indicates there is a summer congregation as well as a cold weather congregation at St. Clement's. The first pastor was and is the Rev. Denis A. O'Brien, sometime professor at St. Thomas', and later on a thorn in the side of the Kluxers in and around Somerville, Connecticut, and always and under all provocation, an unobtrusive, peace-loving and successful preacher and exemplar of the saving gospel of love.

Father O'Brien laid the cornerstone of his prospective church November 24, 1929. The history of the parish has yet to be made, but the indications are that it will read well and redound to the honor of the founder and builder of St. Clement's.

ST. CATHERINE'S CHURCH, RIVERSIDE

The Rev. Nicholas P. Coleman was, on May 8, 1913, commissioned to go to Riverside and organize a parish for the welfare of the Catholic residents of the section. He chose as patron and protectress of his church the much-cultivated St. Catherine, and for the site of his church, an attractive spot on the north side of the historic Boston Road. Father Coleman has already erected a beautiful little church, the cornerstone of which was laid September 21, 1913. The ceremony of dedication took place May 10, 1914. Although St. Catherine's Church is somewhat remote from Long Island Sound, there is quite a summer colony within easy access.

The first pastor of Riverside has endeared himself to all who worship at the new church. He is diligent and untiring in promoting the influence of religion. His sojourn at Riverside has been productive of wholesome fruit—a visible benediction.

ST. MARY'S CHURCH, GREENWICH

During the fifties, Mass was celebrated in Greenwich, first, by priests from Norwalk, and, later on, by priests from Stamford. The congregation increased so rapidly that it was found necessary to move the altar from the private house in which it was set up to the Town Hall.

In 1860 a small church was erected on Williams Street. In 1888 the building proved too small and a considerable addition was built on. While Father Tierney was pastor of St. John's, Stamford, St. Mary's was made a quasi-parish with the Rev. William H. Rogers, first assistant at Stamford, at its head. When Father Tierney was transferred to Hartford, Father Rogers was made pastor of St. John's, and the Greenwich church was delivered to its first resident pastor, the Rev. Dennis Cremin. His commission bore date of January, 1877.

Father Cremin began the erection of a second church. The cornerstone was laid June 9, 1878. The building was completed and dedicated May 18, 1879. The finances of the parish were so well administered that the first pastor was able to pay the full cost of erecting the new church, as well as providing a suitable priest's residence.

After the promotion of Father Cremin, the Rev. Thomas Smith was named second resident pastor of St. Mary's, September 11, 1879. One of the first works of Father Smith was to change the old church into a school. That done, he invited the Sisters of Mercy of Middletown to undertake the office of teachers, having prepared for them a suitable convent. Father Smith remained at St. Mary's till his death in 1899.

Like many of his contemporaries in the priesthood, Father Smith was born in Ireland and educated for the priesthood in Fordham College and in Troy Seminary. Shortly before his ordination his health broke, and, a milder climate being recommended, he returned to his native land and resumed his theological studies at St. Patrick's Seminary, Carlow, where he was ordained by the Rt. Rev. Bishop Walsh of Kildare, May 30, 1877.

Father Smith was known to his flock as a zealous, unobtrusive priest of remarkable simplicity of character and life.

He had no ambition beyond the welfare of the souls over whom he had been placed. All who knew him acknowledged that he pushed on and achieved by methods the most direct and straight-forward imaginable. His absolute singleness of purpose frequently excited the wonder of less simple men and compelled the admiration of all.

The Rev. John J. Fitzgerald was promoted from his pastorate in Cromwell to succeed Father Smith in 1899. His pastorate at St. Mary's continued for fourteen years. In 1900 he erected the present church. The cornerstone was laid that year and the following year Bishop Tierney dedicated the completed edifice. The parochial school was also one of the achievements of Father Fitzgerald. In 1913 he resigned, going to Europe for an extended sojourn.

The successor of Father Fitzgerald, and the fifth pastor of St. Mary's, is the Rev. Frederick J. Murphy, LL.D. His term of office began April, 1913. Since that date he has labored diligently for the advancement of the faithful under his pastoral care—never neglecting the brighter things of life. Under his inspiration the parish school has flourished and grown strong. The pupils number 460, and sixteen Sisters of Mercy do most of the teaching.

Father Murphy has three assistants. He ministers to the Catholics of Banksville, a border town whose mail reaches the citizens by a New York delivery. Father Murphy has the credit of dispensing wit and wisdom more faithfully and more acceptably than any of his contemporaries in the Diocese of Hartford.

ST. CECILIA'S CHURCH, SPRINGDALE

Early in the 1920's the Catholic settlers of Springdale were becoming so strong that it was thought that they were able to maintain their own parish. The priest chosen to organize the work was the Rev. John A. Sullivan. He received his appointment October 10, 1926.

Father Sullivan was for several years a member of the Connecticut Apostolate. He is a preacher of elegance and force. His voice was heard in many of the parishes throughout the Diocese of Hartford. Everywhere his ability as a preacher was recognized. His work at Springdale was modestly begun. A temporary church has been provided. The satisfaction experienced by the people at having their own place of worship has inspired them to bear cheerfully the rather heavy sacrifice entailed. Father Sullivan is enthusiastically supported in all his parochial undertakings. Springdale promises to have a parish with real achievements to its credit.

SACRED HEART CHURCH, EAST PORTCHESTER

East Portchester was within the section which received spiritual succor from Fordham College in the days when the clergy of the State of Connecticut were too few to cover carefully the whole ground. Later on priests from Norwalk, and later still, priests from Stamford offered up Mass in private houses. After Greenwich had received a resident priest, the pastor of that town was given jurisdiction over the Catholics of East Portchester. The Sacred Heart Mission was established in 1899. It remained affiliated with the parish of Greenwich till 1900, when the Rev. Thomas Finn, LL.D., was named first pastor of the Sacred Heart Church. For ten years Father Finn devoted himself to the promotion of the Catholic life of that section. He likewise ministered to the faithful of the remoter parts, where it became necessary for him occasionally to transgress State lines.

In recognition of his devoted service to the Sacred Heart Church and its dependencies Father Finn was, in 1910, appointed Permanent Rector of St. Mary's, Norwalk. One of Doctor Finn's first cares on coming to East Portchester was to establish the mission church at Glenville. It has prospered from the beginning.

Dr. Finn's successor at East Portchester was the Rev. Eugene Sullivan. The program of progress inaugurated by Father Finn continued under the second pastor. For sixteen years Father Sullivan labored zealously for the Catholics along the New York line. On April 27, 1926, he was promoted to the pastorate of the Church of the Assumption, Ansonia. The Rev. A. C. Wollschlager was named pastor of the Sacred Heart Church.

Father Wollschlager has shown himself an untiring and courageous builder. The home church has been transformed into something suggestive of real beauty. St. Rock's, a mission church of the Greenwich section, is of his creation and it is spoken of as a real piece of art. The daughter is more stately than the mother—one of the finest mission churches that the Diocese of Hartford has yet produced.

Father Wollschlager finds work for an assistant. On Sunday two Masses are offered both in the home church and in the mission church. In some respects East Portchester and its surroundings are beginning to take on metropolitan distinction. The pastor of the Sacred Heart is well abreast of the general progress.

ST. PAUL'S CHURCH, GLENVILLE

As early as 1854, the Rev. E. J. Cooney, pastor of St. Mary's, Norwalk, visited Glenville and offered Mass for the few Catholics whom he found there. Later on the Rev. Hugh O'Reilly came up from Norwalk and ministered to the faithful of the section. The Rev. James Reynolds, first pastor of Stamford, undertook, soon after his appointment, to minister to the Glenville Catholics. After that the Rev. James H. O'Neill said Mass in different houses throughout the section. In 1860 a small wooden church was erected in Greenwich, and the Catholics of Glenville found it more convenient to attend divine services there. The Rev. Thomas Smith, pastor of Greenwich, secured a building known as Broderick's Hall where he celebrated Mass occasionally.

On January 29, 1900, East Portchester was established as an independent parish, with Glenville as its out mission. After looking over the ground at Glenville, the Rev. Dr. Finn decided that it was time to erect a church there. Ground for the new building was broken at once, and the ceremony of the laying of the cornerstone took place June 1, 1902. The church was completed and dedicated by Bishop Tierney on October 19, of the same year.

From 1902 till 1910 Glenville remained a mission of East Portchester. At Father Finn's request Glenville was then made a separate parish, and the Rev. John J. Burke was appointed pastor. Father Burke held that post until 1924 when he was promoted to the pastorate of Thomaston. He was succeeded at St. Paul's by the Rev. O. S. Baumeister. Father Baumeister has labored tirelessly for the advancement of his parish. He has secured new land, and his plans call for further development of the parish holdings. On October 19, 1927, the silver jubilee of the dedication of St. Paul's church was observed. Many clergy came to lend the encouragement of their presence. Under Father Baumeister the outlook for the Glenville parish seems exceptionally bright.

ST. ALOYSIUS' CHURCH, NEW CANAAN

Priests from St. Mary's Church, Norwalk, afforded religious succor to the Catholics of New Canaan, saying Mass in private houses, till 1862. In that year the Rev. Peter Smith erected the first New Canaan church. It remained a mission of St. Mary's till 1896.

The first resident pastor of New Canaan was the Rev. John McMahon. Father McMahon was appointed to many parishes, but he was so eccentric that he never acquired the habit of keeping them very long. After building a rectory, he retired in favor of the Rev. T. J. Kelley.

Father Kelley received his commission in October, 1896. He labored at St. Aloysius Parish until 1898, when he was transferred to St. Francis' Church, New Milford. The successor of Father Kelley at St. Aloysius' was the Rev. P. J. Byrne. In November, 1902, the Rev. Patrick J. McGivney was promoted from his long curacy at St. John's Middletown, to the pastorate of St. Aloysius. After laboring there for a year, Bishop Tierney called him back to Middletown in order to establish the parish of St. Francis.

The Rev. P. J. O'Leary was appointed successor to Father McGivney at New Canaan. Father O'Leary had given up law for the Church. While a student at Rome he contracted the fever which infests that section and was a quasi-invalid for many years. While at New Canaan he bought the beautiful site upon which the present church and rectory now stand. Father O'Leary was promoted to the pastorate of Westerly in 1914.

The Rev. John H. Stapleton was selected to succeed Father O'Leary. He began work on the new church and rectory in 1916. The cornerstone of St. Aloysius was laid June 25th of that year. On April 14, 1917, before church or house was completed Father Stapleton died. He had spent but eighteen years in the priesthood.

Father Stapleton was a native of Shelton, Connecticut. He studied theology at Paris where he acquired a perfect command of the French tongue. He was a student of French literature and he turned his knowledge to excellent account. The Rev. John Stapleton was a character—made in a distinct and most unusual mold, and gifted far beyond the ordinary allotment of mankind. His tenure of life was never secure. Wherever he went he seemed to find a grave awaiting him. Yet he struggled along to middle life with more cheerfulness and good nature than many whose wrestling with the conqueror is mercifully delayed till the twilight of life.

He was for some years a professor of literature at St. Thomas' Seminary. The many years which he had spent in Montreal and Paris, and his indefatigable industry and enthusiasm, enabled him to become one of the finest and most finished French scholars in New England. The niceties of the resourceful Gallic tongue were his ad unguem. The sprightly and sparkling qualities of French prose were frequently discernible in his writings which were always clean-cut and incisive. The loss which the Church sustained in the passing of this keen-witted, learned, industrious young priest was great indeed. His personality made him unique among his fellows. Glorious was his sense of humor. During the early days of his priesthood he contributed weekly articles on moral subjects to The Catholic Transcript. After much persuasion the author of these instructions consented to publish them in book form. The volume was accorded a most flattering reception. One of the most discriminating of our critics pronounced it "the best and most useful book that has come from the Catholic press in recent years."

The Rev. John F. Moore, for many years a professor at St. Thomas' Seminary, was named pastor of St. Aloysius' Church in April, 1917. He completed the two structures which were unfinished at the death of Father Stapleton. The church was dedicated July 15, 1917. Father Moore, from the opening of his pastorate, received the enthusiastic co-operation of the faithful of St. Aloysius' parish. He grappled successfully with the church debt, and gave personal and devoted attention to the religious education of the children. Father Moore was promoted to the pastorate of the Sacred Heart Church, Bridgeport, in November, 1928.

The Rev. Pliny F. Cooney was named successor to Father Moore. He died shortly after coming to New Canaan, on January 2, 1929. On New Year's Day he celebrated Mass twice. The next morning he passed to his reward. He had been suffering from ill health, but he had gone on with his duties with uncomplaining cheerfulness. Indeed, so cheerful was he that all who met him forgot that he was a sick man. He was a young priest of a reserved dignity which became him well. He had the happy faculty of making friends. He was mourned by hundreds in Greenwich, in Meriden, in Baltic and New Haven. It was said of him that few men could command others so easily. Wherever he labored he was loved and obeyed as the representative of the supernal power.

The Rev. William J. Fox was transferred from the Sacred Heart Church, Groton to St. Aloysius', New Canaan in January, 1929. Father Fox is a quiet, effective worker, who has no interest at heart beyond the spiritual and temporal advancement of the flock under his care. He is a worthy successor of the remarkable line of New Canaan priests.

ST. JOSEPH'S CHURCH, SHELTON

The Catholics of the town of Shelton formed a part of the congregation that worshipped at St. Mary's, Derby, till March, 1906. The first pastor of St. Joseph's was the Rev. Daniel A. Bailey. He met his new flock in Pierpont's Hall early in April. He was cordially welcomed, and it was agreed that the new center should be known as St. Joseph's Church. A site was purchased on Coram Avenue and a temporary chapel built.

Within a year plans were drawn for a permanent church. The cornerstone was laid August 18, 1907. The building was completed and dedicated by Bishop Nilan, October 26, 1913. The new priests' house was ready for occupancy in the Spring of 1917.

Father Bailey, after months of suffering, died November 26, 1918. He was born at Enfield, Connecticut, in 1866. After graduating from St. Michael's College, Toronto, he entered the Grand Seminary of Montreal where he was ordained December 19, 1891 by Cardinal Fabre. He served as curate in Westerly, Colchester, New Britain, and Danbury, and everywhere with rare efficiency.

His first pastorate was at Montville. His labors at Shelton were arduous and most successful. Father Bailey was gifted with a keen mind and a most resourceful tongue. He could be sharp, when occasion demanded, but to those who were privileged to observe him intimately and to look beneath the surface, there appeared much that was gentle and much that bespoke the good heart of the sympathetic pastor. He was dignified and observed the proprieties of his state with the punctiliousness of a gentleman of the old school.

Father Bailey's successor at St. Joseph's is the Rev. Andrew J. Plunkett, Ph.D. Father Plunkett came to Shelton from Sharon where he had earned the reputation of a most consummate debt payer—the first debt payer among the clergy of the Diocese of Hartford. His career at St. Joseph's has amply demonstrated that his reputation had been well earned. Father Plunkett erected a model parish school which was dedicated May 13, 1928, and which, at that early stage of its existence, was unencumbered by any loan. On the occasion of the opening of the new school this tribute was paid to the pastor and people of the Shelton church:—

"After twenty-two years of unremitting effort and generosity of people and priests, St. Joseph's parish completes its building program and stands today as a finished unit in our Diocese, equipped with modern buildings and free from all indebtedness."

To complete the parish plant, after the erection of the school, it was necessary that a convent be provided. It so happened that a spacious dwelling house immediately adjacent to the parish property was offered for sale. Father Plunkett purchased the residence, and gave over his own fine house to the Sisters who teach in the school. The first quarter of a century of St. Joseph's parish has been remarkable in the highest degree—all debts paid and a future of peculiar brightness in prospect.

ST. MARY'S CHURCH, RIDGEFIELD

The year 1848 has been set down as the date on which the first Catholic family settled in Ridgefield. Father Shortell, in a brief history of the parish, pays tribute to the first comer, Mr. Joseph Brophy. Mr. Brophy deserved such recognition, because his house was always open to the priests who passed through the village. It was under his roof that the first Mass was offered on behalf of the handful of Catholics who made Ridgefield their home.

On November 23, 1867, a small plot of ground was secured "at the foot of Catoonah Street." Upon this site stood a frame dwelling which was fitted up as a house of worship. Within a year this temporary church was destroyed by fire. Again the worshippers were forced to assemble in private houses. They were without heart to begin the erection of a church.

Priests on their way from Norwalk to Danbury, occasionally stopped off at Ridgefield and celebrated Mass. The Rev. Father O'Farrell was the first of these missionaries. He was followed by Father Kelley and Father Drea. Usually they said Mass early in the morning at Ridgefield, and then went to Danbury and offered the Holy Sacrifice for the second time.

It was Father Lawlor, of St. Peter's, Danbury, who built the first church in Ridgefield. Modest as were its proportions the thought of the money involved in its erection almost overawed the little congregation, but they called upon their faith and went on with the work.

The first resident pastor of St. Mary's was the Rev. Thaddeus Walsh. He settled in Ridgefield in 1880. From there he ministered to the faithful of Georgetown. Father Walsh was said to be a man of great charity. Quickly did he win the hearts of the Catholics of his home parish and of the mission as well. "While robust in appearance, he was not a well man, and, at the end of six years of genuine priestly life, he was called to his reward."

The second pastor of St. Mary's was the Rev. P. Byrne. His tenure was but brief. In 1892 he resigned his parish and was succeeded by the Rev. Joseph O'Keefe. Father O'Keefe was a man of intellectual power, but of failing health. During his pastorate he undertook to establish a fund to be used for the purchase of land as a site for a new church. Finding missionary life in Ridgefield too strenuous, he sought relief from the Bishop. His resignation was accepted, and the Rev. Richard E. Shortell, LL.D., was sent from Danbury as pastor of Ridgefield, May 30, 1893. Much to the edification of his contemporaries among the clergy of the Diocese of Hartford, Father Shortell has been contented with his modest post at Ridgefield. He could easily have gone higher—indeed he has declined several enticing offers—but he elected to remain at the head of his Ridgefield flock much to their spiritual and temporal profit.

Father Shortell laid the cornerstone of the beautiful St. Mary's Church, July 4, 1896. A year later the inspiring temple was completed and dedicated. It is the pride of the Catholics of the village who were prone to remark during the period of its construction:—"We never expected to see the day when we should worship in a church such as this in Ridgefield."

Probably, now and again, a second and elucidating remark was also heard:—"We never expected that Father Shortell would remain with us for so many years. Without his presence and his leadership we should never have had the happiness of worshipping 'in such a church as this in Ridgefield'."

Father Shortell is a man of rare gifts both of intellect and heart. His studious habits have entitled him to the luxury of the retired life. Occasionally he has written for the press and never has he done so without challenging the admiration of his readers and of his friends among the clergy. What certain of the larger centers of the Diocese of Hartford have lost by Father Shortell's modesty, the little congregation that worships at St. Mary's, Ridgefield, has gained.

ST. PETER'S CHURCH, DANBURY

Beginning with the year 1845, the Catholics of Danbury looked to Bridgeport and to the Rev. Michael Lynch for religious help. In 1849 Danbury was placed under the jurisdiction of Norwalk, its nearest neighbor with a resident priest. The pastor of St. Mary's in those days was the Rev. John C. Brady. He secured Union Hall as a place of worship. From there he moved the altar to the "Academy", an institution conducted by a Mr. Erwin. We have seen how, despite the vigilance of the Know Nothings, the old Universalist Church came into the hands of the Catholics of the town. The purchase was negotiated by the Rev. Thomas Ryan, the first pastor of Danbury. His term of office extended from March to July of the year 1851.

During the next fifteen years, Danbury had no less than five pastors, the Rev. Michael O'Farrell, from July 12, 1851 to 1853; the Rev. John Smith, from 1853 to 1856; the Rev. Patrick Kelly, from 1856 to 1858; the Rev. Thomas Drea, from 1856 to 1860. Then came the Rev. Ambrose Monahan, D.D. He arrived in 1860 and labored in Danbury till 1865.

During Doctor Monahan's pastorate he purchased another Protestant church—this time the party of the first part were Congregationalists. Doctor Monahan remained in Danbury till his early death in 1865. He was much loved by his people and much respected by the more intelligent citizens of Danbury. He was a writer of merit. One of his books, "The Triumph of the Church," had considerable vogue in his day. His missionary labors absorbed most of his time. That he wrote at all was greatly to his credit.

The successor of Doctor Monahan as pastor of St. Peter's, was the Rev. Philip Sheridan. His commission bore date of 1865. For the next nine years the Catholics of Danbury remained under his inspiring leadership. Father Sheridan planned and began the erection of the present church. He was seriously hampered, however, by the treacherous character of the soil, to correct which it was necessary to spend much money. The panic of 1873 came to add to the burden of the pastor.

The cornerstone of the new St. Peter's was laid with elaborate ceremony in 1870. It was necessary to suspend building operations, and Father Sheridan was denied the happiness of completing the splendid church which he had contemplated. He retired from the pastorate in 1874. His successor was the Rev. John Quinn. Father Quinn's pastorate terminated within two years. He resumed work on the church and he put everything in readiness for the dedication which took place in December, 1875. A year later Father Quinn was succeeded as pastor of St. Peter's by the Rev. Martin Lawlor.

Father Lawlor remained at St. Peter's from 1876 to 1883, when he was made pastor of St. Rose's, Meriden. The successor of Father Lawlor was the Rev. Thomas Lynch. He was appointed in 1883. Although his pastorate lasted but three years, he had time to erect the new parish school and to begin the building of a convent. He died before the second undertaking had been completed. No record of his life and character has been preserved.

The long pastorate of the Rev. Henry J. Lynch began in

Rev. M. J. Carniche

Rev. Francis M.
Wladasz

Rev. John J. McGivney

Rev. John A. Sullivan

Rev. Francis J. Lally

Rev. Michael J.
O'Connor, P.R.

Rev. Thomas S. Finn,
LL.D., P.R.

Rev. Aloysius Geist

Rev. Austin
Maciejewski

1886. It outlasted the 19th century and the first five years of the 20th century. It was full of labors—some of them minor but all necessary in order to make St. Peter's Parish one of the best equipped in the Diocese of Hartford.

The Rev. Henry J. Lynch was born in Virginia, County Cavan, Ireland in 1844. When twenty-one years of age he came to America and settled in New Britain. He entered Niagara University to study for the priesthood. After completing his classical course he entered the Grand Seminary at Montreal where he was ordained to the priesthood, December 18, 1870. After serving as curate at St. Mary's, New Britain, and at St. Augustine's, Bridgeport, he was appointed pastor of Lakeville. In December, 1886, he was promoted to St. Peter's and named Permanent Rector. His greatest material work in Danbury was the erection of the convent, which was opened in 1896.

Among his people Father Lynch was always the kindly, interested pastor. He was wise in counsel, strong and outspoken, but charitable in reproof. There was about him a distinct flavor of originality. He surprised by his sallies, aroused and held the interest of all comers by his quaint characterizations of men and measures. His eye was quick to discern the unseemly and the absurd, and his ready tongue gave picturesque embodiment to his thought. In his intercourse with others he at times assumed an attitude which a dull man could not long maintain and in which an arrogant man could not indulge without inviting infinite trouble. His best and most enduring work was done in Danbury, in the maturity of his powers and where the flock committed to his care was considerable enough to enlist to the full his best energies and his tireless zeal. In no parish of Connecticut were there more organizations calculated, each in its own way, to foster the religious life of the people.

For a quarter of a century Father Lynch enjoyed, in a remarkable degree, the confidence of his Ordinary. Bishop McMahon not only promoted him to the important parish of Danbury, but further showed his esteem in creating him the first Permanent Rector of that place. Bishop Tierney was no less pronounced in his appreciation of the character and achievements of Father Lynch.

The death of Father Lynch robbed the Diocese of another original and interesting character. A few days before his death, Father Lynch was visited by Father Skelly, pastor of the neighboring parish of Litchfield. When several applicants were seeking appointment to a Permanent Rectorship, in those early days, it was the custom to hold what was known as a theological concursus.

While on his visit to his dying neighbor, Father Skelly happened to pick up a work on theology. He was scanning it eagerly when Father Lynch remarked: "Well, Peter, are you studying for the concursus?"

"Oh no, Harry, I was trying to find out whether we could give you Christian burial or not."

Father Lynch's drollery and humor attended him to the end. It is said that Father Skelly was equally felicitous in his sallies while the hand of death was upon him. One wonders whether or not their quips and quiddities were silenced by the grave, for—

> "Even from the tomb the voice of Nature cries,
> Even in our ashes live their wonted fires."

Father Lynch's successor was the Rev. Walter J. Shanley. He was appointed to Danbury, June 8, 1905. Previously he had been assistant, and, later on, rector at St. Joseph's Cathedral. Father Shanley labored at St. Peter's for fourteen years. During his pastorate he doubled the capacity of the school, added ample space to the sacristy of the church whose interior he adorned in an artistic manner.

Father Shanley took an aggressive attitude with those whom he counted in opposition either to the Catholic Church or to the cause of temperance which he had espoused. He was usually triumphant, and the more aggressive members of the community found in him an eager and fearless adversary.

Father Shanley held the middle ground between the priests of the old school and the new. In his relations with the people committed to his care he very frequently inclined to the methods of the old pastors. Had he trained under Father Hughes he would have developed in a marked degree that great priest's arbitrary and autocratic predilections. He had passed beyond the impressionable and pliable age when he fell under the daily personal observation of the amiable and gentle Bishop Tierney. He was a believer in God's right to rule and man's duty to obey. He had little patience with those who would minimize or modify that divine prerogative, or who would question the magisterium which the wisdom of God had seen fit to lodge in the pastors of the Catholic Church.

It should not, however, be conceived that this hard working and successful pastor had no share in the things that make for peace and good will among men. He could be calm, patient, gentle and compromising with men of good will and good heart. If he were severe with wrong doers it was in order that he might bring comfort to those who were the victims of the iniquity. He did great work in Danbury. He was indefatigable in his sacerdotal labors. No priest ascended the pulpit more eagerly or spoke with more evident conviction that it was his to proclaim the law, and that the lips of the priest should not only keep wisdom but be instant in dispensing it to others.

He was one of the best known priests in New England. His voice was heard in many assemblies and at leagues distant from his native diocese. He was widely recognized as a "school man", and at one time he held high office in the Catholic Educational Association. He was for twenty years a recognized promoter of the Catholic Total Abstinence Union, and was for several years its president.

Father Shanley died on Sunday, May 4, 1919. On June 26, 1919, the Rev. John F. Ryan was transferred from the "Rock Parish," Hartford, to succeed Father Shanley at Danbury. Father Ryan was a man of peace. He cultivated the things of peace. In most things he was the opposite of his immediate predecessor at St. Peter's. He was a man of sound judgment, conservative and eager to discharge every duty which came to him either as a curate or as a pastor.

For many years Father Ryan was a member of the Juvenile Commission of Hartford. He was its chairman for several terms. He was also a member of the Diocesan Board for the Protection of Dependent Children. He was priestly in all his tastes and habits, and seemed to have no ambition beyond the good of the flock over which he was placed. He died, May 4, 1924, at the early age of fifty-two.

The Rev. Michael J. O'Connor was chosen on September 9, 1924, to succeed Father Ryan at St. Peter's. Father O'Connor had been pastor of Stratford for seventeen years. His excellent work there prompted his promotion to the Permanent Rectorship of Danbury. About a year and a half after coming to his new post he had the privilege of celebrating the golden jubilee of St. Peter's.

He prepared for the event by installing an exquisite marble altar, and redecorating the interior of the church. The ceremony took place Sunday, December 13, 1925.

Father O'Connor has looked carefully to the external honor of St. Peter's Parish. He has given it a name for generous fidelity to its duty both to the Diocese of Hartford and to the Church Universal. Owing to his broad leadership St. Peter's, Danbury stands first and unrivalled in its support of outside charities. This distinction smacks of honor and of real Catholicism. It proclaims the pastor a man of wide horizon and one who has risen above what is parochial and provincial. He has led his flock to high ground where the atmosphere is rarer and the outlook is more inspiring. The pastor of St. Peter's has taught the people under his care to realize that their Church is for all nations and that its catholicity is a chief part of its divine inheritance.

ST. JOSEPH'S CHURCH, DANBURY

Early in the year 1905 St. Peter's Parish, Danbury, was divided and St. Joseph's Parish was established. The first pastor was the Rev. John D. Kennedy. He received his appointment January 12, 1905. His pastorate continued till 1911. He at once secured the site upon which St. Joseph's church stands and then made plans for the erection of the house of worship. He had had experience in the work of organizing the new parish at West Haven. He was well fitted for the pioneer work which confronted him in Danbury. The church and the priests' house had first to be provided. Had he lived Father Kennedy would, no doubt, have erected a convenient and sensible parish plant. He was a prudent organizer and an indulgent leader.

While at St. Joseph's, Danbury, he gave wise counsel to the workmen of the town who were seeking to improve their condition. Twice he was appointed national chaplain of the Hibernians and at his death he was a member of the Advisory Board of that great organization.

Though Father Kennedy labored with fruit, ministering in important parishes and building churches, he could never escape from physical weakness, and those who knew him best could never concede him a long life or a green old age. He was honored with the title of LL.D. by Niagara University, his alma mater. He died in the middle forties and at the height of his usefulness, Wednesday, January 7, 1911.

The Rev. William J. Dullard, of Mount Carmel, was promoted to the pastorate of St. Joseph's Church on January 12, 1911. While pastor of St. Joseph's he completed the organization of the parish, built a school and provided a convent for the teaching staff. Under his pastorate the parish progressed conservatively.

During the last three years of his life his health continued to fail, but he held heroically to his post. He was a native of New Haven. His first pastorate was that of St. George's Church, Guilford, whence he was transferred to Our Lady of Mount Carmel Church, Mount Carmel, Conn.

The greater part of his priestly life was spent in Hartford and Danbury. He had but one curacy, that of St. Patrick's, Hartford, where he spent eleven years of strenuous and wholesome training under the Very Rev. James Hughes. He died at St. Joseph's Rectory, Tuesday, April 27, 1926.

The Rev. James E. O'Brien was transferred from Stonington to Danbury, June 26, 1926. Father O'Brien had had experience in a large city parish before going to Stonington. He had been administrator of the Immaculate Conception Church, Waterbury from the death of Father Slocum till the coming of the Rev. Luke Fitzsimons. So masterful was his handling of the affairs of the Immaculate Conception Parish that some observers were moved to predict that he would not be disturbed and that he would be a worthy successor of the great line of pastors who had built up the Parish of the Immaculate Conception. Their prophecy was much at variance with long custom, and an older man was placed at the head of the ancient parish.

In Danbury, Father O'Brien has renewed the success which he achieved at Waterbury. Under his direction the parish has steadily grown and the stamp of efficiency has been set on every undertaking.

SACRED HEART CHURCH, DANBURY

The Sacred Heart Parish, Danbury, was incorporated August 10, 1924—it was established for the purpose of accommodating the Polish Catholics of the city. The Rev. Bernard Gwitt, O. M. C., was chosen as pastor. Father Gwitt immediately called together the Polish people of Danbury. A conference was held in the Polish Hall. It was found that there were 127 families, and that all were convinced that they could maintain a parish. Accordingly land was purchased and a church planned.

The cornerstone was laid October 18, 1925. The work of construction was pushed on eagerly. Father Gwitt is a veteran of the World War. He is a native of America, having been born in Buffalo. He began his college studies at Holy Cross College, Worcester, Mass. When fifteen he joined the Order of Minor Conventuals. The Franciscans sent him to Syracuse to complete his classical studies. From Syracuse he went to

Montreal and from Montreal to Louvain, where he was ordained August 28, 1913. Under Father Gwitt's vigilance and energetic initiative the Sacred Heart Parish has made splendid advance.

ST. ANN'S CHURCH, DANBURY

The few Syrian Catholics who had settled in Danbury, were assembled and organized in 1921 by the Rev. Nicholas Medawar, a missionary priest of their own nationality. Father Medawar settled down in the city and led the simple life till his death in April, 1930. He labored diligently for his little flock and by his example and exhortations he held them constant in the practice of their religion. He was succeeded by the Rev. Nicholas Sabeyh. Father Sabeyh is known already to the Syrians of Danbury and the surrounding towns. He is devoted to his work and he has proved himself a real ministering angel to the few immigrants of his nation who have found a home in and around Danbury.

ST. MARY'S CHURCH, BETHEL

According to Father O'Donnell, Mass was first celebrated in Bethel, January 8, 1882. Before that date certain zealous Catholic laymen had organized "The Catholic Society of Bethel". The purpose was to conduct a Sunday School for the children of the section. The same gentlemen advocated the separation of the Catholics of Bethel and Grassy Plain from the mother church of Danbury and the establishment of a church with a resident pastor.

In April, 1883, Bethel was given a resident priest in the person of the Rev. M. Byrne. He died a few months later, but not before completing the erection of a church, the cornerstone of which was laid before his coming, September 17, 1882. The ceremony of dedication took place on September 16, 1883.

The successor of Father Byrne was the Rev. Patrick O'Connell who was appointed pastor of St. Mary's in November, 1883. Father O'Connell died January 19, 1898. His pastorate was replete with works which betrayed his great zeal for the spiritual and material welfare of the faithful under his charge.

The Rev. John Fleming was appointed pastor of Bethel, February 6, 1898. He held that office till February, 1907. The good works begun by Father Byrne were continued and augmented by Father Fleming. The successor of Father Fleming was the Rev. William Tiernan who labored at St. Mary's till April 6, 1915, at which date the Rev. John Kennedy was named pastor of Bethel. On September 18, 1924, Father Kennedy was promoted to the pastorate of the Blessed Sacrament Church, Bridgeport. The Rev. Patrick Connors was detailed to Bethel, September 18, 1924. He died there May 21, 1929. The greater part of his priesthood was spent as a curate in St. John's Parish, New Haven. An important part of his work there consisted in caring for the sick in the New Haven Hospital. He had long suffered from a chronic ailment. At New Haven, as well as at Bethel, he did splendid work among the children.

Like Father Traynor, of Norwich, Father Kennedy expressed a desire to return from Bridgeport to Bethel. Bishop Nilan entertained the request and, on June 23, 1929, Father Kennedy returned to St. Mary's, much to his own satisfaction and much to the delight of his former parishioners. The period of separation doubtless enabled pastor and people to appreciate one another better.

ST. ROSE'S CHURCH, NEWTOWN

The name of the Rev. James Smythe, as well as that of the Rev. John Brady, is connected with the beginnings of the Catholic Church in Newtown. In writing the history of St. Rose's, Father O'Donnell was at a loss to decide to whom the credit for offering the first Mass in the town belonged. However, it is good history to say that the first resident pastor of Newtown was the Rev. Francis Lenihan. He was appointed August 1, 1859. Up to that date the priests of St. Peter's, Danbury, ministered to the wants of the Catholic settlers of Newtown.

Father Lenihan remained pastor of St. Rose's till 1862, when he was succeeded by the Rev. James Daly. For six years Father Daly held the pastorate of Newtown. His successor was the Rev. John Rogers, who was appointed pastor of St. Rose's, July 22, 1868. He remained in Newtown till 1873.

The successor of Father Rogers was the Rev. James McCarten. He was chosen for his post at Newtown, August 1, 1873. He continued to minister to the parishioners of St. Rose's till January, 1889. It was Father McCarten who erected the present church, the cornerstone of which was laid in May, 1882. The old St. Rose's was a remade Universalist Meeting House which had been purchased by Father Smythe away back in 1858.

The successor of Father McCarten was the Rev. Patrick Donahoe. Father Donahoe came to Newtown in January, 1889 and remained there till February, 1891. The Rev. P. Fox succeeded Father Donahoe, his commission bearing date of February 13, 1891. Five years after coming to St. Rose's, Father Fox built a school at Sandy Hook, placing it under the care of the Sisters of Mercy. After serving for nearly twenty years at St. Rose's, Father Fox was transferred to East Hampton July 18, 1910. He was immediately followed by the Rev. George T. Sinnott who directed the affairs of the Newtown Parish for more than ten years. He was promoted to the pastorate of St. Bernard's, Rockville in June, 1921. His successor at St. Rose's was the Rev. John Conway.

After completing a pastorate of one year Father Conway passed to his reward on June 12, 1922. Father Conway had served in three of the Catholic centers of Connecticut—Waterbury, Bridgeport and New Haven. He was a man of engaging temperament, radiating happiness and good cheer. All who knew him believed that he would live to a good old age. His sudden taking off was a great surprise. He had no time to mature his plans for the advancement of St. Rose's Parish, the Lord took the will for the deed.

The Rev. Michael J. Regan was appointed pastor of St.

Rose's in June, 1922. He labored for nearly three years in his first parish. Father Regan was succeeded by the Rev. William H. Kennedy in February, 1925. Father Kennedy remained at Newtown till June 23, 1929. That same day the Rev. Charles H. Kane was sent to St. Rose's as pastor, where he is still laboring with great zeal and distinguished success.

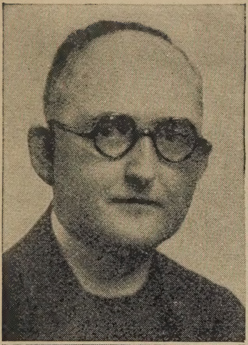
The mission of Southbury is at present attached to St. Rose's Parish, Newtown. This Catholic center has passed through many vicissitudes. In its earliest days it was subject to the pastor of the Immaculate Conception, Waterbury. From Waterbury it was referred to New Milford for spiritual succor. It was the Rev. James C. O'Brien who, while pastor of New Milford, erected the Sacred Heart Church. It was ready for divine worship on Christmas day 1884. From New Milford, Southbury was transferred to the jurisdiction of the pastor of Watertown. Later on the pastor of Newtown was given charge of the Southbury mission. It is to that town and to the pastor of St. Rose's Church, that the Catholics of Southbury turn for religious inspiration.

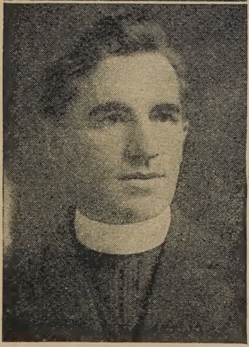
LITCHFIELD COUNTY

ST. JOSEPH'S CHURCH, WINSTED.

Winsted is perhaps the oldest Catholic center in Litchfield County. It was the mother church of many missions—Litchfield, Torrington, Norfolk, Colebrook, and New Boston. One of the daughters has long outrivalled the mother—Torrington, which is now the great Catholic center of the County.

The figures, 1850 and 1851, are used to designate the beginnings of Catholic worship in Winsted. If 1850 is correct, the central figure was Father Tucker, whoever he may be. If 1851 is the date of the first Mass, the Rev. James Lynch of Birmingham was the pioneer priest in Winsted. Whoever was the first on the ground, the little Catholic body did not

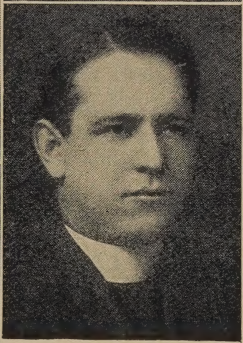




Rev. Robert S. Bowen

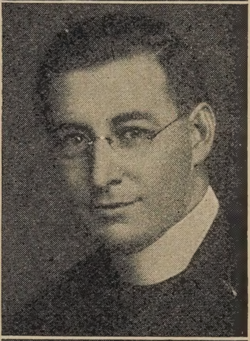
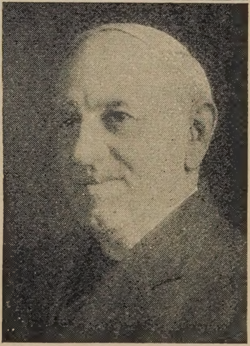
Rev. Stanislaus F. Nalewajk

Rev. Alexander C. Wollschlager



Rev. John H. Quinn

Rev. Michael S. Regan

Rev. Stephen Panik

Rev. James F. Barrett

Rev. John C. Fogarty

have to wait long for its own pastor. He came in 1852 in the person of the Rev. Thomas Quinn.

Father Quinn secured the privilege of assembling his flock in Camp's Hall. He immediately began the erection of a church, which was to be placed under the patronage of St. Joseph. The cornerstone was laid in 1853. Before the end of that year Father Quinn left Winsted.

He was succeeded by the Rev. Philip Gillick, who came over from New York State. Father Gillick completed the church, and made his home in the basement. His pastorate was short, for in 1854 the Rev. Thomas Hendricken was placed over St. Joseph's Parish. The future Bishop did not remain long, for the Rev. Richard O'Gorman was named pastor of St. Joseph's in 1855.

The next to take control of affairs at St. Joseph's was the Rev. Lawrence Mangan. After three years Father Mangan visited Europe where he was drowned. No priest seemed destined to linger long in Winsted. The Rev. Daniel Mullen who came in 1860 decided that his place was on the battlefield with the Catholic men who were fighting under the colors, and so he resigned as pastor of St. Joseph's.

During his brief sojourn in Winsted, Father Mullen had begun to make a name for himself. "The Annals of Winchester" pays him this tribute:—"Father Mullen was a man of literary culture and earnest patriotism, who served at Baton Rouge and at Chackaloo Station, La., and Deep Bottom, Va. He was compelled by ill health to resign on the 26th of August, 1862." His vacant post in the army was filled by the Rev. Leo da Saracena, O. S. F.

Meanwhile the Rev. Philip Sheridan had been named pastor of Winsted. Father Sheridan remained at St. Joseph's till the end of the year of 1864. On January 1, 1865, Father Leo who had returned from the war was appointed pastor of Winsted. He had done remarkable work among the troops. He was wounded, and he yielded to no man in his devotion to the Stars and Stripes. Late in life he was granted a pension by the Government of the United States.

One day, I happened to be present at Bishop Tierney's table, when some of the older clergy began to twit the enthusiastic Calabrio-American patriot on the justice of his claim to a pension from the United States. Father Broderick, of St. Peter's, expressed his doubt respecting Father Leo's title to a pension, and demanded to know the nature of the wound from which the Calabrian was still suffering.

"Where were you wounded?" demanded the tormenter.

"I was wounded in the Valley," replied the pensioner.

Whereupon the room was in uproar, but the eloquent Franciscan persisted in demonstrating his right to the pension which the Government had accorded him.

Father Leo stands first in the long line of Franciscan priests who have labored as pastors of St. Joseph's. In August, 1870, Father Anacletus, O. F. M. was detailed by his superior to preside over the Winsted Parish. Within a year, however, Father Leo had returned and resumed charge of affairs. In 1877 the amiable Calabrian returned to Allegany where he remained two years, acting as Custos Provincial of the Franciscan Order, and as President of the Seminary. During Father Leo's absence the pastorate of St. Joseph's was held by Father Ubaldus da Rieti and Father Bonaventure Fox. In 1879 Fathers Jerome, Daniel, and Francis labored in Winsted. In 1880 Father Leo again returned and continued until his death, November 3, 1897.

It was during his pastorate that the monastery building was erected. In 1888 the parish school and convent were built. Father Leo was a man of tireless endeavor. He took a keen interest in the affairs of the Hartford Diocese. He held the office of Consultor for many years. He was held in great affection by Bishop McMahon, and it so happened that Father Leo was at hand to close the Bishop's eyes in death. He passed away at Lakeville in Litchfield County. Father Leo's own death was deplored by the clergy who had begun to look at him not only as a part of the Winsted parish, but as a real and an important element in the building of the Diocese of Hartford.

Father Leo was succeeded at St. Joseph's by the Rev. Alexander M. Hickey, O. F. M. In 1899 Father Pamphilus Ennis, O. F. M. was appointed pastor. In 1900 Father Michael Mann, O. F. M. succeeded Father Pamphilus and continued in charge until August, 1906, when Father Andrew Slattery, O. F. M. was named pastor of St. Joseph's. The next incumbent was the Rev. Vincent Kelley, O. F. M., who received his commission in 1918 and remained in Winsted till 1921 when he was succeeded by the Rev. Ambrose Grellis, O. F. M. Father Grellis continued to govern the parish till 1925 when the Rev. Andrew Slattery returned to be pastor for the second time. Like Father Leo, Father Slattery has come to be regarded as a part of St. Joseph's Parish. During his two terms he has enjoyed in a remarkable degree the respect and reverence of the Catholic people of Winsted.

The new St. Joseph's Church was erected in 1916. The site upon which it is built is one of the most commanding in the town, and the beautiful temple is worthy of its surroundings. During the last sixty-four years fully forty Franciscan Fathers have labored in different capacities in St. Joseph's Parish. In earlier days they were the missionaries of Litchfield County. They have won many spiritual victories, showing themselves the worthy sons of St. Francis.

ST. MARY'S CHURCH, LAKEVILLE

The history of the Catholic Church in the Lakeville section is interesting, and a bit complicated. New York priests and Connecticut priests were identified with the beginnings of the Church there. More than one town contended for supremacy. At first, and for many years, Falls Village preponderated. On its decline Lakeville became mistress.

The Rev. John Smith of Albany, N. Y., offered Mass in North Canaan on Christmas, 1848. The Rev. Father Howard, of Poughkeepsie, came to Lakeville the following year and celebrated divine mysteries. The Albany priest continued to visit Canaan periodically for some months.

The Rev. John C. Brady, of St. Mary's, Norwalk, offered up Mass in Falls Village as early as 1849. The following year, the Rev. Christopher Moore was appointed pastor of Falls Village. The town then owed its importance as a Catholic center to the Ames Iron Works which employed 800 men, many of whom professed the Catholic faith.

Father Moore's jurisdiction extended from Falls Village to Goshen, Salisbury, (Lakeville), Sharon, and Cornwall. At first Father Moore celebrated Mass in a schoolhouse in the Amesville section—but certain of the citizens counted that too great a privilege to be granted to a Popish priest and the permission for using the schoolhouse was withdrawn without warning.

The second pastor of Falls Village was the Rev. Peter Kelly. He was appointed to that post in 1851. Father Kelly was the first priest ever ordained in the City of Hartford. He was a man of infinite humor, too wise to take ridiculous bigotry seriously, and bright enough to frustrate the plottings of the bucolic wise heads of the country roundabout. Father Kelly built St. Patrick's Church and paid for it, his mother in Ireland being one of the chief contributors. The Goshen and Cornwall churches are likewise of Father Kelly's building.

In 1859 the Rev. Peter Kelly was named pastor of the new St. Peter's parish, Hartford. The Rev. Dr. Mulligan, a native of Hartford, succeeded Father Kelly at Falls Village. After two years the Rev. Richard O'Gorman succeeded Doctor Mulligan who had been promoted to the pastorate of St. Mary's, Norwalk. Father O'Gorman did not linger long. His successor was the Rev. Philip Sheridan. Pastor followed pastor at short intervals. They came and went in this order: The Rev. J. Couch, then the Rev. Father O'Reilly; again the Rev. Father O'Farrell; next the Rev. John J. McCabe. After him the Rev. Joseph O'Keefe. Father O'Keefe remained for four years, during which he built St. Joseph's church in North Canaan. Father O'Keefe was succeeded at Falls Village by the Rev. Stephen Sheffrey who remained but one year. He was transferred to the Sacred Heart Church, New Haven, in February, 1875.

The importance of Falls Village as a Catholic center vanished with the fast receding pastors. The Iron Works were no more, when the Rev. Henry Lynch was appointed to succeed Father Sheffrey. After looking over the ground the new pastor decided to make Lakeville the seat of his jurisdiction. He immediately planned St. Mary's Church, the cornerstone of which was laid May 27, 1875. His next care was to build a convent for the Sisters who were to teach in the parochial school which he was about to provide. His program proved rather ambitious as the event proved.

Father Lynch remained in Lakeville until December, 1886, when he was succeeded by the Rev. P. Fox. After five years Father Fox was transferred to Newtown. His successor was the Rev. P. Donahoe. Within a year after his appointment to Lakeville, Father Donahoe died, July 12, 1891.

The Rev. Thomas F. Bannon was named pastor of St. Mary's, July, 1891. Father Bannon continued at his post for twenty-two years, when he was promoted to the pastorate of St. Joseph's Church, Willimantic. During Father Bannon's term the Catholic body at Lakeville did not advance, rather did they become fewer year by year. In May, 1913, the Rev. John F. Donohue was appointed pastor of St. Mary's. He labored diligently in the Lakeville section for twelve years. He was succeeded by the Rev. P. J. Lawlor who was appointed pastor of Lakeville and its dependencies March 5, 1925.

ST. ANTHONY'S CHURCH, LITCHFIELD

The records show that, in 1769, Litchfield voted 54s. 6d. for the support of three Acadians that had been billeted to the town for support. These exiles were the first Catholics of the place. They did not, or, at least, their descendants, did not remain steadfast in professing the faith. The ordeal demanded too much heroism.

Catholic worship began in Litchfield about the middle of the last century. In 1848 the Rev. John Smith rode his horse from Albany to Litchfield, lingered long enough to offer up the sacrifice of the Mass, remounted and rode away. Bishop O'Reilly arrived in Litchfield, February 25, 1848. He left no details respecting that journey. The Rev. Philip Gillick ministered to the Litchfield Catholics for a time, as did the Rev. Thomas F. Hendricken during his sojourn in Winsted. His successor in that place, the Rev. Lawrence Mangan, and, after him, the Rev. Richard O'Gorman, continued to care for the little Litchfield flock. Father Peter Kelly of Falls Village paid an occasional visit to the town.

For several years before the erection of the first Litchfield church, two zealous ladies, both converts to the Catholic faith, did missionary work among the Litchfield flock. These providential helpers were Miss Julia Beers and Miss Emma Deming. In 1858 Miss Beers bought from her father a small building which she used as a meeting place for the children. She instructed them in the elements of Christian doctrine. On the occasion when priests came from Winsted, once every three months, the little building was used as a chapel. Finally it became too small and services were held in a public hall.

The first Litchfield church was begun by Father Leo, O. S. F. in 1867. It was finished and dedicated January 1, 1868. The Franciscan Fathers of Winsted continued to minister to the Litchfield flock till September 8, 1882, when the Rev. P. Byrne was made first resident pastor. Father Byrne began immediately to collect funds for a parish house but he was transferred to Bethel, April 14, 1883.

The second pastor of St. Anthony's church was the Rev. Joseph M. Gleeson. He bought the present rectory and the site for the new St. Anthony's church which was erected by his successor.

The Rev. Timothy R. Sweeney received jurisdiction over the Litchfield Catholics in November, 1885. His greatest work was the building of St. Anthony's Church—a great undertaking in those days, but an undertaking to which the little flock gave themselves with unflagging energy. Father Sweeney was promoted to the pastorate of Portland in 1889. In that year the Rev. Patrick Finnegan was selected as pastor of St. Anthony's. In 1896 ill health forced Father Finnegan to retire from his Litchfield post. He was succeeded by the Rev. Peter M. Skelly. Both Father Finnegan and Father Skelly were men of brilliant parts. They were quick-witted and nimble tongued, and each in his own way added joy to the lives of many.

Father Skelly took a laudable interest in public affairs. He held office in town and he was often in evidence at town meeting. He was promoted to the pastorate of the Sacred Heart Church, Waterbury, in 1910. The Rev. John L. McGuinness was chosen to succeed Father Skelly. He has himself elected to remain at his Litchfield post which seems to be according to his own heart. He probably rides a better horse than did the priest from Albany who was the first of his cloth to drop in on the delighted Catholics of Litchfield. Some say that Father McGuinness was Father Skelly's equal at repartee and he certainly is his superior at the ancient and royal game of golf. The pastor of St. Anthony's is a man of intellectual power, a good preacher, a strong writer, and a man deemed of sufficient ability to hold with distinction any office within the gift of the Bishop of Hartford. However, he is satisfied to remain pastor of St. Anthony's, Litchfield.

ST. THOMAS OF VILLANOVA MISSION CHURCH, GOSHEN

Father Fitton found his way to Goshen as early as 1831. When there he presided at the marriage of Henry Briordy and Elizabeth Rosen. Thirteen years later the Rev. Peter Kelly came down from Falls Village and gave the Catholics of Goshen an opportunity to assist at Mass occasionally. In 1856 a small house was secured and made over into a chapel. Father Kelly and his successors took care of the Catholics of Goshen for seventeen years. In December, 1873, the Franciscans of Winsted were given jurisdiction over the mission. Father Leo, O. F. M., shortly after that date erected St.

Thomas' Church. When Litchfield received a resident pastor, September 8, 1882, the Rev. Father Byrne was charged with the care of the Goshen Catholics. They have remained subject to the jurisdiction of the Litchfield pastors till the present day.

ST. FRANCIS CHURCH, TORRINGTON

In 1835 the Rev. James Fitton stopped at Torrington, then known as Wolcottville, and met and consoled the few Catholics of the place. The records are silent for seven years, that is, till 1842 when the Rev. John Brady of Hartford paid a visit to Torrington and offered up Mass for the waiting Catholics. The Rev. Father Lynch of Bridgeport is said to have made a few annual visits to the Catholics of Torrington. In 1847 the Rev. Michael O'Neil, who had been appointed pastor of Waterbury, found time to go to Torrington and minister to the spiritual needs of the pioneer Catholics there. He was able to secure the privilege of assembling his people in the "old Union Meeting House." His visits to the town were semi-annual. Bishop O'Reilly himself is credited with stopping off at Torrington while making a missionary tour of the Connecticut side of his Diocese. The year 1851 is given as the date of His Lordship's appearance before the Torrington flock. The next regular missionary visits were made by the Rev. John Lynch of Birmingham.

In 1851 Father O'Neil bought property on the opposite side of the street from the Congregational Church. It remained for his successor Father Lynch, to complete payment for the site of the new church. In 1852 parish priests from Winsted exercised jurisdiction over Torrington. These pastors followed one another in rapid succession. First Father Flynn, then Fathers Gillick, Hendricken, O'Gorman, Mangan, Mullen, Sheridan, and then Father Leo, the first of the Franciscans.

The old church which had been begun by Father Mangan was completed in July, 1860. In 1866 the parish had so far prospered as to require a larger place of worship. Father

Leo built a considerable addition to the first church. He was encouraged by the generosity of the people, and their friends among the non-Catholics of the town.

The Rev. Father Isaiah, O. F. M., was appointed first resident pastor of Torrington in October, 1874. He was the only Franciscan Father to hold the post of resident pastor of St. Francis Church. He was succeeded in November, 1877, by the Rev. John H. Duggan. Father Duggan remained at Torrington for about two years, when he was succeeded by the Rev. Patrick Duggan. Father Patrick Duggan held to his Torrington post from 1879 till 1911. During his pastorate of thirty-two years, Father Patrick Duggan may be said to have built up the entire church plant.

The cornerstone of the present St. Francis Church was laid September 5, 1886. It was dedicated and consecrated November 13, 1887. A new parochial residence was built where the old church had stood, in 1888. Immediately after that the zealous pastor erected the convent and the parish school. It used to be the boast of the pastor of St. Francis' that all the Catholic children of Torrington attended the parish school. It opened with an attendance of 391. About 700 children made up the body of the pupils during the latest session.

After laboring for three decades in St. Francis' Parish, Father Duggan decided to resign his charge and begin elsewhere. He thought he would be happier in a less populous center. He was appointed pastor of St. Thomas' Church, Fairfield. He had grown old among his Torrington flock. They knew him and understood his peculiarities, which were numerous enough for any one man. At Fairfield he neither knew the people, nor did they know him. He was too old to adjust himself to the new surroundings, and, in a short time Father Duggan decided to submit a second resignation. His closing years were spent in the land of his birth. During his long pastorate at Torrington he had built up one of the most prosperous parishes in the Diocese of Hartford. He had the reputation of being a zealous student, and his library gave earnest of wide reading and varied and extensive theological study. His friends regretted his retirement from Torrington, but the Rev. Patrick Duggan was not in the habit of taking counsel with others even when he himself was not the best judge of conditions. So far as is known, he never repined over his mistake in resigning from the pastorate of St. Francis'.

Father Duggan was succeeded in 1911 by the Rev. Arthur O'Keefe. Father O'Keefe had seen service in a bi-lingual parish of Eastern Connecticut. He was a native of Rockville, where he was born December 16, 1859. He received his early education in the schools of his native town. He began his classical course at Joliette College, Province of Quebec. Later on he graduated from Boston College. He studied theology at the Grand Seminary, Montreal, where he was ordained by Archbishop Fabre, December 23, 1883.

The Rev. Arthur O'Keefe commanded in an extraordinary degree the admiration of the clerical body of the Diocese of Hartford. The laity, less critical than the clergy, were, if possible, more emphatic in expressing their esteem and affection. No one proclaimed him a genius. He was not the most learned priest of his time, neither was he the most aggressive. Making no bid for applause, he was modest and retiring. His life was gentle and the elements were admirably mixed. He died suddenly on August 11, 1927, and his passing was mourned by all.

The Rev. William J. Fanning was transferred from Union City, where he had organized a parish and built a becoming church, to Torrington in 1927. The successor of Father O'Keefe is likewise a man of most retiring disposition. He is a quiet worker and apparently satisfied to suffer his achievements to proclaim his merits. St. Francis' is pre-eminent among the parishes of Litchfield County. It has been favored in its pastors.

ST. PETER'S CHURCH, TORRINGTON

The first offspring of St. Francis' Parish was St. Peter's. The Italian Catholics of Torrington were set apart to form the new parish May 11, 1907. The first pastor was the Rev. Joachim C. Martinez. His appointment dated from the foundation of the parish. He established his congregation in a humble house of worship on Center Street. He retired from his Torrington post in October, 1912. His successor was the Rev. Anthony Rizzo, a nephew of the late Father Leo, O. F. M., who had done such valiant service as a missionary priest in Winsted. After two years the Rev. Salvatore Bonforti was, on September 24, 1914, appointed pastor of St. Peter's. Father Bonforti undertook the erection of a more becoming church for his growing congregation. The new temple was built on East Main Street, the cornerstone being laid May 22, 1927. The edifice was completed and dedicated on May 13, 1928. The congregation which worships at St. Peter's is committed to the higher things of their religion. They are faithful and enthusiastic in the support of their parish church.

SACRED HEART CHURCH, TORRINGTON

The Sacred Heart Slovak Church of Torrington was established in 1905. It was given parochial autonomy in 1910. The first pastor of the Sacred Heart Church was the Rev. Gaspar J. Panik. He received his appointment June 15, 1910. He immediately set to work to provide a house of worship. The cornerstone of the prospective church was laid May 30, 1911. On July 4, 1912, the structure was finished and dedicated to the service of God.

Father Panik was succeeded by his brother, the Rev. Stephen J. Panik, May 8, 1916. Father Stephen Panik has erected a school for the children of his nationality. The cornerstone was laid July 4, 1922. The completed building was blessed May 30, 1923. Six sisters of the order of SS. Cyril and Methodius form the teaching body of the school; 270 children are enrolled. Under Father Panik the parish has prospered notably and gives every indication of a continuous, steady growth.

ST. MARON'S CHURCH, TORRINGTON

St. Maron's Church is the place of worship of the Syro-Maronite congregation of Torrington. The new parish was established November 27, 1916. The first pastor was the Rev. Simon Acle. The ceremony of the laying of the cornerstone of the church took place October 12, 1917. Father Acle provided also a becoming residence that same year. He held jurisdiction over the Maronites till April 2, 1921, when he was succeeded by the Rev. Paul A. Rezk. Father Rezk completed the upper church which was dedicated on Sunday, January 27, 1929, by the Right Rev. Maurice F. McAuliffe. The Maronites of Torrington, under their zealous pastor, are living worthy of the sacred traditions of their nation.

ST. MARY'S CHURCH, TORRINGTON

The Polish people of Torrington became considerable enough to form a parish of their own ten years ago. On September 26, 1919, they were established as a special jurisdiction. Their first pastor was the Rev. John Kowalski. For ten years he has labored with great zeal for the spiritual advancement and general wellbeing of his people. He receives their enthusiastic support. The outlook for St. Mary's Parish is promising indeed.

ST. JOSEPH'S CHURCH, CANAAN

When Falls Village was a prosperous Catholic center, the faithful of Canaan received their spiritual inspiration from the pastor of that town. St. Joseph's Church was erected in 1871. It remained a mission of Falls Village until 1875 when it passed under the jurisdiction of the newly made parish of Lakeville. On May 20, 1920, St. Joseph's, Canaan, was made a parish church, with the Rev. Joseph W. Barry as its first pastor. On January 27, 1924, the Rev. P. J. O'Reilly was appointed successor to Father Barry. Father O'Reilly remained pastor of Canaan till December 2, 1928. The present pastor, the Rev. Daniel J. Manning, was transferred to Canaan from St. Patrick's, Waterbury, where he had been assistant pastor for many years. By an unusual turn of events Canaan is now the mother church of the Falls Village Mission—Falls Village which was once the mother church not only of Canaan but of Lakeville as well. Father Manning is a priest of apostolic zeal. Something of the ancient religious enthusiasm of the section has been revived during his sojourn in the northwest of the northwestern county of the State.

ST. BERNARD'S CHURCH, SHARON

In 1896 St. Bernard's Mission, Sharon, became St. Bernard's Parish. Previous to that time Sharon was under the jurisdiction of Cornwall Bridge. The first pastor of Sharon was the Rev. James Walsh. He held that office till 1899, when he was succeeded by the Rev. John Lee. The Rev. M. J. Lynch followed Father Lee, his appointment being issued in 1902. Two years later, the Rev. J. H. Walsh was appointed to St. Bernard's. His successor was the Rev. Terence B. Smith, who served from 1907 till 1911. For one year the Rev. James Keating was pastor of Sharon. In 1912 the Rev. Andrew J. Plunkett, Ph.D., was named successor to Father Keating.

During Father Plunkett's pastorate the present St. Bernard's Church was erected. The ceremony of dedication took place September 19, 1915. The remarkable feature of this event was that the new church, owing to the zeal and address of Father Plunkett, was entirely free from debt.

In 1919 Father Plunkett was promoted to the pastorate of Shelton. He was succeeded by the Rev. A. F. Mitchell. The following year Father Mitchell retired and the pastorate of St. Bernard's was conferred upon the Rev. P. F. Connors. Father Connors administered the affairs of the Sharon parish till 1924 when he was succeeded by the Rev. James T. McDonald. The Rev. John A. Dowd, the present pastor, received his jurisdiction in 1928. That jurisdiction imposes upon him the obligation of caring for the faithful of the

Sacred Heart Mission Church, Kent, and St. Bridget's, Cornwall Bridge. Father Dowd can point to a long line of predecessors. No one, if we except alone Father Plunkett, has been more tenacious of the post of pastor.

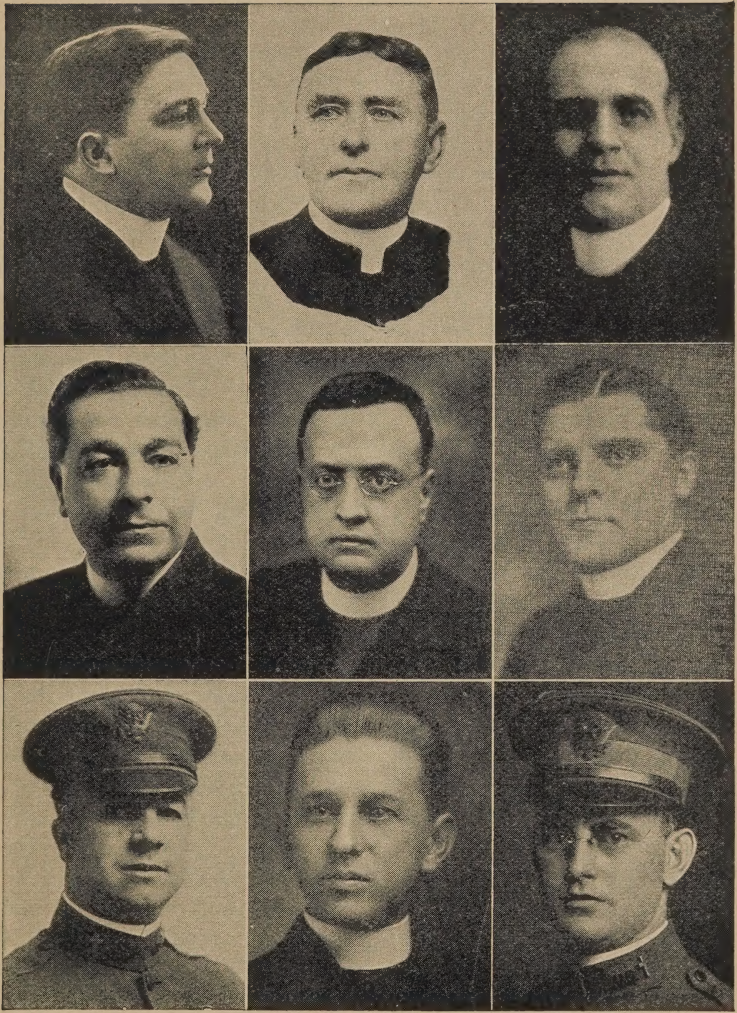
ST. BRIDGET'S CHURCH, CORNWALL BRIDGE

Cornwall Bridge, as a Catholic center, has passed from the sunshine to the shade. As early as 1887 it enjoyed parochial honors. The Rev. William J. Doolan, late of Southington, was the first pastor. He was succeeded by the Rev. M. J. Sheehan, respecting whose pastorate there is no existing record. Father Sheehan was succeeded by the Rev. Michael Rigney who held the post of parish priest of St. Bridget's for two years. The next pastor was the Rev. Michael Cray. His tenure extended from 1892 to 1896. At that date the Rev. James Walsh was appointed pastor of Cornwall Bridge. Sharon put up a better appeal and succeeded in taking parochial honors from Cornwall Bridge. Since that date the mother church has been subject to the daughter.

THE IMMACULATE CONCEPTION CHURCH, NORFOLK

Tradition connects Father Cheverus, later on Bishop Cheverus of Boston, and later still Cardinal Archbishop of Bordeaux, with Norfolk. Father Fitton was also there, where he was warmly received by the few Catholics of the place for whom he offered Mass. Father John Brady of Hartford visited Norfolk and so did the Rev. James Strain. It was said that Father Brady was at one time "snow bound for a week in Norfolk."

In 1846, the Rev. Charles O'Reilly, a missionary from the north, who seems to have labored in Connecticut for some time, wrote to Bishop Tyler from Waterbury saying: "There is a great deal of labor and inconvenience in attending Norfolk." He complained that he had to go from Waterbury to Bridgeport, or to Hartford, and remain over night. From either place he could take a stage to Norfolk. Even then



Rev. Joseph H. King	Rev. John L. McGuinness	Rev. John A. Dowd
Rev. Salvatore Bonforti	Rev. Paul Rizk	Rev. Patrick J. Lawlor
Rev. John J. McGrath	Rev. Peter Kaczmarski	Rev. D. J. Manning

he found that "the stages do not run all the way on the same day, so there is considerable expense incurred and a great loss of time." He further submitted, that "the Norfolk people have made no move yet with regard to building; they seem content to have Mass, but I will not be content with saying Mass in a shanty."

In 1850, Norfolk became a mission of Falls Village. The Rev. Christopher Moore of that town, made missionary visits to Norfolk. On March 2, 1851, Bishop O'Reilly stopped at Norfolk, looked over the ground, and named the Rev. Thomas Quinn first pastor of the place. Father Quinn was succeeded in February, 1852, by the Rev. John Smith. His appointment bore date of February 9. That same day Bishop O'Reilly wrote, speaking of Norfolk: "This is a most difficult mission."

The church of the Immaculate Conception was built in 1859. At that time Norfolk had reverted to the parochial care of the pastor of Falls Village. As late as 1865 the new church had not been dedicated. Mass was said in the store of Matthew Ryan. In 1856 Norfolk passed under the jurisdiction of Winsted from whence it was attended till the appointment of the Rev. P. Keating as pastor. He began his labors in the summer of 1889. Two years later the parish house was added to the plant. After that Father Keating remodeled the church. His last great material work was the provision of a cemetery which was to become his place of burial.

Father Keating died May 20, 1917. He was a native of County Wexford, Ireland, where he began his studies in St. Peter's College. On coming to America he matriculated at St. Hyacinth's, Province of Quebec. After graduating from that college he entered the Grand Seminary of Montreal, where he was ordained February 22, 1872. He labored in New Haven, Ansonia, Norwalk, Westport, Southington and Lakeville. His pastorate at Norfolk covered three decades. Remote from the busy haunts of men, Father Keating spent his quiet life, careless of the honors and emoluments so attractive to the average man. He was deeply loved by his own people and held in affection by his brothers of the clergy.

The second pastor of Norfolk was the Rev. John F. McDonald. He held that post for nine years. The present church of the Immaculate Conception stands as a monument to his zeal and good taste. It is perhaps the most distinctive church in the Diocese of Hartford. In planning for its erection the old church was preserved. Were Father Keating to return to Norfolk he would be unable to recognize the church in which he had served so long. But it is there, standing north and south instead of east and west. If the turn of the edifice were made to the left the epistle side gives place to a sanctuary and a beautiful altar surmounted by a triumph in stained glass. The old wooden walls which made the ends of the church, are cut away and replaced by beautiful colored windows. The gospel side, which, in the supposition, is turned towards the street, is flanked with buttresses and a massive towerlike creation. The stained glass windows are rich and artistic. The church, taken all in all, is a worthy monument to a young priest of extraordinary zeal and notable achievements.

His funeral, which was held June 24, 1926, was remarkable because of the masterful eulogy pronounced by Father Callahan of St. Thomas' Church, West Hartford. The eulogist took his hearers to the little town of Noank, and to the shipyard of a builder of wooden ships. He followed the dead priest from the shipyard to the altar. He presented him in the character of a builder of souls—a builder who was faithful to his vocation from the first days at Noank to the close of his last day at Norfolk. Father Callahan concluded his remarkable discourse with these words:

"The same devotion that characterized his work elsewhere was intensified here. He knew his flock and his flock knew him—pious, prayerful and fervent. During the construction of this lovely church, which is the crowning achievement of his material life, he threw open his home that the faithful might assist at daily Mass. He counted it a great success to recover a lost sheep and rebuild a new soul to Christ."

The third pastor of Norfolk is the Rev. Paul F. Keating. He was appointed to that post July 1, 1926. Father Keating pays tribute to the Catholic spirit of the parishioners of the Immaculate Conception in these words: "The loyalty of the people of this parish to their Bishop was demonstrated when they presented Bishop McMahon with the tabernacle of the main altar of St. Joseph's Cathedral."

IMMACULATE CONCEPTION CHURCH, NEW HARTFORD

Catholics began to settle at New Hartford towards the middle of the nineteenth century. Thirty of them were present at the first Mass which was celebrated in the residence of John Mangan in 1849. Father John Brady of Hartford accepted the responsibility of the spiritual welfare of the little flock, sending his curate, the Rev. Luke Daly to minister to their wants. Father Daly continued his ministrations in New Hartford after he had been appointed pastor of St. Mary's, New Britain. Later on New Hartford fell under the jurisdiction of the pastor of Winsted. Among those who came to offer Mass from that town were the Rev. James Quinn, who began his visits in 1852. Later came the Rev. Thomas F. Hendricken and the Rev. Richard O'Gorman. They continued their ministrations till 1857.

When Collinsville had been granted a resident pastor, New Hartford was his outmission. The Rev. Patrick O'Dwyer visited New Hartford in 1858, and it was he who undertook to build the first church for the growing flock. It was his successor, the Rev. John Fagan, however, who purchased the site and built the basement. The cornerstone was laid by Bishop MacFarland, June 10, 1869. The upper church was built by the Rev. Lawrence Walsh. It was dedicated March 27, 1870. The Rev. B. O'Reilly Sheridan watched over the New Hartford mission with paternal care. It was he who paid for the church.

The first resident pastor of New Hartford was the Rev.

Luke Fitzsimons. He was appointed to the Immaculate Conception, August 15, 1881. His first work was to renew the interior of the church. The improvements were so considerable that it was thought proper to have a ceremony of rededication. Bishop McMahon officiated at the function September 26, 1886. A like ceremony for a like reason took place August 13, 1893. Bishop McMahon again officiated, and it proved to be his last public function.

During his pastorate Father Fitzsimons erected the parish school which he placed under the care of the Sisters of St. Joseph of Hartford. He built a convent in 1888.

In 1890 Father Fitzsimons was transferred to the pastorate of St. Bernard's Church, Rockville. He had many successors at the Immaculate Conception Church. The first was the Rev. M. J. Cray, who came in 1900 and remained till 1907. Rev. Richard Gragan followed Father Cray, holding the pastorate for two years. In 1909 the Rev. Dennis O'Brien came and remained for one year. Next, in order of time, was the Rev. Edward Walsh who likewise served for one year. In 1911 the Rev. Henry Quinn was appointed pastor of the Immaculate Conception. He remained at his post for thirteen years. During that period the fortunes of the town of New Hartford were steadily on the wane. It was with difficulty that the Catholic Church, with its parochial school and convent, was maintained. Father Quinn was succeeded by the Rev. William A. Gildea who remained from 1924 to 1928.

In 1928 the Rev. Thomas F. Lynch was detailed to labor in New Hartford. Father Lynch suffered much from failing health. In June, 1930, he was transferred to Montville. The present pastor, who is just beginning his labors at the Immaculate Conception, is the Rev. Myles P. Galvin.

ST. THOMAS' CHURCH, THOMASTON

Father Fitton spent Sunday, April 17, 1831, in Thomaston. He was on his way to Wolcottville, and, as Sunday travel was forbidden by law, he was forced to suspend his journey. He obtained permission to preach in a school building. The citizens thought that he was a Protestant minister. When they learned that he was a Catholic priest, they started a demonstration against him, but his calmness and courage won the day. His discourse pleased them and they showed their appreciation by applauding him at the finish.

Twenty-three years later the Rev. Michael O'Neil went from Waterbury to Thomaston and found there Catholics enough to warrant him in saying Mass there occasionally. He began by using the house of Mr. Michael Ryan as a meeting place. After a few months he was able to arrange for services in Academy Hall. When the Rev. Thomas Hendricken succeeded Father O'Neil as pastor of Waterbury, in 1855, either he or his curate made monthly visits to Thomaston.

When Bristol was made a separate parish in 1863, the first pastor, Rev. Father Rodden, was given jurisdiction over the Catholics of Thomaston. The Rev. Christopher Dugget who succeeded Father Roddan, undertook the erection of the first St. Thomas' Church. The sentiment of the town must have changed since Father Fitton's visit, for the site of the prospective church was the gift of Mr. Aaron Thomas. When the foundations were completed, the Rev. Eugene Gaffney was named first resident pastor of Thomaston. This was in 1871. Terryville and Watertown were to be out-missions of Thomaston.

Father Gaffney ministered to the Catholics of the three towns for thirteen years. He died August 30, 1884. Pending the appointment of the second pastor the Rev. Joseph Fones ministered to the Catholics of the section. The second pastor of Thomaston was the Rev. Michael J. McGivney. His commission bore date of November 30, 1884. Father McGivney's pastorate continued till his death, August 14, 1890.

Throughout his whole career Father McGivney was devoted to the care of the young, and especially to the care of young men. The work for which he is famous, and which will keep him in everlasting memory, is the foundation of the Knights of Columbus. Whether he built better than he knew, in organizing that great society does not signify. He founded the Order, and the Order remains, progressive, vigorous and world-encircling.

The Rev. Michael J. Daly was appointed pastor of St. Thomas' Church, May 7, 1891. Father Daly provided a pastor's house and otherwise contributed to the completion of the parish plant. In recognition of his good work at Thomaston he was appointed first pastor of St. Joseph's Church, New Haven.

His successor at St. Thomas' was the Rev. Timothy M. O'Brien. He was transferred from Noroton, April 26, 1900. For five years he labored zealously for the advancement of his growing parish. He died at St. Vincent's Hospital, New York, on Friday, August 18, 1905. He was a native of New Britain and a graduate from Father Daly's famous school. Later on he entered St. Charles' College, Maryland, and later still St. Mary's Seminary, where he was ordained to the priesthood March 31, 1883 by Archbishop Gibbons. His eulogist was the Rev. Father Slocum whose assistant he had been for seven years, and who spoke in the highest terms of his character and his ministry.

The polished manners and the high-bred bearing which invariably attend the man of culture, were his, and so entirely his as to form part of his personality. He had in a remarkable degree the qualities which Cardinal Newman requires of the gentleman: "The carriage, gait, address, gestures, voice; the ease, the self possession, the courtesy, the power of conversing, the talent of not offending; the lofty principles, the delicacy of thought, the happiness of expression, the taste and the propriety, the generosity and forbearance, the candor and consideration, the openness of hand;"—these qualities clung to Father O'Brien and surrounded him as the folds of a flowing garment and distinguished him among his fellows.

The Rev. John H. Walsh was appointed pastor of St. Thomas' Church, October 19, 1905. His tenure lasted for nineteen years. His great material work was the building of the new St. Thomas' Church. The cornerstone was laid May 6, 1906, under the pastorate of Father O'Brien. The upper church was continued and completed by Father Walsh.

The Rev. John H. Walsh was a native of Ansonia, where he was born in August, 1864. After passing through the schools of that town he entered West Point Military Academy, remaining but one year. He was a graduate of Niagara University, and of Niagara Seminary. He was ordained at that institution by Bishop Ryan of Buffalo, June 11, 1892. For many years he was an assistant at St. John's Church, Middletown. Later on he was transferred to St. John's, New Haven. His first pastorate was that of St. Bernard's Church, Sharon, whence he came to Thomaston. It was said of him that he was, "considerate, unselfish, thoughtful, kindly in his priestly ministrations and that he always possessed the highest confidence of the people to whom he ministered." He died on August 17, 1924. His eulogist was the Rev. William J. McGurk. He spoke of Father Walsh's loyalty and his devotion to the higher demands of his ministry.

The Rev. John J. Burke was chosen to succeed Father Walsh. He was appointed to Thomaston, September 18, 1924. During the six years of his pastorate he has devoted himself with great generosity to the service of his flock without distinction of age or nationality.

IMMACULATE CONCEPTION CHURCH, TERRYVILLE

In 1848 Father O'Neil of Waterbury came to Terryville and celebrated Mass in the house of Mr. Philip Ryan. Later on the schoolhouse was secured as a meeting place for the Catholics of the town. They remained under the jurisdiction of the Waterbury pastor until the formation of the Bristol Parish in 1863. Priests from Bristol ministered in Terryville till 1871 when Thomaston welcomed its first resident pastor. The present church was erected as a mission chapel in 1882. For two years, from 1884 to 1886, Terryville was subject to Watertown. When Father McGivney was appointed pastor of St. Thomas' Church, the Terryville chapel reverted to Thomaston. While Father Daly was pastor of Thomaston he renovated and embellished the interior of the Terryville church.

The first resident pastor of Terryville was the Rev. John Neale, now Monsignor Neale of St. Rose's Church, Meriden. Dr. Neale was appointed to the Immaculate Conception Church, April 16, 1910. He ministered to the faithful of Terryville for ten years. During that period he exercised a salutary influence throughout the whole community. His public spirit was recognized by all whether members of the church or not. After providing a parish house he erected a commodious lyceum which afforded a meeting place for the young men of the parish and their friends. Under his administration the parish took on an importance which is seldom the part of new Catholic centers.

The second pastor of Terryville was the Rev. John H. Sheehan. His appointment was issued July 21, 1910. He presided over the affairs of the parish till September 11, 1914. Father Sheehan followed the lines laid out by Doctor Neale, and the progress inaugurated at the inception of the parish continued.

On September 11, 1914, the Rev. James A. Broderick was chosen as pastor of the Immaculate Conception Church. During his pastorate the church was enlarged and beautifully decorated. Father Broderick was recognized by all the citizens of Terryville as an influence for the advancement of the community. Because of his good work there he was promoted to the pastorate of St. Peter's Church, New Haven. His successor in Terryville was the Rev. William A. Gildea, who was placed over the parish June 28, 1928. Failing health made it impossible for him to hold his new post beyond September 28, 1929, when the Rev. Joseph A. Degnan was given jurisdiction over the parish. Father Degnan had had experience as parish priest in a community where the Hungarian language was spoken by the worshippers. His promotion to the Terryville pastorate was a recognition of the difficult labor which he had discharged in South Norwalk.

ST. CASIMIR'S CHURCH, TERRYVILLE

The Polish Catholic settlers of Terryville thought themselves strong enough as early as 1892 to maintain a church where they would hear the gospel in their own tongue. Their first pastor was the Rev. Joseph Raniszewski. Under his leadership they worshipped in a temporary church for fourteen years. In September, 1906, the Rev. L. Rusin was appointed to Terryville. Soon after his coming a church was erected and dedicated to the honor of St. Casimir. The next pastor was the Rev. Father Koszczyk. He was succeeded by the Rev. Peter J. Kaczmarski, who is the present head of the parish and who is laboring zealously for the temporal as well as the spiritual betterment of his flock.

ST. JOHN'S CHURCH, WATERTOWN

Father O'Donnell, for many years pastor of Watertown, informs us, in his History of the Diocese of Hartford, that the first priest to visit that town was the Rev. Michael O'Neil, who came from Waterbury in 1855 and offered up the sacrifice of the Mass in the residence of Mr. John McGowan. After that priests came regularly from Waterbury once in three months. The Rev. Thomas Hendricken found it possible to come or send a priest once a month. Services were held in "Citizens' Hall," which was once an Episcopal Church. For a short period Watertown was attended from Bristol. When Thomaston was accorded a resident pastor, in April, 1871, Watertown was placed under his care, the Rev. Eugene Gaffney being the incumbent.

In 1877 Father Gaffney secured the site upon which the present church stands. The cornerstone was laid in November, 1877. The completed church was dedicated by Bishop Galberry on March 24, 1878. In November, 1884, the Rev. Joseph Fones was named first resident pastor of Watertown.

Terryville was also, for a short time, placed under the jurisdiction of the pastor of Watertown. The second pastor of St. John's Church was the Rev. James W. Lancaster. Father Lancaster was a native of Hartford. His father was for many years trustee of St. Joseph's Cathedral. After a tenure of six years Father Lancaster died on April 28, 1892. He was succeeded by the Rev. James H. O'Donnell who ministered to the faithful of Watertown till he was named Permanent Rector of St. Mary's Church, Norwalk, in March, 1902.

It was while he was pastor of Watertown that Father O'Donnell wrote the History of the Catholic Church in Connecticut. The labor involved was tremendous indeed. He was the first to cover the ground, and he was careful to record the beginnings of the church in every town and hamlet of the commonwealth. His industry was admirable and his work will be appreciated as we recede further from the primitive days of the Church of the Diocese of Hartford.

The Rev. John J. Loftus was chosen as successor to Father O'Donnell. For more than twenty years he labored at Watertown and throughout the neighboring towns. During his pastorate he built a beautiful colonial church at Woodbury which is still the pride of the Catholics of that section. The stone church at Middlebury is also a product of his zeal. He built a parochial school in his home town and induced the Sisters of Notre Dame of Baltimore to undertake the office of teachers.

While at Watertown Father Loftus gave particular attention to the spiritual welfare of the French-speaking people of the parish. His work among them and indeed his work throughout the whole section was apostolic in the highest degree. Late in life, and after twenty years of labor in St. John's Parish and its dependencies, the zealous pastor went South to undertake missionary work among the negroes. His zeal for the spread of the Kingdom of God among those outside the fold is worthy of the days of primitive Christianity. As one listens to his plans respecting the evangelization of the neglected colored people of the South, one wishes that two or three decades might be taken from the years that are gone. Pity that Father Loftus did not begin his labors in the South thirty years ago.

The successor of Father Loftus at Watertown was the Rev. William Judge. He was appointed to that post in 1923. He was zealous in prosecuting all the undertakings begun and mapped out by his predecessor. After five years at St. John's Parish, Father Judge was promoted to the pastorate of St. Thomas' Church, Waterbury.

The Rev. Cornelius P. Teulings was appointed pastor of Watertown, July 1, 1928. Father Teulings had distinguished himself for efficiency and ability while professor at St. Thomas Seminary. He is recognized as a young clergyman of character and distinguished acquirements. While curate at the Church of the Sacred Heart in Waterbury he organized the first Catholic high school in the Diocese of Hartford. The success which that institution has already attained is an evidence of the intelligent labor of its first principal.

The Chapel of the Nativity, Bethlehem, is under the jurisdiction of the pastor of Watertown. It was Father Loftus who organized this mission. The present church was dedicated by Bishop Nilan in October, 1929.

ST. FRANCIS XAVIER'S CHURCH, NEW MILFORD

As early as 1850 the Catholics of New Milford had the happiness of welcoming an occasional missionary priest. An oral tradition credits the Rev. James Smyth of New Haven with a journey to the town. He said Mass there once. In 1850 two priests, the Rev. Fathers Brady and Ryan came to New Milford and offered up the sacrifice of the Mass. From that time onward the faithful of the town were afforded the consolations of religion at intervals varying from quarterly to monthly.

On Sunday, July 3, 1853, the Rev. John Smith of Falls Village began his visits to New Milford and continued them for four years. Fathers Kelly, Mulligan and O'Gorman continued to come to New Milford until the fall of 1858, when Father Lenihan, the pastor of Newtown was given jurisdiction over the faithful of New Milford. His tenure continued until 1862. It was Father Lenihan who bought the site of the present church. The purchase was made May 21, 1862. An old mill which stood on the premises was fitted up for a place of worship. It was dedicated to the honor of St. Francis Xavier in October, 1860, Bishop MacFarland officiating.

New Milford remained under the parish priests of Newtown for eleven years. Father Lenihan was succeeded by Father Daly and he was succeeded by Father John Rogers. He surrendered his portfolio to the Rev. P. G. McKenna, who, on May 21, 1871, was named first pastor of St. Francis' Church, New Milford.

Father McKenna died in July, 1873. Immediately after settling in New Milford he began the erection of the real St. Francis' Church. It was completed and dedicated the year of his death. New Milford had many out-missions. It was considered a most difficult parish and pastors followed one another at brief intervals. The list is itself impressive. The Rev. Maurice Herr came to New Milford in 1873; the Rev. Martin Lawler in 1874; the Rev. William Hart in 1875; the Rev. P. H. Finnegan in 1876; the Rev. William Bray in 1878; the Rev. James J. Gleeson in 1880; the Rev. James C. O'Brien in 1884; the Rev. Charles McElroy in 1888; the Rev. Jeremiah J. Curtin in 1892; the Rev. Timothy Crowley in 1896; the Rev. Thomas J. Kelley in 1898; the Rev. T. J. Cronan in 1900; the Rev. James J. Egan in 1907; the Rev. Daniel J. O'Connor in 1917; the Rev. Joseph H. King in 1921.

The Rev. James C. O'Brien, in 1886 enlarged the church and built the spire. The interior was renewed, and the edifice was rededicated by Bishop McMahon on August 13, 1886. Each pastor in turn added to the completion of the parish holdings. One bought land, another installed an organ and one liquidated the parish debt. Several missions were attached to the New Milford parish. In 1883, Brookfield was placed under the jurisdiction of the pastor of St. Francis. Roxbury was one of the dependencies of New Milford. Father McElroy erected the church at Washington, which was dedicated to the honor of "Our Lady of Perpetual Help," September 21, 1890. Father Curtin built a church at Brookfield which was placed under the patronage of St. Joseph. It was dedicated in November, 1892.

The Rev. Joseph H. King during the nine years of his pastorate has labored with tireless zeal for the advancement of his entire flock. In 1928 he secured a quondam young ladies academy and made it over into a parish school and convent. This young foundation has prospered from its inception. Father King still ministers to the faithful of Brookfield. New Milford and its missionary chapel are among the most prosperous of the rural centers of the Diocese of Hartford.

Only one of the sixteen pastors of New Milford died while pastor of St. Francis'. The exception was the Rev. Thomas J. Cronan. He passed away at his home in New Haven, Wednesday, April 22, 1908. He was born in that city July 25, 1850. He studied at Ottawa College and at the Grand Seminary, Montreal. He was ordained to the priesthood December 19, 1885. He was pastor of South Coventry for a time and from there he was promoted to the Church of the Holy Angels, South Meriden, in 1900.

Father Cronan was advanced in age when he attained to the priesthood. Twenty-two of his fifty-eight years were spent in the sacerdotal office. While parish priest of New Milford, his duty called him to many distant points involving long and difficult drives. Towards the end of his life he was incapacitated for labor. His clerical friends were tenderly devoted to him. They did much to console him in the years of retirement.

OUR LADY OF PERPETUAL HELP, WASHINGTON

For many years the Catholics of Washington looked to New Milford for the consolations of religion. In 1890 the Rev. Charles McElroy erected a church which he placed under the protection of Our Lady of Perpetual Help. Mass was said in the new edifice about once a month till the year 1908, when Washington was favored with its first regular resident pastor.

The Rev. John L. McGuinness received his appointment as pastor of Our Lady of Perpetual Help on April 1st. He continued to hold that office for two years. On July 7, 1910, the Rev. Francis X. Jordan was appointed to succeed Father McGuinness who had been promoted to the pastorate of St. Anthony's, Litchfield. Both Father McGuinness and Father Jordan had served as assistants at St. Joseph's Cathedral, Hartford. There was the beginning of a tradition that the Cathedral was a training ground for the pastors of Washington. The tradition was, however, broken when, on August 25, 1913, the Rev. John Callahan was transferred from Bridgeport to Washington.

Father Callahan ministered to the faithful of Washington and Roxbury for seven years. The church in Roxbury was built by the Rev. James C. O'Brien in 1885. The Roxbury faithful were placed under the care of the first pastor of Washington; they still look to Washington for religious inspiration.

In 1920 Father Callahan was promoted to the pastorate of St. Thomas' Church, West Hartford. He was succeeded at Washington by the Rev. Bernard F. McCarthy whose term of office was likewise seven years. On February 3, 1927 the Rev. John J. McGrath was appointed pastor of Washington, Father McCarthy having been promoted to the pastorate of Portland. The Catholics of Washington are generous and loyal in the support of their clergy, making up in liberality what they lack in numbers.

Very Rev. Andrew Slattery, O.F.M.

Rev. John J. Kane

Rev. Paul F. Keating

Rev. John J. Burke

Rev. John Kowalski

Rev. Francis J. Kuster

Rev. Myles P. Galvin

Rev. James J. McGinness

Rev. Denis F. Baker

MIDDLESEX COUNTY

ST. JOHN'S CHURCH, MIDDLETOWN

The sixteen Acadian exiles whom the Connecticut General Assembly, in a decree of January, 1756, assigned to Middletown, were the first Catholics recorded in the history of the city. Middletown early became a Catholic center, because of the workmen employed in the Portland quarries. In July, 1829, Bishop Fenwick of Boston sent the Rev. R. D. Woodley on a missionary journey throughout Connecticut. He instructed the young priest to visit New London, New Haven, the Enfield Canal, and Middletown. It is assumed that Father Woodley was the first priest to celebrate Mass in Middlesex County.

The Rev. James Fitton declares in his "Sketches" that he made a journey to Middletown as early as 1830. His entry reads: "The extensive work at the brownstone quarries of Portland gives employment to several (sic) laborers, the majority of whom, with their families, are members of the Church." A year later, November 10, 1831, Father Fitton visited Middletown where he delivered a lecture.

It seems that Middlesex County was at first placed under the jurisdiction of the Rev. James McDermot of New Haven. Father McDermot came to Middletown in 1835, having received an invitation from the Catholics of the town. On that visit Mass was said in the house of a Mr. Taylor who lived on East Court Street.

Within a year the Middletown Catholics were placed under the spiritual care of the pastor of Hartford. The Rev. Peter Walsh, who succeeded Father Fitton, at the Holy Trinity Church, planned to visit Middletown once a month. On looking over the ground he learned that the major portion of the Catholics of the section lived in Portland, and he decided to have them assemble there, rather than in the larger town. The late Judge Donahoe, in his history of St. John's Church, relates an episode which is enlightening:

"He visited the city one Saturday afternoon, but finding that the greater portion of the Catholics of this locality resided in Portland, he crossed the River and began to look about for a place in which to celebrate Mass. He was unable to secure a house, so he engaged a barn from one Captain Worthington, on Main Street. The next morning, when he reached the place in company with his little congregation, he found the barn doors bolted, and for some reason, which was never made very clear to him, the owner refused him the use of the premises. Expostulations were vain, and so the priest with his followers had to turn away. Father Walsh was just about to celebrate Mass under a large tree on the wayside when a gentleman by the name of Joseph Myrick, who lived near Captain Worthington's residence, tendered the use of his dwelling to the worshippers. The offer was gratefully accepted and the Mass was duly celebrated. Mr. Myrick soon afterwards joined the Church, becoming the first convert in the County."

The Rev. John Brady, who followed Father Walsh as pastor of the Holy Trinity Church, Hartford, in 1837, made monthly visits to Middletown for four years. His congregation increased so rapidly that he purchased a small building, in Portland, and fitted it up for Catholic worship. Before long this chapel became inadequate and Father Brady began to look about for a site upon which to erect a church adequate to the growing demands.

As the second church was to be a more permanent one, the greatest circumspection was used in the selection of the site. The spot finally fixed upon was that where the present St. John's Church, Middletown, now stands. The purchase was made from Mr. Charles R. Alsop. The price paid was $500. It is interesting to know that that sum was contributed by Mrs. Richard Alsop, who professed the Catholic faith.

As the demand for a larger place of worship was pressing, and as funds were low, Father Brady visited all the industrial centers of the section soliciting funds for the erection of the proposed church. His appeals were so successful that he proceeded to erect a small brick building which was outgrown in a very short period, giving place to an edifice more in keeping with the demands of the growing flock.

In 1845, when the Catholics of Middletown had increased to 400, a petition was sent to Bishop Tyler begging for a resident priest. After deliberating upon the request Bishop Tyler appointed the Rev. John Brady, "Jr.," a nephew of the Rev. John Brady of Hartford, first pastor of Middletown.

During the late forties the demand for workmen in the Portland quarries became so great that laborers began to pour in and settle in Middletown, in Cromwell, and in Portland itself. The brick church, so recently built, was found too small for the growing congregation. It was then that Father Brady determined to erect a church that would be able to accommodate any reasonable congregation. The proprietors of the Portland quarries were good enough to contribute stone for the erection of the proposed temple. Father Brady, being a resourceful pastor, conceived a plan, a bit gruesome indeed, whereby every family that contributed $20 for the new church would be given a burial lot in the cemetery adjoining the church, and a half lot was to be turned over to those who contributed $10 each. The building fund grew so rapidly that the pastor seemed warranted in beginning his magnificent church. Judge Donahoe asserts that the new St. John's Church was "for many years the largest and by far the most beautiful church in the city."

The completed structure was dedicated by Bishop O'Reilly, September 5, 1852. Shortly after the completion of the new St. John's Church, Middletown was treated to a mild exhibition of "trusteeism." The Church of Charleston, in the days of Bishop England, the Church of Philadelphia, and New York had suffered much from the aggressions of laymen ignorant of the real character of the Catholic Church. Archbishop Hughes was the instrument made use of by the divine Founder of the Christian Kingdom to put an end to that abuse. It was he who had selected Bishop O'Reilly for the suffragan see of Hartford. Doubtless he had instructed the new Bishop to put down any threatening uprising of the disciples of trusteeism. He could not have chosen a bolder or more determined representative than the Right Reverend Bernard O'Reilly, D.D.

We have seen how Bishop Fenwick handled trusteeism when it became necessary to accept the resignation of Father O'Cavanaugh of Hartford. Bishop O'Reilly had to deal with the aggressions of the laity in the retirement of Father John Brady of Hartford, and now, for a second time, he was to encounter the opposition of the lay friends of Father Brady of Middletown.

On April 21, 1855, the pastorate of the younger Father Brady terminated. That night the following notice was fastened over the front door of the church:

"Let no man take this down till the Bishop gives a reason for removing Mr. Brady from his beloved congregation. Let no man dare to."

The Rev. Lawrence Mangan, whom the Bishop had sent to preside over the interests of St. John's Parish, read the notice, removed it, and pried off the boards which had been nailed across the entrance. He invited the assembled crowd to enter the church. Some accepted, others declined. Father Mangan addressed those who came in in a conciliatory manner and succeeded in allaying some of the disquieting elements. The Bishop himself has left his version of the disturbance. The following entries from his Journal are interesting:

"1855, April 20, Leave (Hartford) in evening for Middletown, arrive there at 8 P. M., and put up at the McDonough House.

"21. Go to the church to say Mass at half past six A. M. Send to Revd. Brady for the key of the church; the messenger informs me that Father Brady will bring the key in a few minutes. He shortly appears accompanied with his man of all business, Mr. Cody, and presents me his resignation in writing; this act of his, whilst his resignation or his right to resign was of no consideration, was most acceptable.

He asked me if I accepted it; I answered yes, and treated him most courteously."

The Bishop could afford to be courteous, much more than Father Brady could afford to have carried his quarrel with authority to the laity—to the laity who, according to the canons of the Church, had no authority in the premises.

The pastorate of the Rev. Lawrence T. P. Mangan continued from April, 1855, to November, 1857. His successor was the Rev. James Lynch, whom Judge Donahoe speaks of as "a man of ability and enterprise." Father Lynch labored in Middletown and its dependencies for fifteen years. He erected the Convent and invited the Sisters of Mercy of Ennis, Ireland, to undertake the task of instructing the children of the parish. Before his resignation Father Brady had started a parochial school. Mr. Cody, "his man of all business," a classical scholar from Fermoy College, County Cork, was the first and principal teacher. He was assisted by two sisters, Miss Isabel A. and Miss Helen G. Fagan. "From 1866 until 1872 the school was under the charge of the Board of Education, and became one of the public schools of the city." When the Sisters came, the Middletown school was withdrawn from the city system, and became in all respects a parochial school. For some time the Sisters of Mercy conducted a school for young ladies. This undertaking was much appreciated by the Catholics of the section.

Father Lynch was transferred to the pastorate of the Immaculate Conception Church, Waterbury, after Father Hendricken had been named Bishop of Providence. He was later on named Vicar-General of the Diocese of Hartford. He was succeeded at St. John's by the Rev. Edward J. O'Brien. Father O'Brien remained at St. John's from 1873 till 1876 when, on account of failing health, he asked to be relieved from the burdens of the pastorate. He was succeeded by the Rev. Francis P. O'Keefe. During Father O'Keefe's tenure a mission church was erected at Cromwell. In October, 1881, Father O'Keefe was named pastor of Westerly. The Rev. Denis Desmond was appointed pastor of St.

John's in October, 1881. He died in Middletown in April, 1885. His pastorate was replete with works of zeal. It was he who built the Portland church and priests' house. He liquidated the debt on St. John's parish and added greatly to the parish plant in Middletown. Father Desmond was succeeded by the Rev. Bernard O'Reilly Sheridan whose appointment bore date of May 1, 1885.

During his pastorate Father Sheridan renewed the church both within and without, paid off all incumbencies and consecrated the edifice with great solemnity on September 10, 1886. Pontifical Mass was offered up with the Most Rev. M. A. Corrigan, Archbishop of New York as celebrant. The preacher was the Rev. Dr. McGlynn, who shortly after that event became notorious for his differences with his Archbishop and with the Roman authorities.

The year following the consecration of the church Father Sheridan began the erection of the present parochial school building. A discordant note was sounded at the laying of the cornerstone. The orator, the Rev. H. Kinnerney of Pawtucket, R. I., made an ill-advised attack upon the public schools. After a little public discussion the incident was forgotten.

After laboring for eighteen years as pastor of St. John's, the Rev. Bernard O'Reilly Sheridan died Sunday, June 21, 1903. It could be said of him that he was of the house and family of Aaron. His uncles, his cousins, his brothers, were high in the Church. Nearer than this, among a celibate clergy, the sacerdotal office cannot come. Nor was he the least of that impressive group. His thirty-six years of priestly life challenge the closest scrutiny.

Father Sheridan began his ministry shortly after the close of the Civil War. After two years work as a curate, he was appointed to the pastorate of Collinsville and surrounding towns. More important posts were tendered to him but he thankfully declined. It was in response to episcopal command that he left Collinsville for Middletown. He was undemonstrative and silent in matters of lesser import, but always to be counted upon when questions that were grave demanded settlement. His fellow citizens of all denominations respected him for his wisdom, his probity, his public spirit and his unobtrusive worth. Quietly were his varied works accomplished.

There was, however, another side to this man of sparing speech. When duty called him afield he went forth and cried out with a monarch's voice in behalf of the injured and the downtrodden of his native land. Father Sheridan was a patriot and an orator. In the fateful days of the Land League when Ireland was suing for American support, the name of Bernard O'Reilly Sheridan was upon the lips of thousands who looked for the amelioration of the condition of the Irish people. His eloquence was commended by Parnell and his presence was looked for at every important meeting called in behalf of the great cause. Generously did he throw his heart into the movement. When the campaign was ended he quitted the field as modestly as he had entered it, but not without the applause of legions of friends whom he had won by his whole-souled advocacy of the cause of right against might and justice against oppression. His crowning years were full of honor, just such a decline as befitted his virtues and his tastes.

The views of the Rev. Bernard O'Reilly Sheridan were too broad and too enlightening to be circumscribed by mere parish limits. His mind ran on with the Church. He loved to see the frontiers of the faith expand, and he dwelt with pleasure upon her conquests in every country.

The Rev. James P. Donovan, D. D., for eleven years Chancellor of the Diocese of Hartford was appointed pastor of St. John's Church, Middletown, October 5, 1903. For a quarter of a century he directed the affairs of the parish. His first material work was the enlargement and renewal of the convent building. This done he embellished the interior of the church making it one of the most artistic in the Diocese of Hartford.

Doctor Donovan was a native of Meriden. He was born

March 18, 1864. He was educated at St. Charles' College, at Niagara University, at the Grand Seminary, Montreal, and at the American College, Rome. He was ordained by Cardinal Parocchi, at St. John Lateran's, June 11, 1892.

On returning to America Doctor Donovan was named Chancellor, October 14, 1892. While holding that office he had an important part in the administration of the Diocese. He codified the Diocesan Statutes and published them in a convenient volume. He was made Examiner of the Clergy in 1897. On September 12, 1900, he was promoted to the office of Defender of the Marriage Bond. Two years later he was named Diocesan Consultor which office automatically expired when he was made Permanent Rector of Middletown.

Owing largely to the foresight and initiative of Chancellor Donovan the present method of electing parish trustees became a law of the State of Connecticut. Some of the preliminaries of this legislation were arduous, but they were undertaken with confidence and enthusiasm by their resolute proponent. In matters appertaining to the rights and privileges of the Church, Doctor Donovan showed himself aggressive and tenacious of purpose. He did his utmost to explain to the legislators that the ruling sought by him would ultimately redound to the general wellbeing of the commonwealth.

In the course of his fine eulogy at Doctor Donovan's bier the Rev. William J. McGurk, P. R., of the Immaculate Conception Church, Waterbury, made use of these words:

"I would choose to remember Dr. Donovan as I knew him so well a quarter of a century ago, before the vicissitudes of the intervening years laid heavy hands upon him, an outstanding figure in the Diocese of Hartford, deservedly popular, enjoying the universal esteem of his fellow priests, unspoiled by their spontaneous and honest adulation. The current of his character ran strong. Impatient of obstacles, confident of his own ability to achieve his ends, he had the capacity for doing things, and successful experience made him certain of his ability to carry on. He has written his name deep in the annals of this parish, and his memory will be, should be, held in perpetual benediction."

Doctor Donovan passed from this life March 18, 1928. His successor is the Rev. Denis L. Baker. Father Baker is a native of Middlesex County. He has done service in New Haven County and Hartford County. Everywhere he has won the respect and admiration of the people to whom he ministered. He was transferred from St. Mary's, East Hartford, to St. John's, Middletown to the regret of his former parishioners and to the profit of those whom he now serves with such devoted enthusiasm.

ST. FRANCIS' CHURCH, MIDDLETOWN

In October, 1903, the Catholics of the South Farms district of Middletown were set apart and given a pastor of their own. Bishop Tierney committed the important work of organizing the new parish to the Rev. Patrick J. McGivney, who, for many years, had been assistant pastor of St. John's. No better selection could have been made.

In less than a year, that is, on June 6, 1904, the cornerstone of the new church was laid. It was dedicated to the honor of St. Francis on November 27, 1904. The ceremony was performed by Bishop Tierney who warmly congratulated both the pastor and the people on the becoming church which they had erected in so short a time.

From the founding of the parish the pastor of St. Francis has had jurisdiction over St. Colman's Church, Middlefield, where Mass is offered up every Sunday. The care of the Catholic inmates of the Connecticut Asylum for the Insane is also committed to the pastor of the South Farms Church.

Father McGivney labored in his new parish for ten years. He was tireless in promoting the interests of the faithful of that section of Middletown. When he was promoted to the pastorate of St. Charles' Church, Bridgeport, the people among whom he had labored so fruitfully deplored the loss which his departure would entail.

The second pastor of St. Francis was the Rev. Francis

A. Jordan, who was promoted from Washington to Middletown in August, 1913. Father Jordan had served as an assistant at St. Joseph's Cathedral before being named pastor of Washington. His most conspicuous material work at South Farms was the erection of the priest's residence, of which he was exceedingly proud. After holding his Middletown post for thirteen years, Father Jordan passed away, all too young, June 11, 1926.

The Rev. Francis A. Jordan was born at Eddyville, N. Y., December 13, 1869. He spent his childhood in Bristol, Connecticut. After graduating in that city he entered St. Michael's College, Toronto, Canada. On completing his classical studies, he matriculated at St. Mary's Seminary, Baltimore, and he was ordained in the Cathedral of that city by Cardinal Gibbons, December 18, 1897.

Father Jordan's priestly life fell short of thirty years. His tastes and thoughts ran easily and naturally along priestly lines. He loved and cultivated those things that contribute to the dignity of public worship. His delight was to be in the sanctuary of the Lord. His ordination fervor showed itself among the boys of St. Patrick's Parish, Waterbury, where his fine work in training these children for sanctuary singing and ceremonies was distinctive and recognized throughout the Diocese. At St. Joseph's Cathedral he was allowed to follow his predilections, and for years he presided over the choir and directed the pontifical ceremonies.

The third pastor of St. Francis Church is the Rev. James J. McGinness. He received his appointment to St. Francis, June 29, 1926. For the last four years Father McGinness has devoted himself with enthusiasm to the spiritual and temporal well-being of the faithful under his parochial care.

ST. MARY OF CZSENTOCHOWA CHURCH, MIDDLETOWN

The faithful of St. Mary's, Middletown, were granted parochial autonomy on November 30, 1903. Their first pastor was the Rev. Francis Wegrzynowski who received his commission October 15, 1903. His sojourn at Middletown lasted but a few months. His successor, the Rev. Stanislaus Musiel was placed over the new parish May 1, 1904.

It was Father Musiel who discharged the labors incident to the building of the parish plant. His first work was to secure a residence for the pastor. He then proceeded to erect the parish church, changing the old church into a temporary school, and the old rectory into a temporary convent. The cornerstone of the new church was laid in 1905. The superstructure was completed and dedicated in 1911. The present school and convent came into the possession of the parish in 1912.

In recognition of his splendid work at Middletown Father Musiel was promoted to the pastorate of the Church of SS. Cyril and Methodius, Hartford. His successor at St. Mary's was the Rev. Joseph Ranizewski, who received his appointment in September, 1916. He held the pastorate for a year, when he was succeeded by the Rev. Maximilian Soltysek. Father Soltysek was appointed to Middletown, November 5, 1917. The year following he built a convent for the Sisters. He is even now engaged in the erection of a modern parochial school. When this structure is completed St. Mary's Church can boast of a very excellent parish plant. The faithful of this new community are devoted to their religion, faithful to the traditions of their native land and are universally recognized as law-abiding citizens.

ST. MARY'S CHURCH, PORTLAND

The early Catholic history of Portland and Middletown forms but one story. Indeed, Portland was, for a short period, the more important member of the entente. The faithful of the two towns worshipped in Portland, for it was in Portland that they found the employment which was to yield them a livelihood. The first temporary church was stationed in Portland; the second in Middletown. Both were union churches.

The separation into two parishes was effected in 1872 when the Rev. William E. Duffy was appointed first resident pastor of Portland. Although Father Duffy's commission bore date of July, 1872, it was not till October 13, of that year, that St. Mary's Parish was formally and legally established. Father Duffy first assembled his flock in Waverly Hall. Later he secured a place of worship from John Bransfield—where services were held till the fine new church was in condition to receive the congregation.

Father Duffy bought the church site, but he passed away before building the proposed St. Mary's. It became the duty of the second pastor, the Rev. Denis Desmond, to carry out the plans of Father Duffy. The second pastor was appointed to Portland, October 1, 1876. He lost no time in beginning the great work which awaited him. The cornerstone of St. Mary's Church was laid April 15, 1877. The edifice was completed and dedicated May 19, 1879.

As a reward for his excellent work in Portland, Father Desmond was promoted to the pastorate of St. John's Church, Middletown, August 31, 1881. On September 2, 1881, the Rev. John Flemming was appointed second pastor of St. Mary's. As the church was new, the greatest work before Father Flemming was the cutting down of the indebtedness of the parish. He labored effectively till November, 1885, when he was succeeded by the Rev. Joseph Gleeson. Father Gleeson's commission was dated December 1, 1885. He remained at St. Mary's till the opening of the year 1889. It was Father Gleeson who invited the Sisters of Mercy to come and labor in St. Mary's Parish. He fitted up a convent, making over a residence which he had purchased in order to hold more land near the parish church. The school was held in the church basement. It was opened in September, 1887, and this temporary arrangement lasted till Thanksgiving Day, 1890, when the Rev. Timothy Sweeney, who had succeeded Father Gleeson, dedicated the new school. Father Gleeson was promoted to the pastorate of Thompsonville, and Father Sweeney's pastorate began the last day of January, 1889.

Father Sweeney, during his tenure, which lasted ten years, labored zealously to complete a more perfect organization of the parish. Meanwhile he erected a beautiful church in East Hampton, which was then attached as a mission to the Portland center. Father Sweeney was promoted to the pastorate of the Sacred Heart parish Bridgeport, September 15, 1900. The same day the Rev. Richard Gragan was named pastor of St. Mary's. He was a most amiable man, and he began his labors in Portland with enthusiasm. Before his first year had been completed at his new home, his health failed, and he was succeeded by the Rev. Thomas Dunne.

Father Dunne held the pastorate of St. Mary's from September 1, 1901 till October 24, 1912. He labored without ostentation and with great patience. During his pastorate the "Quarries," the chief industry of the town, began to wane. The "brownstone fronts," of New York, had passed out of favor. There was little demand for Portland stone and the fleet of vessels which plied between that town and the metropolis entirely disappeared from the Connecticut River.

Father Dunne was promoted to the pastorate of St. Joseph's Church, Willimantic, October 24, 1912. On that day he was succeeded by the Rev. Farrell Martin, D.D. Father Martin was a very eccentric man. One of his life's ambitions was to secure titles indicating his proficiency in this and that province of human knowledge. So keen was he to win doctorates, that a shrewd observer—report says the Bishop of Hartford—remarked that Doctor Martin was killing himself by "degrees." He was promoted to the pastorate of St. Patrick's Church, Waterbury, on January 19, 1924.

The Rev. Andrew Carrigan was transferred from Broadbrook to Portland, January 20, 1924. He held his new post till his death January 8, 1927. Father Carrigan was a native of Fair Haven. He was born January 9, 1872. He was ordained at Boston, December 17, 1897. Those who knew him intimately found him most companionable. His outlook was cheerful and his conversation was that of one who was at peace with the Lord, with his neighbor and with himself. His intellectual gifts were never paraded, but they were real and considerable.

The Rev. Bernard F. McCarthy was appointed to the post left vacant by the death of Father Carrigan. He had been pastor at Washington for a few years, where he had gained the esteem and affection of all who lived within the limits of that rural parish. His three years at Portland have been so spent as to recommend him to the confidence of his parish and indeed of all the citizens of Portland.

ST. JOHN'S CHURCH, CROMWELL

Like Portland, Cromwell was in close alliance with Middletown until June 3, 1877, when the Rev. Francis P. O'Keefe decided that a separate Mass for the Cromwell Catholics was in order. He found there no less than 350 souls, about 100 of which were Germans, the rest Irish. The first meeting place was Stephens' Hall. His labors in the new mission were supplemented by those of the Sisters of Mercy who went from Middletown to teach the principles of Christian Doctrine to the children of the town.

The first pastor of Cromwell was the Rev. John H. Ryan, D. D. He received his appointment in February, 1880. Doctor Ryan had his full share of human eccentricities. He came to Hartford from Ireland where he had distinguished himself for keenness of intellect and theological attainments. He was at one time chancellor of the Diocese. When appointed pastor of Cromwell he had under his jurisdiction Rocky Hill and Kensington. He continued to say Mass in Stephens' Hall during his short pastorate—long indeed if his eccentricities are taken into account.

In 1881 Doctor Ryan was succeeded by the Rev. John F. Murphy, a quondam Protestant minister and sober enough to offset the vagaries of his predecessor. There is on record a statement from the pen of Father Murphy which reads:

"The Rev. Doctor J. H. Ryan came here in February, 1880. He was the first pastor—before his time Cromwell was always connected with the Middletown parish. He purchased the present location, temporarily fixed up the old house for a rectory,—when I came in July, 1881, the cellar of the new church was partly excavated. I continued the excavation and got plans for a new church from P. C. Keeley; I secured the McKone Brothers of Hartford as builders."

The new church was placed under the patronage of the Beloved Disciple. It was dedicated April 15, 1883. During his pastorate Father Murphy erected the priest's house. He was promoted to the "Rock Church" in Hartford in 1895. His successor was the Rev. William H. Gibbons, another eccentric man. Father Gibbons settled down in Cromwell and remained for eight months. His successor was the Rev. Thomas F. Shelley. Father Shelley's pastorate lasted for one year. The pastor of St. John's for the next three years was the Rev. John J. Fitzgerald. Father Fitzgerald's work at Cromwell and Rocky Hill was such as to recommend him for the pastorate of Greenwich.

In 1901 the Rev. James B. Lawless was appointed to succeed Father Fitzgerald, the short interregnum being filled by the Rev. Thomas Dunne. Father Lawless labored in Cromwell for eleven years. He was a native of Stamford and a graduate of the schools of that town. He made his classical studies at Fordham University, and his philosophical and theological studies at St. John's Seminary, Boston. He was ordained in that city by Archbishop Williams in July, 1890. Father Lawless had distinguished himself as an able preacher both at St. Patrick's Parish, New Haven, and at St. Patrick's Parish, Waterbury. His death in 1912 seemed premature for a man of his athletic strength—fifty, instead of twenty years would seem to be a fair measure for his priesthood. The Rev. Thomas J. Laden was appointed pastor of St. John's in 1912. He labored quietly and effectively for eight years, when he was succeeded by the Rev. James E. Derwin. Father Derwin has been zealous in caring for the spiritual needs of the Catholics of Cromwell and Rocky Hill.

Rocky Hill was at one time an out-mission of St. Mary's, East Hartford. In 1880 it was placed under the jurisdiction of the pastor of St. John's Church, Cromwell. That same year work was begun on the present church. It was dedicated in honor of St. James. The cornerstone was laid in 1880 and the second ceremony, that of dedication, took place in 1882. The Kensington Parish was separated from Cromwell in 1881 when the Rev. Paul F. McAlenney was named first resident pastor of the town.

ST. PATRICK'S CHURCH, EAST HAMPTON.

The Rev. Patrick Creighton, Pastor of Colchester, visited East Hampton as early as 1857. He found there Catholics enough to warrant him in saying Mass for them occasionally. It was in the house of William Wall that the Holy Sacrifice was first offered up. In May, 1865, Bishop MacFarland acquired a site for the church which was erected by Father McCartan in 1869. Three years later the Catholics of East Hampton were placed under the jurisdiction of the Rev. Father Duffy, the first pastor of Portland. The original church was enlarged during the pastorate of Father Desmond. The ceremony of dedication, which was solemn indeed, took place August 11, 1878, Bishop Galberry officiating.

The present church was erected by the Rev. Timothy Sweeney. The price paid for the lot upon which it stands was $5,000. The ceremony of dedication was performed by Bishop Tierney, February 14, 1897. The new church is large enough to accommodate 400 worshippers. The Bishop was cordial in recognizing the generosity of the people shown in the erection of so fine a temple.

St. Patrick's Parish received its first resident pastor September 15, 1900. The priest chosen to organize the new center was the Rev. John T. Walsh. Father Walsh was born and educated in Ireland. Never of robust health, he retired from the pastorate of St. Patrick's Church in the summer of 1910. The second pastor of East Hampton was the Rev. Patrick Fox. He received his appointment July 8, 1910. For fourteen years he ministered to the Catholics of the section. He had seen long service in the Diocese of Hartford, having been pastor of Lakeville and Newtown. He retired from active service in May, 1924. He resides now at St. Mary's Home for the Aged in West Hartford, Connecticut.

The Rev. John J. Keane was transferred from Simsbury to St. Patrick's Church in May, 1924. Father Keane is an eloquent preacher, and a man of fine attainments. The faithful of East Hampton take a laudable interest in their church and are generous in responding to every parish call.

ST. BRIDGET'S CHURCH, MOODUS.

The faithful of Moodus were subject to the pastor of St. Andrew's Parish, Colchester, for sixty years. The Rev. Patrick Creighton made frequent visits to the Moodus Mission. Father James McCartan, Father Patrick Fay, Father John Duggan, and their successors Fathers Bray, Cooney, and May ministered to the growing flock till January 31, 1914 when the Rev. Thomas H. Tiernan was appointed first pastor of Moodus.

St. Bridget's Church was erected in the middle seventies. The worshippers, made up of Irish and Poles, numbered over 400. They continued to increase so as to be numerous enough to maintain their own parish priest. Father Tiernan remained at St. Bridget's till August 3, 1919, when he was succeeded by the Rev. Joseph H. King. Two years was the term of Father King's pastorate. He labored zealously in Moodus till March 30, 1921, when he was succeeded by the Rev. John A. Sullivan. For the last nine years Father Sullivan has watched over the spiritual interests of his flock. St. Bridget's is a bi-lingual parish, and sermons are preached each Sunday in Polish as well as in English.

ST. JOSEPH'S CHURCH, CHESTER.

The Catholics of the future St. Joseph's Parish began to gather in Chester and Saybrook towards the middle of the nineteenth century. The Rev. John Brady of Hartford visited Chester in 1850. The next year the Rev. Peter Kelly, who was then curate at St. Patrick's, Hartford, came to Chester and celebrated Mass in Rechabite Hall. Mass was said there till the erection of the new church four years later. When Bishop O'Reilly had learned that the nucleus of a parish was forming in the lower river towns, he appointed the Rev. John Lynch as pastor of the section. Father Lynch was to have jurisdiction over the Haddams, Chester, Saybrook, Old Saybrook, Clinton, Guilford, and Branford. On looking over the ground he decided to reside in Chester. For four years, that is, from 1852 to 1856, he made Chester his home. Thinking that Guilford would be more central to the majority of his flock he took residence there in 1856. Within a year he moved to Branford.

Chester remained under the jurisdiction of Father Clarke of Branford till 1865, when it was transferred and made a dependency of Colchester. The Rev. Patrick Creighton ministered to the Catholics of Chester for two years, till 1867, when they reverted to the jurisdiction of Branford.

From Branford priests came to Chester once a month for nine years. In 1876 the Rev. Philip Sheridan was appointed first pastor of Chester, with Saybrook, Essex and Higganum as dependencies. Father Sheridan had seen better days. He was at one time pastor of Winsted. Later he was appointed to Danbury where he erected the present St. Peter's Church. He felt keenly the reverses of the financial panic of the early seventies. He was quite disheartened on coming to Chester, but he labored there zealously from 1876 till his death in 1883. He organized the parish, but it was not necessary to erect a church, as the zealous Catholics of the place had built their first house of worship as early as 1855, before Father Lynch had moved to Guilford.

On the death of Father Sheridan the Rev. Joseph Synnott, assistant at St. John's Church, Middletown, was appointed second pastor of Chester. He came with all the enthusiasm of the new-made pastor, erected a becoming residence in Chester, and renewed the Saybrook church, paying for everything and leaving money in the treasury, when, in April, 1886, he was transferred to Ansonia.

The Rev. Peter M. Skelly was appointed pastor of St. Joseph's Church, Chester, in 1886. He labored in the towns of the lower Connecticut for nine years. Early in his pastorate he erected St. Peter's Church, Higganum. In 1891 he moved the old St. Joseph's Church, and erected the present church. While in Chester, Father Skelly took a commendable interest in public affairs. It was once said of him that he was "the father of the good roads in Chester." He liked a good horse and he naturally wanted to try it over good roads.

In 1893 Father Skelly was promoted to the pastorate of St. Anthony's Church, Litchfield. He was succeeded at St. Joseph's by the Rev. Andrew F. Harty. Father Harty held the pastorate of Chester for five years. Soon after coming to St. Joseph's he secured an old Episcopal Church in Essex which he fitted up for a mission chapel, dedicating it to the honor of Our Lady of Sorrows. The new center numbered many Polish families who were employed in the piano key factory at Ivoryton.

The Rev. John Fitzgerald succeeded Father Harty at St. Joseph's Church in 1908. While there Father Fitzgerald won a name for himself by the masterly manner in which he handled the finances of the parish. In 1911 Father Fitzgerald was transferred to Poquonnock. His successor in Chester was the Rev. Timothy Sullivan. For eight years the spiritual care of St. Joseph's Parish and its dependencies devolved upon Father Sullivan. He was promoted to the pastorate of St. Mary's Church, East Hartford, in 1919.

The Rev. Francis J. Kuster was given jurisdiction over the three churches of the Chester Parish in 1919. He likewise watches over the destinies of St. John's School. Father Kuster has devoted himself with untiring energy to the care of the orphans and to making lighter the burdens of the Sisters of St. Joseph who conduct the School.

During his pastorate Father Kuster has been called upon to erect a church in Essex, the old Episcopal building having been destroyed by fire. Owing to the generosity of Mr.

Campbell a new site was secured and a most becoming church erected.

As St. Joseph's Church, Chester, was inadequate to accommodate the growing number of worshippers, the zealous pastor has renewed and enlarged the edifice erected by Father Skelly. Efficiency has characterized the pastorate of Father Kuster, who is able to address his parishioners both in English and in the Polish tongue. As there is a resident chaplain at St. John's Asylum, Deep River, it is possible for the pastor of St. Joseph's to have Mass in Higganum, Essex, and Chester every Sunday.

ST. JOHN'S CHURCH, SAYBROOK.

The Catholics of Old Saybrook followed the destinies of their neighbors to the north and to the west until the beginning of the year 1914 when they were granted a resident pastor. As early as 1870 they secured an old building—a skate factory—and fitted it up for Catholic services. That year the Saybrook Mission Church at the instance of the Rev. John Sheridan of Branford was incorporated. The Catholics of the town remained under the jurisdiction of Branford till Chester was made an independent parish in 1876. Fathers Sheridan, Synnott, Harty, and Fitzgerald ministered to the Saybrook Mission until 1911. For the next two years they were attended by the Rev. Michael J. Lynch who was resident chaplain at St. John's School. This arrangement continued for two years. After that, late in 1912, St. John's Church reverted to the jurisdiction of the pastor of St. Joseph's Church, Chester.

On January 15, 1914, the Rev. Martin O'Brien was appointed first resident pastor of Saybrook. He labored there for nearly six years. Looking forward to the erection of another church, Father O'Brien secured a most desirable site on Main Street. A becoming residence was a part of the purchase. The first pastor labored indefatigably for his flock until December 3, 1919, when he was promoted to the pastorate of Seymour. He was immediately followed in the pastorate of St. John's by the Rev. James V. Hussion.

Father Hussion, during the eleven years of his pastorate, has distinguished himself for zeal in caring for the spiritual interests of his people, and for the material advancement of the parish plant. He has erected the church, proposed by his predecessor, and made it one of the finest of the smaller churches of the Diocese of Hartford. At the dedication ceremony which took place on Sunday, July 6, 1930, Bishop Nilan presented Father Hussion to the large congregation present as a man, a priest, and a builder, who "is determined, persevering, and emphatic." The congregation acquiesced and indicated by their demeanor that they were quite in agreement with their keen and observing Bishop. Under Father Hussion, Saybrook promises to be one of the most progressive "one-man" parishes of the See of Hartford.

TOLLAND COUNTY.

ST. BERNARD'S CHURCH, ROCKVILLE

The first Mass to be celebrated in Rockville was offered up by the Rev. John Brady of Hartford in 1848. The following year, the Rev. James Smyth, then an assistant of Father Brady, came to Rockville and arranged for monthly visits, when confessions would be heard and Mass offered up. For two years the little flock assembled in private houses. In 1851 a larger meeting place was secured by renting a room on the second floor of the "Brick Tavern." In two more years that meeting place was found inadequate, and a small hall on Market Street was rented.

Father Smyth continued his ministrations until March 15, 1854. On that date the Rev. Peter Egan was made first pastor of Rockville with Broadbrook, Stafford Springs, Mansfield, and Manchester as out-missions. Before long the temporary church was found insufficient for the congregation and it was decided that a permanent church should be erected.

The site where St. Bernard's now stands was purchased by Father Egan in 1855. Before completing the church he was transferred to Lee, Mass. He was succeeded in the pastorate of St. Bernard's by the Rev. Bernard Tully who assumed charge in 1856.

Father Tully completed the erection of the church which was dedicated soon after his coming to Rockville by Bishop MacFarland. Father Tully was transferred to Thompsonville in January, 1863. His successor at St. Bernard's was the Rev. Hugh O'Reilly. Soon after his coming the labor in Rockville and its missions became so considerable, that the pastor of St. Bernard's was granted an assistant in the person of the Rev. John Rogers, late of St. Mary's Church, Bridgeport. On February 26, 1868, Father O'Reilly was promoted to the pastorate of Valley Falls, R. I. On his departure the Rev. Father Tully returned, to be, for the second time, pastor of Rockville. He died a year later while riding to Ellington. In testimony of their reverence and esteem the Catholics of Rockville and Manchester erected a splendid monument to the memory of their dead pastor.

The Rev. James Quinn was appointed to the post left vacant by Father Tully, in September, 1869. He labored zealously among the faithful of his scattered mission till December 1, 1872, when he passed to his reward. For a year following the death of Father Quinn, the Rev. Patrick P. Lawlor held the pastorate of St. Bernard's Church. Owing to his efficiency in handling the obligations of the parish Father Lawlor was promoted to the pastorate of St. Mary's Church, New London, where it was necessary to have a man skilled in parish finance.

On December 25, 1873, the Rev. John J. Furlong was appointed to Rockville. His pastorate was prolonged for twenty-two years. Early in his tenure he renovated the church so radically that it was rededicated by Bishop Galberry January 20, 1878. In 1886 Father Furlong fitted up a convent for the Sisters of Mercy who were to teach in the parochial school. They were to hold classes in the basement of the church. The first session of the school was held May 2, 1887, with three hundred children in attendance. One year before leaving Rockville for Norwalk, Father Furlong began the erection of the parish school. It was completed in 1895.

The Rev. John Cooney was appointed pastor of St. Bernard's Church on October 7, 1896, Father Furlong having been appointed Permanent Rector of St. Mary's, Norwalk. For four years Father Cooney ministered to the faithful of Rockville. At St. Bernard's, as well as elsewhere, he showed himself a mild and zealous pastor, winning the reverence of all his spiritual subjects.

On September 12, 1900, the Rev. Luke Fitzsimons was promoted from New Hartford to Rockville, to succeed Father Cooney who was made Permanent Rector of St. Rose's Church, Meriden. About four years after the advent of Father Fitzsimons, St. Bernard's Church was entirely destroyed by fire. The zealous pastor addressed himself to the imperative task which ensued. The present St. Bernard's was dedicated in 1905. Father Fitzsimons presided over the destinies of St. Bernard's Church till he was also promoted to the Permanent Rectorship of the Immaculate Conception Church, Waterbury.

On July 31, 1910, the Rev. Michael May was named to the post left vacant by Father Fitzsimons. For ten years Father May labored with edifying zeal to advance the spiritual and temporal interests of his parish. He erected the present rectory, thus completing the parish group. He gave special attention to the parochial school, making it one of the best ordered and best appointed in the Diocese of Hartford. Early in June, 1921, the efficient pastor of St. Bernard's was promoted to the pastorate of St. Patrick's Church, Norwich.

Father May was succeeded by the Rev. George Sinnott, whose letter of appointment bore date of June 11, 1921. Father Sinnott had distinguished himself for efficiency in Newtown. He has labored with quiet zeal in Rockville for nine years. Under his direction the parish has continued along the progressive lines marked out for it by Father Fitzsimmons.

ST. JOSEPH'S CHURCH, ROCKVILLE

The beginnings of a Polish Parish were gathering in Rockville at the opening of the new century. On May 9, 1905, they were deemed sufficient for the incorporation of the new church. The first pastor was the Rev. J. Wotypka. The Sacred Heart Church, Vernon was given to him as a mission. Father Wotypka lost no time in erecting a church. It was dedicated in 1905. Before the end of that year he had also secured a dwelling house for himself. In 1907 he purchased two buildings, one of which he fitted up for a school, the other for a convent. The first pastor labored in Rockville till April 30, 1908.

The second pastor of St. Joseph's Church was the Rev. Joseph H. Culkowski. He received his portfolio May 4, 1908. In less than a year, February, 1909, he resigned his Rockville charge because of failing health.

The third pastor of St. Joseph's was the Rev. Maximilian Soltysek. He was placed over the Polish people of Rockville, March 1, 1909. Being a man of great zeal he erected a new school in 1914, and a new convent in 1916. He remained at Rockville until November 5, 1917. His successor was the Rev. Leon Wierzynski. He held the post of pastor of St. Joseph's until September, 1918. That same month the Rev. Francis Wladasz was placed over the affairs of the church, and he labored in Rockville with commendable zeal until June 22, 1922.

The sixth pastor of St. Joseph's was the Rev. Stephen J. Bartkowski. He came to Rockville, June 22, 1922. He set the parish plant in order and greatly improved the rectory, distinguishing himself for general efficiency. On November 12, 1927, the Rev. Sigismund Woroniecki was named seventh pastor of St. Joseph's. Father Woroniecki is laboring with unflagging industry for the advancement of his flock along all the approved lines. Nine Sisters are engaged in teaching the parish school, which numbers 262 pupils. The parish holdings are considerable and in perfect order, thus paying mute but eloquent tribute to the efficiency of the pastor.

ST. EDWARD'S CHURCH, STAFFORD SPRINGS

The Rev. Luke Daly is given the credit for offering up the first Mass in Stafford. That event took place in November, 1849. He paid a second visit March 2, 1850. That year the Rev. Michael McCabe undertook to minister to the spiritual wants of the growing Catholic community of Stafford.

In 1853 the Rev. James Smyth of Windsor Locks accepted the responsibility for the welfare of the Stafford Catholics. He visited them quarterly for two years. After that the Rev. Peter Egan of Rockville received jurisdiction over the Catholics of the town. He found it possible to visit them every two weeks. As a place of meeting and of worship he secured Oronoco Hall. The Rev. Bernard Tully began, in 1856, to visit Stafford once in two weeks. He continued his ministrations for six years. Mass was celebrated during that period in the same Hall.

On May 11, 1863, the Rev. Father De Bruycker was appointed pastor of Willimantic, and Stafford Springs became a part of his jurisdiction. After three years he began the erection of the first church of this mission. Divine services were held in the new building for the first time November 24, 1867. The temple was dedicated March 10, 1868. The worshippers had grown from a handful to no less than 250 souls.

In 1872 the Rev. Peter Paul Shahan was appointed first resident pastor of St. Edward's. He labored with great fruit while at Stafford Springs, founding a parochial school over which he placed the Sisters of Mercy. With foresight, seldom or never paralleled in his day, Father Shahan secured a cemetery thirty acres in extent—ample enough to care for the dead of St. Edward's Parish for generations to come.

The second pastor of Stafford Springs was the Rev. Thomas W. Broderick. On his coming the parish was well equipped so that he could spend his energies in cutting down the indebtedness of the church. After eighteen months at St. Edward's, Father Broderick was succeeded by the Rev. Patrick Donahoe. In November, 1881, the Rev. Michael Mc-

Keon was named third pastor of Stafford Springs. During his regime all the financial obligations of St. Edward's Parish were discharged. On January 1, 1886, Father McKeon was promoted to the pastorate of the Sacred Heart Church, New Haven. His assistant, the Rev. John D. Coyle was promoted to the office of pastor.

Father Coyle's first great undertaking was the erection of a parish school. That done he began to erect the new St. Edward's Church, an impressive stone edifice. The cornerstone was laid November 6, 1887. Bishop McMahon dedicated the fine structure October 14, 1888. Father Coyle's next work was the building of the priest's house.

On May 1, 1895, Father Coyle was promoted to the pastorate of St. John's Church, New Haven. The Rev. Daniel H. Lawlor was named pastor of St. Edward's, May 20, 1895. After laboring for less than two years in Stafford Springs, Father Lawlor died January 11, 1897. He was a native of Windsor Locks. He labored in the priesthood for eleven years. They were years of ceaseless toil. He was a man of amiable qualities, and hard work seemed only to add to his cheerfulness. His end was peaceful and joyous. On receiving the last rites of the Church, he uttered these enlightening words: "What a good thing to be a good Catholic! What a good thing to be a priest!" Those who ministered to him were touched. His simple words have passed as a precious inheritance to those whom he loved. It is indeed a grand thing to be a Catholic, if one lives as Father Lawlor lived. It is a grand thing to be a priest if, at the last solemn hour, one can, like him, look back upon years of blameless usefulness.

Father Lawlor was succeeded by the Rev. Richard C. Gragan, whose commission was issued February 1, 1897. The new pastor labored diligently and to the utmost of his strength. His health declining he was succeeded by the Rev. Felix J. O'Neill, the amiable poet, who fishes, composes hymns, indites pastorals and ballads, invents systems for the farming of revenue, shoots skylarks on the wing, ministers to the spiritual

Rev. James E. Derwin — Rev. Felix J. O'Neil — Rev. H. E. Quinn

Rev. Denis F. Moran — Rev. Joseph H. Seiterman — Rev. George T. Sinnott

Rev. Ignatius Kost — Rev. William F. O'Brien — Rev. U. O. Bellerose

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needs of his admiring flock, and recounts his achievements with rod and gun with a felicity of circumstance and detail that never fails to fire the fancy of the groundlings. Father O'Neill is recognized as a character and a distinct type throughout this section of the State. His devotion to his flock is beyond praise. His literary achievements are acknowledged by critics as well as by the plain people for whose edification and delight they are composed and published.

ST. MARY'S CHURCH, SOUTH COVENTRY

The Rev. Michael McCabe offered up the first Mass in South Coventry in 1859. His jurisdiction included three counties, and so it was impossible to pay any more than occasional visits to South Coventry. The pastors of Willimantic, among them the Rev. Hugh O'Reilly and the Rev. Daniel Mullen, came to South Coventry occasionally and offered up Mass for the edification of the little band of worshippers.

After the Rev. Florimond De Bruycker had been appointed to Willimantic, May 11, 1863, he found it possible to pay more frequent visits to his mission at South Coventry. He purchased an old Methodist Church and fitted it up for Catholic service. The congregation continued to worship there till the appointment of the first resident pastor of Stafford Springs, which event took place in 1872. In 1877 Father Shahan purchased a site for a new church. The Catholics of the town begun to excavate for the proposed structure on Good Friday, 1877. On June 10, of that year, the Very Rev. Thomas Walsh, D.D., presided at the ceremony of the laying of the cornerstone. Bishop Galberry dedicated the church on Thanksgiving Day, November 29, 1877.

The first pastor of South Coventry was the Rev. J. J. Quinn. He was placed over the new parish on January 2, 1886. Under his jurisdiction were placed Hop River, Andover, South Willington, Merrow Station, Mansfield, and Eagleville, now memorable as the birthplace of the Rev. Felix O'Neill, the poet priest of New England.

The first pastor served at South Coventry for three years, from January 2, 1886 to April 14, 1889. From that date onward South Coventry has served as the stopping off place for young priests who have shaken off the curate's shackles and are not averse to laboring in more populous sections. The long list of South Coventry pastors runs as follows: 2. The Rev. John H. Fitzmaurice, from April 14, 1889 to October 18, 1894; 3. the Rev. William H. Gibbons, from October 18, 1894 to September 22, 1895; 4. the Rev. Michael H. May, September 22, 1895 to November 8, 1896; 5. the Rev. Terence Dunn, from November 8, 1896 to September 12, 1897; 6. the Rev. T. J. Cronan, September 12, 1897 to September 16, 1898; 7. the Rev. R. J. Carroll, September 16, 1898 to September 30, 1900; 8. the Rev. James B. Lawless, September 30, 1900 to September 8, 1901; 9. the Rev. P. J. O'Leary, from September 8, 1901 to October 18, 1903; 10. the Rev. Patrick Daly, from October 18, 1903 to August 7, 1904; 11. the Rev. Ignatius Kost, from August 7, 1904 to March 19, 1911; 12. the Rev. Joseph Valdambrini, from March 19, 1911 to May 7, 1911; 13. the Rev. John F. Donahue, from May 7, 1911, to January 19, 1913; 14. the Rev. John A. Dooley, from January 19, 1913 to July 10, 1919; 15. the Rev. James J. McGinness, from July 10, 1919 to May 27, 1922; 16. the Rev. William H. Kennedy, from May 27, 1922 to February 19, 1925. 17. the Rev. Dennis F. Moran from February 19, 1925 down to the present day.

Father Moran has, for more than five years, faithfully ministered to the Catholics of South Coventry and its two dependent missions. Eagleville and Mansfield remain within the jurisdiction of the pastor of St. Mary's. No parish in the Diocese can boast of so many former pastors. Many good priests have come out of the Nazareth of South Coventry.

ALL SAINTS' CHURCH, SOMERSVILLE

At the request of the Rev. Edward A. Flannery, pastor of Hazardville, All Saints' Mission of Somersville was set off from the mother church and made an independent parish. It received its parochial autonomy September 1, 1915.

The first pastor of All Saints was the Rev. Patrick J. O'Reilly. He presided over the new center from September 1, 1915 to April 7, 1919, when he was succeeded by the Rev. Dennis O'Brien. Father O'Brien exercised jurisdiction over the Catholics of Somersville for nine years, during which he was frequently amused as well as entertained by the demonstrative and cross-burning Kluxers who flourish in the section. The entertainments were not, however, so absorbing as to command his whole time and attention. He found intermission for the labors proper to his vocation and his office.

On July 27, 1928, Father O'Brien was promoted to the pastorate of St. Clement's Church, Sound Beach. His successor, the Rev. Joseph Seiferman, was appointed to the pastorate of Somersville, July 27, 1928. During the two years he has devoted himself with commendable zeal to the highest temporal and spiritual interests of the faithful under his care. All Saints', Somersville, can report progress during the fifteen years of its parochial existence.

WINDHAM COUNTY

ST. JOSEPH'S CHURCH, WILLIMANTIC

A Windham County historian declares that the first Catholics to locate in Willimantic came in response to an invitation issued by the Windham Manufacturing Company. Five were asked for. Twenty came. They were all Irish and all remained. 1847 was the year of their advent.

In 1848 the Rev. John Brady "Jr.", came over from Middletown and offered up Mass for the Catholics of Willimantic. Twenty were present. The kitchen of the Lathrop house served as a chapel. Father Brady arranged to make regular visits to his Willimantic flock. In 1848 he bought the land where the present St. Joseph's Church stands. In 1849 Franklin Hall was rented as a chapel by Father Michael

McCabe who followed Father Brady as missionary to Willimantic. He made periodic visits to the town.

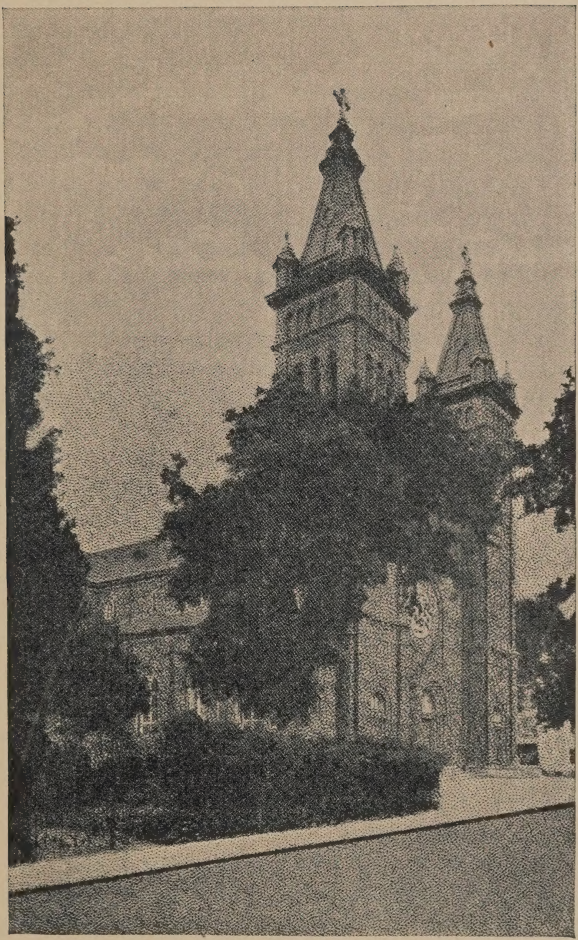
On two occasions Father McCabe felt the sting of outrageous bigotry. One Sunday morning on going to say Mass he found Franklin Hall bolted against him. He and his congregation had to adjourn to a lot—the lot which Father Brady had bought shortly before. There services were held. On the second occasion Father McCabe started to drive from Willimantic to Baltic which was also under his jurisdiction. He had not traveled far before one of the wheels of his buggy came off throwing him to the ground. On closer examination it was found that a miscreant had removed all the important nuts and bolts from the carriage in the hope that the priest would meet with serious accident.

It is recorded that Father McCabe indulged in a prediction not found among the Beatitudes—but let it pass. The ingenious perpetrator of the dastardly trick doubtless found in it inspiration which served him in good stead and added to his natural eloquence during the cracker barrel orations when he with

"Thundering sound
Amazed the gazing rustics ranged around."

In 1857 it became necessary to provide more ample accommodations for the growing mission. Father McCabe purchased an old Baptist church and moved it to the lot already in possession of the Catholics. It served as a house of worship for some years, but it was found necessary to build on as the congregation was rapidly increasing. Father McCabe died at his home in Danielson in 1860. He had labored fruitfully during all the years of his career in Windham County.

In 1860 the Rev. Hugh J. O'Reilly was appointed first pastor of Willimantic. He provided himself with a residence and the people with a burial place. In 1863 Father O'Reilly was promoted to the pastorate of Danielson. He was succeeded by the Rev. Daniel Mullen whose tenure at Willimantic lasted but four months. Then followed the long pastorate



St. Mary's Church, Willimantic

of the Rev. Florimond De Bruycker who labored at Willimantic and throughout the surrounding towns from May 11, 1863, till his death in 1903.

During his career as pastor of St. Joseph's, Father De Bruycker became one of the institutions of the section. He began with holding jurisdiction over Stafford Springs, Baltic, and South Coventry, and wherever he labored there he ruled. Father De Bruycker was born in Ghent, Belgium, October 6, 1832. He was ordained at the Diocesan Seminary at Ghent on December 20, 1856. In 1860 he was appointed first vice rector of the American College, Louvain, holding also the chair of Sacred Scripture. From Belgium he went to England where he was engaged in preaching missions. There Bishop MacFarland met him and prevailed upon him to come to America and do missionary labor in the Diocese of Hartford.

While at Willimantic he noted that the parish was destined to have a future. In 1873 he began the erection of St. Joseph's Church then, "the finest church edifice in eastern Connecticut." The church was dedicated November 17, 1874, Bishop McQuaid of Rochester presiding. Later on the zealous pastor erected a parochial school and a convent. It was said that during his pastorate he had spent $150,000 in the erection of parish buildings.

Father De Bruycker was a Catholic of the Catholics. He despised trimming and hated compromise, and that too even where the essentials of faith were not involved. He had nothing to apologize for, nothing to yield. He was intolerant, not indeed of those who differed from him in creed and had their own wanderings to account for, but for the recreant members of his own flock, whose wrong-doing rent his heart and whose shortcomings found slight palliation with this strong man of long vigils and rugged devotedness. With him, the soul was the one thing to be prized. The Catholic Christian who would wantonly jeopardize such a treasure was deemed to be one bewitched, and language like that which St. Paul addressed to the insensate Gallatians sprang naturally to his lips. Nor were his hot words denied utterance.

He was for more than forty years a picturesque figure in Eastern Connecticut. His life went out with the expiring year, December 30, 1902. He was almost the sole survivor of his generation of Titans who spent themselves in upbuilding the Catholic Church in Connecticut.

The Rev. James J. Gleeson was transferred from St. Mary's, East Hartford, to Willimantic in January, 1903. Father Gleeson was a native of New Haven, where he was born December 23, 1849. He was ordained by Archbishop Bailey at the Baltimore Cathedral at the winter ordinations in 1873. He labored as pastor of New Milford, but his longest sojourn was at St. Mary's, East Hartford, where his jurisdiction extended from East Windsor Hill to South Glastonbury. He died at St. Joseph's Rectory, Willimantic, January 22, 1907.

Father Gleeson had many of the characteristics of the old school of American priests, whereas by his birth and training he should have been pre-eminently of the new school. He had the fatal gift of sarcasm, but those who could see so deep as to the heart counted his shafts neither cold nor cutting. He preached like a priest of the old school.

The Rev. John F. Fleming was chosen as successor to Father Gleeson in the pastorate of St. Joseph's. He held the office for five years, during which he devoted himself to the advancement of his flock. He died of heart disease, Wednesday evening, October 2, 1912. He was ordained to the priesthood January 19, 1868. He was at one time pastor of Mystic. Later on he was transferred to St. Mary's Church, Portland. His next pastorate was that of Poquonock, from which place he was transferred to Bethel, and from Bethel to Willimantic. He was a native of New Haven.

Father Fleming was an uncommonly well-read man. He was a cautious and conservative administrator. Although advanced in years he built the new St. Joseph's parochial school and the new St. Joseph's convent. He was an incorporator and director of St. Joseph's Hospital, Willimantic. Wherever he labored he enjoyed the respect and reverence of his parishioners.

The successor of Father Fleming was the Rev. Thomas Dunn. He was appointed to his new post October 14, 1912. He died after seven weeks of service in Willimantic, December 16, 1912. Father Dunn was born at Derby, September 29, 1855. He studied at Holy Cross College and later on at Niagara University. He made his theology at the Grand Seminary, Montreal, where he was ordained by Archbishop Fabre, December 17, 1881. He had served, before coming to Willimantic, as pastor of Broad Brook and, later on, as pastor of Portland.

Though of an unusually retiring disposition, Father Dunn was most genial to those who were privileged to know him well. The people found in him a sane counsellor and a most judicious almoner. His parish was his kingdom and he sought for no distinction beyond its confines. The malady which ended his life so tragically may have had some voice in confining him so closely to parish interests. As the duty of residence is the first that is laid upon the pastor of souls, Father Dunn deserves perfect praise for he was pre-eminently a home-keeper.

The Rev. Timothy F. Bannon was appointed pastor of St. Joseph's Church, December 21, 1912. He had served for many years as pastor of Lakeville. He was a native of Winsted and was born January 12, 1864. He was educated under the apostolic eye of the Venerable Father Leo, O. F. M. Lakeville, his first parish, was financially embarrassed when he was placed over it. He had been ordained but three years when he acceded to parochial honors. The ability which he brought to the management of the affairs of his parish justified his early promotion. At Willimantic he betrayed the same ability that characterized him in western Connecticut. He fell a victim to the plague which had invaded his parish. He died of pneumonia induced by the influenza October 12, 1918.

The eighth pastor of St. Joseph's was the Rev. John E. Clarke. He was born at Jewett City, August 16, 1865. His parents moved to Stafford Springs when the future priest was a young boy. At the age of fifteen he entered St. Michael's College, Toronto, Canada. After graduating he went to the Grand Seminary, Montreal, where he was ordained by Archbishop Fabre, December 19, 1891. He served as pastor at Collinsville for a few years. His appointment to Willimantic bore date of October 30, 1918. He died of apoplexy October 26, 1924.

Father Clarke was a man of retiring disposition. Only a few of the clergy of his own diocese could be called his intimates. There was about him a native dignity which made access appear difficult, and which probably kept aloof many who otherwise would have profited by his genial and engaging society. He was a lover of nature, as a hunter ranking hardly second to his friend the Rev. Father Felix O'Neill, a Nimrod whose poetic fancy has robbed many a forest and indeed nearly the whole "Orient" of its choicest feathery denizens. While everybody knows of Father O'Neill's achievements in the chase, very few outside of Father Clarke's nearest friends were aware of his skill with the gun and the rod. Nor can it be said that such pastimes are foreign to the character and the habit of the priest. Archbishop Williams was an excellent "shot," and even St. John the Evangelist, the beloved disciple and the patron of Father Clarke, was skilled in archery. On one occasion when going out to hunt the Apostle was accosted by a disciple who expressed surprise that a man of his austere life and sublime calling could find time to spend in an occupation not altogether alien to cruelty. He replied that such pastimes are necessary as a relaxation. He explained to his critic that on retiring from the chase it was his practice to unloose the bow and let it stretch its arms at will, for, explained the Evangelist, were the cord to be kept rigid the bow would lose its elasticity and no longer serve the purpose of the huntsman. It is even so with the human mind.

Father Clarke labored diligently in St. Joseph's Parish. His pastorate of six years yielded fruitfully and his death was deeply deplored by the faithful who worship at the mother church in Willimantic.

On November 30, 1924, the Rev. Henry E. Quinn was promoted from New Hartford to the pastorate left vacant by the death of Father Clarke. Father Quinn is a quiet unobtrusive worker. The first six years of his Willimantic stewardship have recommended him to the esteem and good will of the Catholic body which he serves with perfect fidelity.

ST. MARY'S CHURCH, WILLIMANTIC

A few months before the death of the Rev. Florimond De Bruycker, plans were matured for separating the English-speaking worshippers at St. Joseph's from the French-speaking worshippers. A new church was to be erected for the French people. It was to be dedicated to the honor of the Blessed Virgin. The first pastor was the Rev. Arthur De Bruycker, a nephew of the founder of St. Joseph's Parish, who was appointed head of the new foundation in January, 1903.

Father De Bruycker immediately set to work to build a place of worship for his numerous flock. The cornerstone of St. Mary's was laid in February, 1903. The completed church was dedicated January 1, 1905. Bishop Tierney presided and Bishop Stang of Fall River was present. The first pastor held office from 1903 to September 22, 1910, when he resigned and returned to Belgium, his native land.

The Rev., Joseph J. Papillon was selected to fill the post left vacant by the retirement of the first pastor. Father Papillon has devoted himself with industry and enthusiasm to the advancement of the spiritual and temporal interests of his flock. Monuments to his success are visible. St. Mary's School cares for 600 children. The convent gives shelter to twenty-one teachers. The parish plant is now complete—an inspiring church, an adequate school and convent, and a convenient house for the clergy. The French-Catholic population of Willimantic at present numbers 3,800.

ST. JAMES' CHURCH, DANIELSON

The earliest Catholics to settle in Danielson were served occasionally by priests from Holy Cross College, Worcester. In 1850 the Rev. Michael McCabe, a quondam Irish Franciscan friar, came to Danielson and remained. He first assembled the people in a private house, later on he rented Bacon's Hall as a place of worship. He labored at Danielson and the surrounding country for ten years. He died within his parish in 1860. Nothing of a biographical nature remains, and Father McCabe takes his place among the little known missionaries of the early New England Church.

The Rev. James Quinn was sent to succeed Father McCabe. The new pastor thought it advisable to live in Moosup instead of Danielson. Although absent from town during the week he watched vigilantly over the Catholics of Danielson. On August 29, 1864, Father Quinn purchased an old Second Adventist meeting house, which he fitted up for Catholic worship. Remodeled and enlarged the first church was held in use till the erection of the second St. James', the cornerstone of which was laid June 3, 1900.

Meanwhile, several priests had succeeded to the pastorate of Danielson. In the year 1869 the Rev. A. Princen was appointed resident pastor. The congregation had so far increased in numbers that it was found necessary to enlarge the church. He remained at his post till his death in April, 1883. Little is known of the personal history of Father Princen. Like his immediate predecessor he passes silently into history.

The Rev. Thomas J. Preston was chosen to succeed Father Princen. He labored in Danielson from 1883 till 1895. While there he built a parochial school, the cornerstone of which was laid in 1887. Two years later classes were begun. Father Preston provided a temporary convent for the Sisters of St. Joseph who conduct the classes.

In 1895 Father Preston was promoted to the pastorate of St. Patrick's Church, Thompsonville. Since his departure from Danielson the affairs of St. James' Church have been committed to the care of the Fathers of La Salette. The first member of that Society to be pastor of Danielson was the Rev. Clovis F. Socquet, M. S. He was appointed to his post in 1895 and served there for three years. During his administration some ill-advised parishioners saw fit to enter protest against the manner in which the affairs of the parish were administered. They claimed the right to name their own trustees. The dispute was taken to the civil court and a protracted trial followed.

The expert witness for the Church was the late Rev. James P. Donovan, D. D., then Chancellor of the Diocese of Hartford. Doctor Donovan claimed that none but pewholders then had the right to vote for the election of the lay trustees of the parish. The counsel for the complainants, State's Attorney Searles, contended that all who supported the Church were entitled to a voice in the management of the Church, and, therefore, entitled to vote for the trustees of the Church. Doctor Donovan contended that he was basing his argument on the positive provisions of the law, and not upon what the general principles of equity would seem to dictate.

One good, at least, came from this untoward dispute. It fired the Chancellor with the ambition to provide for the Catholic Church of Connecticut a law whereby the lay trustees of each parish could be so appointed that the question of the legality of their election would be placed beyond dispute. He took up the task with enthusiasm and determination—with more enthusiasm indeed than Bishop Tierney—and he ceased not from his endeavors until the present law for the election of lay trustees was placed among the statutes of the State of Connecticut. A dispute like that which disturbed the quiet of ecclesiastical affairs in Danielson is now impossible.

In 1898 the Rev. P. Guinet, M. S., was appointed to succeed Father Socquet at Danielson. He remained pastor of St. James' till 1905. During his regime the present church was erected. The cornerstone was laid June 3, 1900. The completed edifice was dedicated by Bishop Tierney on the 16th of September of that same year. The Rev. Celestine Crozet, M. S. succeeded Father Guinet as pastor of St. James' Church in 1905. He remained till 1912. Early in his pastorate he erected the fine convent in which the Sisters of St. Joseph now make their home.

As is usual when priests of a Regular Order are in charge of parochial affairs, the pastor, or presiding father, is frequently changed. In 1912 the Rev. M. J. Ginet, M. S., was appointed to succeed Father Crozet. His tenure continued till 1921 when the Rev. John Roux, M. S. was detailed to Danielson. He directed affairs at St. James' till 1924. That year the Rev. Joseph Deschaux, M. S. was named pastor. He held office till November, 1926. His successor was and is the Rev. Anthelme Mollard, M. S. Father Mollard has labored for four years at St. James' and has conciliated the reverence and enthusiastic support of his entire flock.

Danielson has always been the center of authority for surrounding missions. Hampton has been under the jurisdiction of the pastor of St. James' for over a half century. In 1877 a church was erected there bearing the name of Our Lady of Lourdes. It was dedicated by Bishop Galberry during the pastorate of Father Princen. At the present time Mass is celebrated at the town hall in Brooklyn every Sunday. The Catholic inmates of the Brooklyn jail likewise receive the ministrations of the Danielson parish priests. The fathers of La Salette have labored with much industry and with real apostolic zeal for the spiritual uplift and advance of the Catholics of the Danielson section.

ST. JOSEPH'S CHURCH, GROSVENORDALE

Before Grosvenordale became the center of a Catholic mission, priests came around occasionally from Putnam and from Webster, Mass., to console and encourage the pastorless flock.

Later on the Rev. William E. Duffy of Pascoag, R. I., received jurisdiction over Grosvenordale and Putnam. In 1866 when the Rev. Eugene J. Vygen was appointed pastor of Putnam he received jurisdiction over the township of Thompson. In 1872 he bought twelve acres of land between Grosvenordale and North Grosvenordale. There he erected the first church of the township. The building was dedicated September 29, 1872.

In January, 1873, Grosvenordale was granted a resident priest. The new pastor was the Rev. H. Martial. Father Martial was given charge over all the centers of the township with the exception of Mechanicsville, West Thompson, and Quadic. His first material work was the building of a priest's residence. In 1879 the limits of the new parish were so far extended as to embrace the whole town of Thompson. Thus augmented the parish required the presence of two priests and an assistant was granted to Father Martial in the person of the Rev. Andrew J. Haggerty. Within a year the Sacred Heart Church of West Thompson was built and it was dedicated by Bishop McMahon. It remained as a mission church to St. Joseph's till 1886.

In 1881 work on the parochial school was begun. The completed building was opened for pupils January 2, 1882. Meanwhile Father Martial had secured a teaching body of Sisters from the motherhouse in Montreal. They belonged to the Order of the Holy Cross. Three hundred children were enrolled at the school which continued its course of progress from the first session.

Shortly after completing the school Father Martial was thrown from his carriage and fatally injured while returning from Webster, Mass. He died December 20, 1882, "after ten years of zealous work and faithful ministry as founder and first pastor of the parish of Grosvenordale."

On February 14, 1883, the Rev. Thomas Cooney was appointed pastor of St. Joseph's. His zeal moved him to assume responsibility for the spiritual care of the Catholics of Quinebaug and New Boston. The growth of the town and of the Catholic body made it imperative for Father Cooney to add to the capacity both of the church and of the school. The remodeled temple was rededicated by Bishop Tierney in June, 1894.

On July 27, 1910, after a pastorate of twenty-seven years, a pastorate made illustrious by real apostolic achievements, Father Cooney was promoted to the pastorate of St. Francis' Church, Naugatuck. His successor was the Rev. Bernard M. Donnelly. For seventeen years Father Donnelly followed in the footsteps of Father Cooney, caring for, and adding to the parish plant, and continuing the spiritual ministrations of his zealous predecessor. The seventeen years of Father Donnelly's regime have been called "the period of reconstruction." During that time the school was renovated and enlarged, the convent renewed and decorated, and the church so transformed as to become a thing of beauty, admirable in its embellishments, and perfect to the last detail. The golden jubilee of St. Joseph's Parish was observed during Father Donnelly's tenure. The event took place in 1923, and, although a fine brick rectory had been added to the parish plant it was announced during the festivities of the jubilee that St. Joseph's Parish was entirely free from debt.

Father Donnelly was succeeded in 1927 by the Rev. John C. Mathieu. Father Mathieu is a native of Hartford and a graduate of St. Joseph's Cathedral School. He is a master of both French and English, speaking each like one to the manner born. He is keeping up at Grosvenordale the splendid traditions inaugurated by his three zealous predecessors.

The pastor of Grosvenordale has spiritual care of the mission of Quinebaug. The chapel there is dedicated to the honor of St. Stephen. The faithful there receive the same paternal attention as their bretheren of the home parish.

ST. JOSEPH'S CHURCH, DAYVILLE

Catholic services were inaugurated in Dayville by the Rev. A. Princen when he was pastor of Danielson. Mass was first said in Sayles Hall. In 1873 a church was erected and dedicated in honor of St. Joseph. The ceremony was performed by the administrator of the Diocese who was then the Very Rev. James Hughes, V. G.

The first pastor of Dayville was appointed September 1, 1881. The priest chosen for the founder of the new parish was the Rev. Theodore Ariens. Father Ariens held his post at Dayville for five years, when he was succeeded by the Rev. Terence J. Dunn. On February 7, 1894, the Rev. John H. Fitzmaurice was named pastor of Dayville. On his accession the faithful of the parish numbered 1,400 souls, the Canadians being in the majority. Father Fitzmaurice held the pastorate of St. Joseph's till January 1, 1902, on which date he retired in favor of the Rev. Father Papillon. Father Papillon's pastorate continued till July 12, 1910. His successor was the Rev. Father Joseph Grenier who labored in Dayville till his death, January 19, 1911.

Father Grenier was born at Iverville, Canada, September 16, 1866. He studied at St. Hyacinthe's College, and at the Grand Seminary, Montreal, where he was ordained a priest December 21, 1895. He labored as a curate at Grosvenordale and, later on, at St. Ann's, Waterbury. He held the pastorate of St. Louis' Church, New Haven, for two years, till failing health forced him to resign. His appointment to Dayville was made after he had rested from labor for a full year. He was a patient sufferer and prepared for death with a courage of a true Christian. His death was declared to be "a bereavement to the French-speaking Catholics of Connecticut, to whose spiritual welfare his priestly life was entirely dedicated."

The Rev. Ignatius Kost was placed over the Catholics of Dayville as pastor January 19, 1911. He had previously labored in Meriden, and in South Manchester. He is a man most amiable and easy of approach. He has devoted himself cheerfully and enthusiastically to all his tasks.

The pastor of Dayville holds jurisdiction over those who worship at the Church of the Five Wounds, Ballouville. The mission at Goodyear also claims his paternal attention.

ALL HALLOWS' CHURCH, MOOSUP

As early as 1833 Catholics are said to have begun to settle in Moosup. It was not, however, till 1848, that they had the happiness of assisting at Mass within the limits of their own town. It was the Rev. William Logan, S. J., of Holy Cross College, Worcester, Mass., who afforded them that much-prized happiness. Father Logan was doing missionary work in Norwich and New London. The priest who next visited Moosup was the Rev. Peter Blenkinsop. He also resided at Worcester and found it possible to come to Moosup once in three months.

In 1850, the Rev. Michael McCabe, who was appointed pastor of Danielson, found it possible to visit Moosup once every two or three months. On those occasions he said Mass in private houses. The Rev. Philip Daly was appointed in the late fifties the first resident pastor of Moosup. In 1859–60 Father Daly erected All Hallows' Church. The cornerstone was laid by Bishop MacFarland. The church was ready for dedication less than a year later.

Father Daly ended his pastorate in June, 1861. He was immediately succeeded by the Rev. James Quinn. Father Quinn labored at Moosup till October, 1869. He was followed in office by the Rev. J. J. McCabe, whose appointment bore date of October, 1869. Pastors followed along in rapid succession. The Rev. Ferdinand Belanger came in April, 1870. He was succeeded by the Rev. John Quinn in November, 1872. In July, 1874, the Rev. Denis Desmond was placed over All Hallows' Parish and he held to that post till October, 1876. He was followed in the pastorate of Moosup by the Rev. P. M. Kennedy. In October, 1878, the Rev. John A. Creedon, late of Windsor Locks, was appointed to Moosup and he held his jurisdiction there till 1896, when he was succeeded by the Rev. John H. Broderick.

From the inception of All Hallows' Parish the pastor of Moosup was charged with the care of mission churches. At one time Sterling, Plainfield, Griswold, Canterbury, Hampton, and Killingly were under the jurisdiction of the pastor of All Hallows'. The number of souls subject to the pastor of these towns exceeded 1,500. The congregations were made up mainly of French and Irish residents.

The Rev. John H. Broderick was appointed pastor of All Hallows', January 1, 1896. He ministered to the Catholics of Moosup and the missions affiliated with it for sixteen years. He was a man of quiet zeal, and his vigilance was extended to all the details of parish progress. He was promoted to the pastorate of St. Patrick's Church, Norwich in 1912. The next pastor of All Hallows' was the Rev. John E. Clarke. Father Clarke remained hardly a year, when he was succeeded May 17, 1913, by the Rev. Joseph McCarthy. Father McCarthy devoted himself with apostolic fervor to the spiritual care of his flock. The fifteen years of his pastorate were replete with good works, and when he bid adieu to his people in order to accept the post of Vice-President of St. Thomas' Seminary there were many who deplored his departure as an affliction. He had shown himself the good pastor and had endeared himself to all who fell under his salutary influence.

The successor of Father McCarthy is the Rev. Philip L. Massicott, who was placed over All Hallows' parish September 7, 1928. He follows the traditions established by Father McCarthy and under him the Moosup Church and its mission chapels will continue their remarkable career of progress.

Four hundred and fifty children attend All Hallows' School. Thirteen Sisters of the Holy Ghost form the teaching staff. Two stations are now under the jurisdiction of Father Massicott: St. Joseph's, Sterling, and Oneco, which is at present a station without a church.

ST. MARY'S CHURCH, PUTNAM

In the early missionary days Putnam was visited by the Jesuit Fathers from Holy Cross and also by the Rev. Michael McCabe. He, like Father Logan, S. J., and Father Blenkinsof, S. J., celebrated Mass in private houses. The congregation growing, he rented More's Hall. The Know-Nothings were then in vigor and they saw to it that More's Hall should not be devoted to the propagation of Catholic superstition. There was question of building a church, but after deliberating all phases of the enterprise it was decided not to venture such a grave undertaking. It was found possible to secure the privilege of worshipping in Quinnebaug Hall, and divine services were held there once a month.

In 1858 the pastor of Pascoag, R. I., the Rev. William E. Duffy, received jurisdiction over Putnam. He built a small church, where a considerable congregation assembled for worship. The prospects of the Catholic growth of Putnam impelled Bishop MacFarland to detail a permanent resident pastor. The commission which he sent to Father Vygen, instructing him how to begin his work at Putnam, is published in an earlier page of this volume.

The venerable Belgian priest became a familiar figure throughout many towns in northeastern Connecticut. In 1870 he completed the erection of a very ambitious brick church—a church which, in those early days, must have been impressive indeed. Its length was 150 feet, its breadth, 90 feet. In 1873 he erected a school and convent and invited the Sisters of Mercy to be the teachers of the parish.

Before the fine St. Mary's Church was five years old it was completely destroyed by fire, February 6, 1875. The hungry flames spared nothing, not even the sacred vessels. It was necessary for the people to return to Quinnebaug Hall and worship there. Before one year had passed, however, Father Vygen had erected a modest chapel which could accommodate 800 worshippers.

In March, 1889, the devoted pastor of Putnam and outlying towns observed the silver jubilee of his ordination. He was felicitated by clergy and laity for miles round about. The celebration was but the immediate herald of his death. He died in October of that year. Catholics and Protestants alike deplored his passing. This tribute, from the pen of a benevolent observer has come down to us: "Father Vygen was most beloved by his people and respected by all for his consistent Christian character and faithful labors in behalf of temperance, morality, and all salutary enterprises."

In November, 1889, the Rev. John Van den Noort was made pastor of St. Mary's. With quiet but untiring zeal the new pastor devoted himself to all the undertakings inaugurated by his predecessor. His pastorate continued for twenty-three years, when he retired and returned to spend his closing days in the land of his birth. His labors at Putnam were attended with much fruit and his presence was counted a visible benediction.

The Rev. Charles F. Bedard was transferred from the pastorate of St. Ann's Church, Hartford to that of St. Mary's, Putnam, August 22, 1912. During his Hartford pastorate he exhibited exceptional efficiency in the management of the finances of his church. It was in Putnam, however, that his real executive ability was demonstrated. Without apparent effort he erected a school and priests' house, set the church in exquisite order, and provided the parish with one of the finest plants in the Diocese of Hartford. To emphasize his temporal works is not to take from the excellence of his spiritual labors. He could point to walls which he had reared and adorned as so many silent evidences of his faith and his zeal for the souls committed to his care. He was especially zealous in providing for the spiritual and intellectual advancement of the young people under his pastoral care.

He welcomed the Sisters of the Holy Ghost when they came to Putnam to establish their American motherhouse. That welcome was never withdrawn.

After laboring for fifteen years in St. Mary's parish, Father Bedard died May 25, 1927. His body was taken to Sherbrook, P. Q., Canada, where it was interred in the family burial plot.

The Rev. Uleric O. Bellerose was appointed to the post left vacant by the passing of Father Bedard, June 18, 1927. Father Bellerose is a native of Grosvenordale. He studied the classics at St. Hyacinthe's Canada, and theology at St. John's, Brighton, and St. Mary's Seminary, Baltimore. He too has made a reputation for himself as a wise administrator. He preaches with eloquence and distinction in both English and French. Under his pastoral care Putnam continues to advance.

St. Mary's School numbers about 800 pupils. Twenty-one Sisters of the Holy Ghost form the teaching staff. The French-speaking parishioners are in the majority, but the utmost good will and charity prevail.

ST. JOHN'S CHURCH, PLAINFIELD

The Catholics of Plainfield looked to Moosup for spiritual leadership and help till the Rev. William A. Keefe was sent to them as a resident pastor. His appointment took place in 1911. He found that the Catholics of the town had been well cared for, and that they could boast of a very good church which had been erected in 1907, four years before his advent.

The new pastor found his flock so responsive that he was encouraged to erect a parochial school and convent. After a pastorate of eight fruitful years, Father Keefe was promoted to the pastorate of St. Mary's Church, Norwich. He was succeeded in Plainfield by the Rev. Richard P. Morrissey. Father Morrissey's appointment was dated September, 1919. For eight years Father Morrissey carried out every enterprise planned by his predecessor, adding new ones as circumstances demanded and allowed. His good work was recognized and he was promoted to the pastorate of Union City, September 29, 1927.

The Rev. John H. Landry was immediately appointed to the vacant post at Plainfield. Father Landry is admirably equipped for the demands of a bi-lingual parish. He is proficient in the French and English tongues and preaches effectively in both. Father Landry has erected a fine school which was completed and blessed November 15, 1929, the Right Rev. Maurice F. McAuliffe, D. D., presiding.

HOLY TRINITY CHURCH, POMFRET

In eastern Connecticut, as in western Connecticut, parochial honors move from one township, or from one section of the same township, to another. When the history of the Diocese of Hartford was written, a quarter of a century ago, West Thompson had its parish priest, with Pomfret as an out mission. Now Pomfret is the seat of parochial authority and West Thompson is the dependency.

It was Father Vygen, of Putnam, who first organized the mission at Pomfret. He received aid and encouragement on coming to Pomfret from Mrs. Clara Thompson. Mrs. Thompson was a convert from Episcopalianism. She fitted up a chapel in her home and for some time Mass was offered up there.

On February 2, 1886, the Rev. W. E. Flannagan was made resident pastor of Mechanicsville and West Thompson, with Pomfret as an out-mission. Father Flannagan, after a pastorate of eight years, retired in 1894, in favor of the Rev. Daniel H. Lawler. A year later Father Lawler was succeeded by the Rev. B. W. Bray. In 1898 Father Bray was promoted, making room for the Rev. J. W. Cunningham. After two years Father Cunningham was transferred to Waterbury and the Rev. Eugene O'Connell was appointed his successor. In 1902 the Rev. Michael J. O'Connor, now Permanent Rector of St. Peter's Church, Danbury, was appointed pastor of Mechanicsville and West Thompson. In 1908 Father O'Connor was transferred to Stratford, and the Rev. J. J. Elty, pastor of Stratford, was appointed Father O'Connor's successor.

It was during Father Elty's administration of the section, that the pastor's residence was transferred from West Thompson to Pomfret. This change was made in 1908 and it has been generally approved by the Catholics of the section. Father Elty died while still pastor of Pomfret, May 16, 1924. He was a native of Winsted, where he received his first impression of his future vocation from the venerable Father Leo, O. F. M. That forceful Franciscan exemplified in his daily life the finest traditions of the old school. Father Elty died in middle life. His retiring disposition made him comparatively little known outside of his own parish. He devoted himself tirelessly to the care of the flock that had been committed to him.

The successor of Father Elty at Pomfret was the Rev. George J. Donohue. Father Donohue is a man of intellectual tastes, and Pomfret afforded him an opportunity to follow along the lines that were to him most delightful. On the death of the Rev. William Keefe of St. Mary's Church, Norwich, Father Donohue was promoted to the pastorate of that church. He was succeeded in Pomfret by the Rev. Frederick M. Coholan. Father Coholan was appointed to the Holy Trinity Church, April 2, 1930. He is a native of New Britain and he has labored since his ordination with unremitting zeal in every parish to which he was detailed for service.

SACRED HEART CHURCH, WAUREGAN

In the days of the earliest Catholic settlers Wauregan was within the territory visited by the Jesuit Fathers from Holy Cross College. They were seen occasionally in town till the early fifties when the Rev. Michael McCabe began his missionary career in northeastern Connecticut. In 1860 the new church of All Hallows', Moosup, became the place of worship for the Catholics of Wauregan. Under the pastorate of the Rev. Ferdinand Belanger, in 1870, the faithful of Wauregan were granted the privilege of building a chapel within their own town limits. Father Belanger died before the Wauregan chapel was completed, but the work was taken up and finished by the Rev. John Quinn, his successor.

Wauregan remained a mission of Moosup till May 20, 1889, when the Rev. Arthur A. O'Keefe was appointed first resident pastor of Wauregan. The new pastor was a zealous and exemplary priest. Father O'Keefe was promoted to the pastorate of St. Francis' Church, Torrington, January 11, 1904. His successor in Wauregan was the Rev. John H. Chapdelaine, who resigned after two years, May, 1906.

The Rev. Uleric O. Bellerose was appointed pastor of the Sacred Heart on the retirement of Father Chapdelaine. In 1907 Father Bellerose erected under one roof a combination school and convent. The institution has prospered and at the present time the pupils number over 200. Seven Sisters of the Holy Ghost form the teaching staff.

The Rev. Father Bellerose was promoted to the pastorate of Taftville, October 9, 1910. The next to assume jurisdiction over the parish was the Rev. Joseph E. McCarthy. He was appointed October 10, 1910. He labored fruitfully in Wauregan till May 20, 1913, when he was promoted to the pastorate of All Hallows', Moosup. The successor of Father McCarthy was the Rev. John C. Mathieu. His commission bore date of June 20, 1913. For fourteen years Father Mathieu ministered to the faithful of Wauregan, looking diligently to the advancement of young and old. His ministry was most fruitful and as a recognition of his devotedness he was promoted to the pastorate of Grosvenordale, June 18, 1927. On that day the Rev. John H. Quinn was named pastor of Wauregan. For the past three years Father Quinn has followed the traditions of the parish and opened up new avenues for apostolic zeal.

ST. PHILIP'S MISSION, WARRENVILLE

The Catholics of the Warrenville section of Windham County were formed into a mission in 1921. The priest deputed for the office was the Rev. William J. Dunn. Since going to Warrenville Father Dunn has adapted himself to the conditions of the locality and proved a leader both in spiritual and temporal affairs. He has secured not only a farmhouse, but a farm. The house affords him a place of worship and a place of abode; the farm a livelihood. Father Dunn has demonstrated to the farmers of Warrenville that there are modern methods both in raising crops and in disposing of the fruits of their labor. His advent to the section is proving of spiritual and temporal advantage to all of whatever creed.

NEW LONDON COUNTY

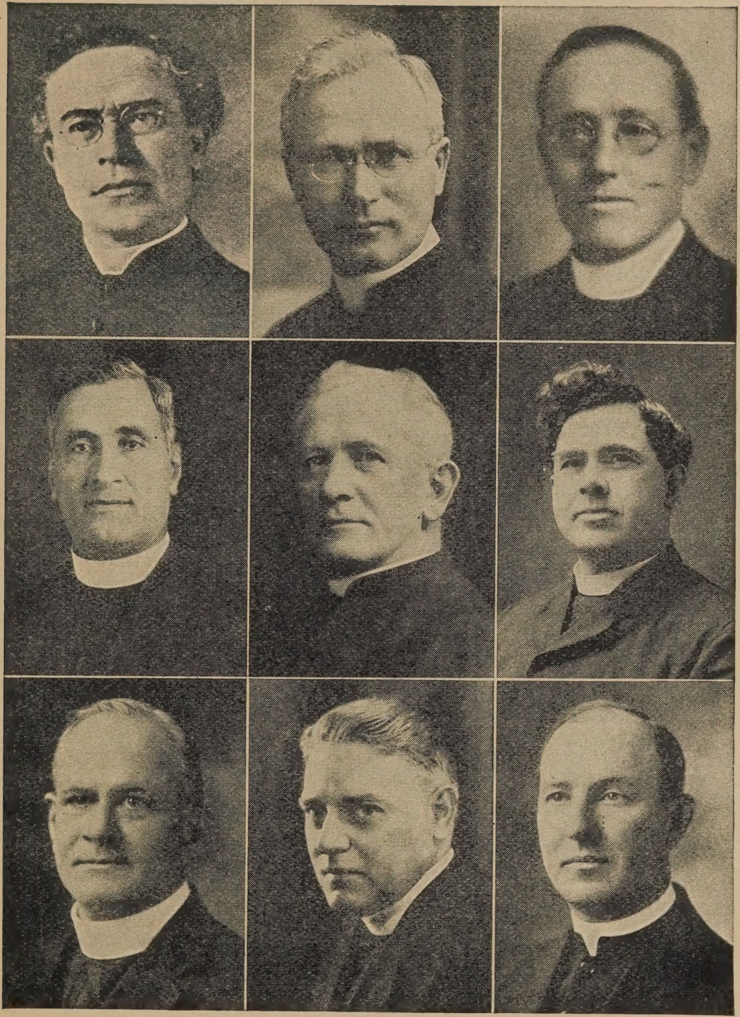
ST. MARY'S STAR OF THE SEA CHURCH, NEW LONDON

The Rev. James H. O'Donnell, in his History of the Diocese of Hartford, is especially profuse in recounting early New London episodes—episodes in which Catholics, rather than the Catholic Church, are involved. The landing of the Acadians, the San Domingan refugees, "Pope Day" and its ridiculous ceremonies, the visit of Bishop Carroll and of Bishop Cheverus are all set down in generous detail. Some account of the events just noted appears in the earlier chapters of this book.

The priests who first visited the Catholics of New London for the purpose of ministering to their spiritual wants were, the Rev. R. D. Woodley of Providence, the Rev. Bernard O'Cavanaugh of Hartford, and the Rev. Father Fitton, of New England at large.

Father Fitton was constant in his attendance upon the faithful of New London. He appeared among them as early as October 14, 1830. He was there to celebrate Mass, to anoint the sick, to baptize infants, and to preside at marriages. His subjects were not numerous, as we learn from his journal: "The Catholics of New London in 1831 numbered about three families and five unmarried persons." * * * This number even small as it was diminished, and then gradually began to increase till 1842, when an appropriation having been made for repairs at Fort Trumbull, a number of mechanics and laborers came with their families to the place. About this time an upper room of a small building near the southwest corner of Long Bridge (now Bank Street) was rented for the purpose of divine worship.

In 1843 Father Fitton bought land and erected a small church, between two Protestant houses, by way of protection. This edifice, though completed, was not dedicated till 1850, when Bishop Fitzpatrick visited New London. The following day, May 14, 1850, the Bishop confirmed a class of candi-



Rev. Joseph J. Pappillon Rev. John C. Mathieu Rev. Frederick M. Coholan

Rev. Anthony Aneed Rev. T. M. Crowley, LL.D. Rev. William C. Fitzsimons

Rev. John P. Kennedy Rev. Ludovic Paradis Rev. Thomas Lynch

dates, among whom was Lieutenant Deshon who afterwards became nationally known as Father Deshon of the Paulists.

Soon after completing the New London church Father Fitton was transferred from his Connecticut mission to Worcester, Mass. For a time he came to New London from his Massachusetts post. Subsequently Jesuit Fathers from Holy Cross College assumed responsibility for the spiritual welfare of the Catholics of New London. Among these missionaries was the Rev. William Logan, S. J., the Rev. Peter Blenkinsop, S. J. Father Logan died at New London, a victim of smallpox.

The first resident pastor was the Rev. Peter Duffy. He came to New London in 1851, but his stay was brief. He was succeeded by the Rev. Thomas Stokes, whose administration ended in October, 1852. The third pastor was the Rev. Thomas Ryan. He found it possible to remain with his New London flock for six years. During his regime St. Patrick's church, on Truman Street was built and dedicated. Father Fitton's primitive church then became known as the Jay Street church. It was used for a Sunday School after the erection of St. Patrick's Church.

The fourth pastor of New London, and the second pastor of St. Patrick's, was the Rev. P. J. Gaynor. He came to New London in 1858 and remained till 1866 when he was named pastor of St. Francis' Church, New Haven.

Father Gaynor was followed by the Rev. Bernard Tully, whose New London sojourn was very brief. In August, 1867, the Rev. Philip Grace, D. D., the successor of Father Tully, began the erection of a third church, which was to receive the name of St. Mary's, Star of the Sea. The cornerstone of the edifice was laid August 15, 1870, but it was laid not by Dr. Grace, but by his successor, the Rev. Edmund A. O'Connor.

As the walls of the church were nearing completion, the clearstory fell, causing great destruction and heavy loss. According to Father Crowley, the present pastor of St.

Mary's, "Father O'Connor died in 1871, his death being hastened, it is thought, by the falling of the clearstory."

The Rev. John Furlong was placed temporarily over the affairs of St. Mary's, but the man chosen to clear up the debris and resume building operations, was the young and vigorous Rev. Michael A. Tierney, who, till his appointment to New London in May, 1872, had been serving as chancellor of the Diocese of Hartford and rector of the Providence Cathedral. Father Tierney had so far set things in order in New London during the first year of his tenure that, towards the end of 1873, he was transferred to the pastorate of St. John's Church in Stamford, where a situation equally embarrassing clamored for adjustment.

At the opening of the year 1874 the Rev. Patrick P. Lawlor was chosen pastor of St. Mary's. It was under his masterful leadership that the reconstructed church was completed. The temple was dedicated Sunday, May 7, 1876, Bishop Galberry presiding. A New London historian says "Father Lawlor was a very popular man, and had a high reputation for executive ability." Father Lawlor was succeeded at St. Mary's by the Rev. Thomas W. Broderick. Father Broderick's most instant parish duty was to struggle with the debt incurred by the building and rebuilding of the church. He was successful, and his stewardship of four years served to reassure the disheartened members of St. Mary's parish. He was transferred to the pastorate of St. Peter's Church, Hartford.

On May 28, 1883, the Rev. Thomas P. Joynt was appointed pastor of St. Mary's. He was a native of Fort Edward, N. Y., where he was born March 9, 1849. When a child his mother moved to Norwich, where he was confirmed in 1858. He was educated for the priesthood in Canada and was ordained at the Grand Seminary by Archbishop Fabre December 19, 1874. He had served but four years as assistant when he was promoted to the pastorate of St. Mary's Church, Jewett City. Five years later he came to New London. In 1891 he bought a residence on Franklin Street and fitted it up as a convent for the Sisters of Mercy. A year later he purchased the young ladies' high school and made it his parish school for the girls of St. Mary's. Later on he erected the present parochial school.

On coming to New London Father Joynt at once took his place as one of the moral forces of the community. It cost him nothing to make friends, and he quickly won the admiration and respect of the public-spirited citizens of all creeds. During the early years of his incumbency of the New London parish Father Joynt was in the vigor of his young manhood. He labored with energy and with exceptional success. He equipped the parish with a parochial school and subsidiary buildings. How well he accomplished this task may be learned from an inspection of the monuments themselves.

Father Joynt was an intense sufferer from rheumatism, but his buoyancy of spirit and his keen sense of humor never abandoned him. He was quick and effective at repartee, a fine companion, the life of every gathering, and a man withal who would have made an exceedingly remarkable record had he been able to shake off the cruel disease which finally broke his fine health.

In one respect Father Joynt resembled Melchisedech, his scriptural prototype. He was without genealogy, leaving after him neither father nor mother, neither brother nor sister, nor any known relative. But solitary as he was, no visible cloud passed over his life. Nor is he forgotten in death.

Father Joynt died September 1, 1909. Two years before his passing, St. Mary's parish was divided and a new center was established in the southwestern section of the city. The Catholics of Groton remained under the pastoral care of St. Mary's till January 19, 1913.

The successor of Father Joynt is the Rev. Timothy M. Crowley, LL.D. Doctor Crowley had founded St. Thomas' Church, Waterbury, before being promoted to St. Mary's. He is an aggressive and tireless worker. He wields a strong and ready pen, and rather enjoys an intellectual bout. He is prepared to meet any antagonist, whether the aggressor appears as a maligner of the Catholic church, or, as a midnight prowler seeking to plunder the parish rectory. During his twenty years in New London, Father Crowley has renewed the interior of the Church and set the parish plant in perfect order. He is a man of wide reading and solid intellectual attainments. His vigilance has won the notice and the admiration of the clergy of the Diocese of Hartford. His mental horizon is as wide as the Catholic Church.

ST. JOSEPH'S CHURCH, NEW LONDON

The first and only English-speaking off-spring of St. Mary's, is St. Joseph's parish. It was founded July 12, 1907. On that day the Rev. William C. Fitzsimons was deputed to organize the new center, the limits of which were to comprise the southwestern section of New London. Father Fitzsimons secured a central site at the corner of Montauk Avenue and Squire Street. He lost no time in erecting the fine St. Joseph's Church. The cornerstone of the edifice was laid May 30, 1909. The dedication took place just a year later.

Under Father Fitzsimons' leadership St. Joseph's Parish has progressed notably. It is seldom that the first church of a parish is built of stone. The section adjacent to the new church is developing conservatively, and there are indications that warrant the conviction that the second New London Parish will be worthy of its ancestor. The parish has a fine hall, but as yet the project of a parochial school has not been undertaken.

OUR LADY OF PERPETUAL HELP CHURCH, NEW LONDON

The Polish Catholics of New London were numerous enough fifteen years ago to claim their own parish priest. The new center was established April 11, 1915. Rev. Leo Wierzynski was appointed first pastor. He immediately started the erection of a church. The cornerstone was laid and the edifice dedicated in the summer of 1916. After two years of successful labor Father Wierzynski retired from the pastorate. He was succeeded by the Rev. T. Czarkowski, who received his commission November 10, 1917. His career at Our Lady of Perpetual Help Church was not entirely in conformity with the discipline of the Catholic Church. He made way for his successor, the Rev. Paul Koszczyk who was given jurisdiction over the Polish congregation of New London, August 20, 1920. The third pastor held his post for two years. The Rev. Joseph M. Raniszewski was appointed May 15, 1922. He was succeeded on September 8, 1930 by the present pastor, the Rev. Stanislaus F. Nalewajk. The Polish parish of New London has made but modest advancement during the fifteen years of its existence.

ST. ANN'S CHURCH, NEW LONDON.

The Syrian Catholics of New London welcomed their parish priest September 3, 1928. The Very Rev. Anthony Aneed enjoys the distinction of being the first pastor of the Melchite Rite to receive jurisdiction in the Diocese of Hartford. There is a Melchite Church in Danbury, but the pastor, according to the Very Rev. Father Aneed, has not yet received full canonical and pastoral rights.

The New London Syrians have provided themselves a modest church. It was dedicated by Bishop Nilan, April 6, 1930. The men of their nationality who have settled in Connecticut seem to fit in to American conditions admirably. They are industrious and prosperous, and promise to take their place as contented and enthusiastic members of the body politic. They are also faithful to all their religious duties.

SACRED HEART CHURCH, GROTON

The Catholics of Groton followed the leadership of the priests of St. Mary's Church, New London, till 1905. They had to cross the ferry on Sunday, but the journey, in actual distance covered, was not very great. In response to petitions from ambitious Groton Catholics, Bishop Tierney deputed the Rev. William C. Fitzsimons to go to Groton and establish a parish church. It seems that the plan was immature; for, in the words of a brief parish history, "events did not justify the proceedings, and showed once again that it might be well for 'outsiders' to mind their own business."

By "outsiders" is probably meant certain summer visitors who did not care to make the journey by ferry to St. Mary's. They were no doubt in good faith but they did not make allowance for the small number of year-round worshippers. Father Fitzsimons, however, took up the work of establishing the new parish seriously, and assembled the people for worship in "the old Ferry House on Thames Street." The document just quoted chronicles the efforts of the new pastor in these words:

"Despite two years of assiduous work and unflagging energy in the cause, Father Fitzsimons was obliged to yield to the inevitable, and confess the impossibility of maintaining Groton as a separate parish. He was transferred to the new parish, St. Joseph's, New London, where his labors fructified in the erection of a beautiful stone church on Montauk Avenue, of which both pastor and people are justly proud."

The Catholic body of Groton reverted to St. Mary's, New London, but Mass was continued at the Ferry House; later on it was said at the Court House until October 12, 1912, when the basement of the new church was ready for divine worship. The Sacred Heart Church was completed and dedicated on Sunday, January 19, 1913.

Groton remained an out mission of St. Mary's, New London, till June 15, 1915. The first pastor was the Rev. William A. Fitzgerald. Before going to Groton he had served as curate at St. Peter's, Hartford, and at Naugatuck. He began his labors in his new parish quietly and he succeeded in effecting a wise organization of the forces of the parish. He devoted himself entirely to his priestly duties. In discharging them his ambition was satisfied and his contentment complete.

Father Fitzgerald was a native of Norwalk. He was born April 24, 1876. He attended St. Bonaventure's College, Allegany, N. Y. He was ordained by Bishop Tierney at St. Joseph's Cathedral, April 21, 1900. Months before his death he came to St. Francis' Hospital, Hartford, where he died February 6, 1919.

The second pastor of Groton was the Rev. William J. Fox. He was transferred from St. Peter's, Hartford, February 27, 1919. For ten years Father Fox labored for the advancement of his growing congregation. He is a man of undemonstrative zeal. His ten years of labor at Groton beheld the establishment of one of the progressive one-man parishes of the diocese.

January 18, 1929 Father Fox was promoted to the pastorate of New Canaan. He was succeeded by the Rev. Oliver T. Magnell whose appointment also bore date of January 18, 1929. Father Magnell had labored for some years in Bristol. Failing health demanded a change, and it was for that reason that he was recommended to the pastorate of the Sacred Heart, Groton.

ST. PATRICK'S CHURCH, MYSTIC

Catholics began to settle in Mystic in the late forties and early fifties. They were attracted by the ship building industries of the town. It was necessary for them to go to Stonington for their religious needs. As early as 1851 St. Mary's Church, Stonington, afforded them a place of worship. In 1870 the Mystic group was considerable enough to warrant the securing of a place of worship. The Rev. Patrick Sherry of Westerly purchased an old Methodist church which he fitted up for Catholic service. The primitive temple was dedicated by Bishop MacFarland, October 30, 1870.

On the death of Father Sherry, Mystic and Stonington were erected into a parish, and, on December 19, 1871, the Rev. Patrick Lawlor was constituted first resident pastor. On the coming of Father Lawlor the number of souls in the two towns amounted to 450. Although his pastorate lasted less than two years, he was forced to deplore a sharp falling off in his spiritual subjects. As early as 1871 he gave expression to these words: "The only other fact of interest that strikes me often, is, that, while almost every other place is prospering and increasing in population, this is decreasing. Six months ago there were 450 Catholics in Mystic, today there are only 300."

Father Lawlor left Mystic, November 18, 1872. He was immediately succeeded by the Rev. William Hart, whose sojourn terminated April 9, 1873. The third pastor of Mystic was the Rev. William Fleming. His commission bore date of April 9, 1873. He labored in his mission till September 11, 1881. On that date the long pastorate of the Rev. J. B. Dougherty began.

Father Dougherty extended his priestly ministrations through the four centers; Mystic, Stonington, West Mystic, and Noank. During his tenure of fourteen years he was zealous in caring for his scattered spiritual subjects, and conspicuously zealous in providing for the beauty of the material churches over which he presided.

The Rev. John F. Murphy was appointed pastor of Mystic September 19, 1895, that post having been made vacant by the promotion of Father Dougherty to the Permanent Rectorate of St. Mary's Church, Norwalk. During the next three years Father Murphy labored with true apostolic zeal for the spiritual and general welfare of the faithful committed to his care.

In June, 1901, Father Murphy was transferred to the "Rock Parish," Hartford. His successor in Mystic was the Rev. P. P. Shahan. He presided over the parish till March, 1904, when, because of failing health, he resigned and retired from parochial labor. The career of Father Shahan was notable in many ways. He was born in Ireland, September 11, 1842. When seven years old he was brought to this country by his parents. He made his classical studies in Terrebonne College, Canada. On graduating from that institution he entered the Grand Seminary, Montreal, where he was ordained in 1870. Bishop MacFarland very soon after the ordination of Father Shahan appointed him parish priest of Stafford Springs. While there he built a church, a parochial residence and a convent for the Sisters. He likewise erected a mission chapel in South Coventry and another at Staffordville.

From Stafford he was promoted to the pastorate of St. Patrick's Church, Norwich. He began his ministry there in 1878, when the present St. Patrick's Church was in course of construction. On September 28, 1879, the splendid temple was dedicated to the service of God by Archbishop Gibbons of Baltimore. On the death of Father Shahan, June 26, 1904, I paid tribute to him in language which was acceptable to the Right Rev. Thomas Shahan, his distinguished nephew.

"The Rev. Peter Paul Shahan, who died at Norwich on Saturday, was one of the oldest priests of the Diocese of Hartford, and almost the last of the generation of church-builders who reared the cross on so many eminences throughout the State. Nor was he the least of that race of Titans. Nature seemed to have fashioned him for that special work. It was his vocation to pile stone upon stone and to cast arch over arch; and he followed his vocation with enthusiasm and conspicuous success.

"Devotion to the upbuilding of the material temple, no doubt, had its effect upon the character of the deceased. He was as stern and, mutatis mutandis, as resourceful as Julius II, and, like that great Pontiff, he found his chiefest delight in erecting and adorning the house of God.

"We of a later generation are unable fully to realize the magnitude of labors like those performed by Father Shahan and his contemporaries. To erect a stately edifice is one thing. To produce funds for such an undertaking is quite another. Neither is it a gracious task to call repeatedly upon the generosity of a flock not too abundantly supplied with the goods of this world. Frequently the farming of such extraordinary church revenue breaks the physical strength and robs the sweetest temperament of that which is tenderest and most amiable. He that rears a temple and presents it to the Lord is seldom fully appreciated in his own day. Such men are, fortunately, remembered after their departure.

"The name of Father Shahan will remain identified with St. Patrick's Church, Norwich, an edifice which is the pride of every right-minded citizen of the town and the special delight of the Catholics who are privileged to worship within its walls. Time will soften the lines of that magnificent structure and cast a friendlier light on the stern character of its builder. And thousands moved to fervor by the devotional atmosphere of the splendid temple, will fail not to breathe a prayer for him whose best days were spent in its building."

The Rev. Charles A. Leddy was, in July, 1904, named pastor of St. Patrick's Church, Mystic, in succession to Father Shahan. During his pastorate Father Leddy erected the second church. The cornerstone was laid in October, 1908. The dedication took place May 9, 1909. In June of the following year, Father Leddy was transferred to Seymour. He was succeeded by the Rev. John Fleming, whose appointment carried the date of June, 1910. For four years Father Fleming continued to minister to the faithful of St. Patrick's and its out missions. He was succeeded, September, 1914, by the Rev. Michael P. Hart. Father Hart labored in Mystic for over five years. Towards the close of his pastorate he suffered from failing health and was forced to retire from active labor. He died at the home of his sister in New Haven, July 17, 1920. He was born in New Haven, September 17, 1868. He studied the classics at St. Lawrence's College, Montreal, Canada, and later on at Notre Dame University, South Bend, Ind. He made his seminary course in Montreal where he was ordained March 18, 1899.

During his sacerdotal life Father Hart did a priest's work diligently and acceptably. He had a good mind and he stored it well during his long years of preparation for the clerical state. In his early priesthood he was sent by Bishop Tierney to be locum tenens in many parishes. He acquitted himself of his delicate function so well that the Bishop seemed to be tempted to keep him at that work permanently. He served for three years in Milford, where he had charge of the parish while the pastor and the other members of his staff were busy preaching missions throughout the Diocese. He was held in the highest respect by the clergy of the Diocese of Hartford.

Father Hart was succeeded in Mystic by the Rev. William J. Fitzgerald. Father Fitzgerald was known throughout the Diocese because he had been Superintendent of the Parochial schools of the State for many years. While at that work he had won a reputation as an authority in matters of parochial school education. He held the pastorate of Mystic for four years, during which he endeared himself to all of his spiritual subjects. His pastorate opened in December, 1919, and closed in October, 1924.

The Rev. Thomas P. Mooney assumed control of St. Patrick's parish in October, 1924. He exercised jurisdiction at Mystic and missions for four years. So acceptable was his work there that he was detailed to Bridgeport in August, 1928, to establish the parish of St. Ambrose. He was succeeded in Mystic by the Rev. John P. Kennedy. Father Kennedy began his labors in August, 1928. He is proving himself a worthy successor to the remarkable line of pastors who have labored at Mystic and the towns along the shore.

ST. MARY'S CHURCH, STONINGTON

The Catholic history of Stonington is long and unusually varied. One decade it is a mission church, the next a parish church—again a mission, and again a parish. Continuously since May 1, 1901, it has clung to its parochial status.

The names of Father Fitton, Father John Brady of Middletown and Father Duffy are associated with the story of the beginnings of the Church in Stonington. Father Fitton went there in 1841. He found in town, among other Catholic settlers, a Mr. Kirby, a brother of the late Archbishop Kirby, who was, for a long time, rector of the Irish College of Rome. This gentleman conducted a private school, and he proved most helpful to the missionary priests on their visits to Stonington.

The first priest to reside in Stonington was the Rev. Patrick Duffy. He erected a church in 1851. Bishop O'Reilly was interested and came to dedicate the edifice October 5, 1851.

There must have been some embarrassment in the parochial exchequer, for five days after visiting Stonington, Bishop O'Reilly sent the Rev. Thomas Ryan to Stonington with $425. out of which sum he paid the wages of the mechanics who had erected the church. On the 16th of October the Rev. Father O'Dowd was appointed successor to Father Duffy. The length of his pastorate has not been recorded. He was followed by the Rev. Thomas Drea, who sojourned in Stonington for five years. At the close of his pastorate the Rev. Peter Kelly directed the affairs of the parish for some months. Then came the Rev. John Sheridan who labored at St. Mary's for nearly a year. In 1859 the Rev. Michael O'Reilly was appointed pastor at Stonington.

It was early in the tenure of Father O'Reilly that St. Mary's lost its parochial status. In 1861 Father O'Reilly established himself in Westerly, Stonington becoming an outmission. This arrangement lasted for ten years. In December, 1871, Stonington was placed under the pastor of Mystic; it retained this allegiance till May 1, 1901, when the Rev. John C. Lynch was sent to St. Mary's as resident pastor. Father Lynch labored in Stonington for nearly fourteen years, when he was transferred to the rectorship of St. Patrick's Church, Bridgeport.

The Rev. James E. O'Brien, who had conducted the affairs of the Immaculate Conception Parish for several months following the death of Monsignor Slocum, was appointed pastor of Stonington, August, 1914. Father O'Brien held his post at St. Mary's for twelve years, when he was promoted to the pastorate of St. Joseph's Church, Danbury. The Rev. Edmund A. Cotter, the present pastor of Stonington, received his appointment May 26, 1926. Father Cotter had served as assistant to the Rev. Dr. James P. Donovan, at St. John's Church, Middletown. He was one of the volunteer chaplains during the World War. Under his vigilant stewardship the religious and temporal interests of the faithful of Stonington are carefully and efficiently guarded.

ST. MICHAEL'S CHURCH, WESTERLY

Father James Fitton went to Westerly in 1835. He found there quite a number of laborers who were engaged in building the railroad. That work was completed in 1837, and many of the Catholics of the town sought employment elsewhere. The Rev. John Brady of Hartford made occasional visits to Westerly, even after the flock had been diminished. Father Fitton did not forget Westerly after he had been transferred to Worcester.

On his visits during the year 1845 he said Mass in the open air at Babcock Woods. The trustees of the Union Meeting House were so far edified by the apostolic simplicity of their Catholic brethren that they tendered the use of their church. Their charity was accepted with gratitude. About the year 1850 the Rev. Patrick Duffy became resident pastor of Stonington. Westerly was placed under his jurisdiction. At stated periods he came and ministered to the Westerly people. His successor, the Rev. Thomas Drea, made once a month the order of his visitations.

Father Drea retired from the pastorate of Stonington in 1857. He was succeeded by the Rev. Peter Kelly. Father Kelly bought the site for a prospective Westerly church. His tenure of Stonington was, however, brief. He was followed by the Rev. John Sheridan, who also passed quickly to another field. Then came the Rev. Michael O'Reilly who built St. Michael's church and had it dedicated in 1861. This done, he changed his residence from Stonington to Westerly, putting his former residence on the market.

Father O'Reilly had jurisdiction over Mystic and Stonington, in Connecticut, and over Wakefield and Carolina in Rhode Island. In 1863, Father O'Reilly gave place to the Rev. Patrick Sherry. Father Sherry labored in Westerly and surrounding towns for seven years. His home parish developed rapidly and he added to the capacity of the church. He died in 1870. There are no available facts respecting his characteristics and his antecedents.

The Rev. Jeremiah Fitzpatrick was appointed pastor of St. Michael's Church after the death of Father Sherry. His tenure continued till December, 1876. During his pastorate the Westerly parish was a numerous one, for, although the Connecticut section of the Diocese of Hartford was separated from the Rhode Island section, Westerly came whole and entire under the jurisdiction of Bishop MacFarland. In the early part of Father Fitzpatrick's pastorate the out-missions of Westerly were withdrawn. In 1873 Father Fitzpatrick erected a parish school and a convent. He was promoted to the pastorate of St. Patrick's Church, New Haven, towards the end of the year 1876. He was succeeded at St. Michael's by the Rev. Thomas Lynch who held the post at Westerly till 1883. His biography is a closed book, although he did excellent work while in Westerly and in the other parishes where his lot was cast.

The Rev. Lawrence Walsh, whom we have seen in Hartford, and in Waterbury was appointed to succeed Father Lynch at Westerly. Although his new parish was a considerable one, it could hardly be compared with that of the Immaculate Conception, Waterbury. It seemed that Father Walsh had spent his strength laboring for the promotion of the Land League of Ireland, and that too, to the neglect of the material affairs of his great parish. He doubtless welcomed a surcease from his political activities and from the cares of his immense parish, hence his transfer to Westerly.

The friends of Father Walsh regarded him as a real orator. He had fluency and pectus, or heart,—too much heart for his own personal profit. He gave himself so completely to the work of the Land League that the finances of his great parish suffered from his absence. He resigned from the pastorate of the Immaculate Conception Church and accepted with gratitude the lighter labors at Westerly. Broken in health he gave up the fight and died five months after his appointment to Westerly, December, 1883.

At times Father Lawrence Walsh suffered his heart to silence the promptings of his better judgment. Hartford people tell a story which places him and his friendly paternalism in sharp contrast with the cooler methods of Father Hughes, his contemporary and pastor of St. Patrick's.

A clever fraud called at St. Peter's rectory and demanded to see the pastor. Father Walsh appeared and was shocked to find that his caller was on the point of committing suicide. Nothing but ready money could dissuade the desperate man from his determination. He must have $20. at once,—either that or death. He was armed with a razor and prepared for the deed. Father Walsh expostulated with him and pointed out the terrible consequences that must follow such desperation. The $20. was produced and the caller departed invoking benedictions on the head of his deliverer.

Having succeeded so well at St. Peter's he made his way quickly to St. Patrick's. Father Hughes responded to his call and listened to the story of his desperate resolve. The razor was deftly exhibited. "You would not kill yourself here?" said Father Hughes.

"Yes, here, right here."

"Then wait till I get you a looking glass so that you can make a nice job of it," replied the shrewd pastor of St. Patrick's.

The incident was characteristic. It brought into fine relief the temper and the temperament of the two men.

Father Walsh was a patriot. He was a patriot at a time when patriotism meant sacrifice, and, as in his case, a surrender of some of the dearest things in life.

The Rev. Ambrose Briscoe was appointed pastor of St. Michael's Church, January 19, 1884. Father Briscoe set the present school in order and started it on its successful career. A year after his appointment to Westerly the Rhode Island section of his parish was withdrawn, the Bishop of Hartford relinquishing his jurisdiction over it in favor of the Bishop of Providence. On January 1, 1902, Father Briscoe, on account of the infirmities of age, resigned his pastorate and returned to Ireland, the land of his birth and his education.

The next pastor of Westerly was the Rev. Francis P. O'Keefe. He was appointed January 1, 1902. His pastorate continued for six years, till his death February 20, 1908. He distinguished himself for the care which he devoted to the young people of his parish. He was a man of fine mind and excellent attainments. He had a prodigious memory, but a memory which neither clouded his intellect nor preponderated over it. His career opened brilliantly and promised to be one of exceptional splendor. If the meridian was soon attained, the reverses which he underwent served to accentuate the nobler qualities of his heart and spirit. In the hour of trial he betrayed and developed powers of self control which might never have been called into exercise under happier circumstances. The story of the second half of his priestly life is one of splendid resolution and fine moral courage. He was pastor of St. John's Middletown, but he is best remembered for the simple and devoted years spent among his Westerly flock.

The Rev. John W. Cunningham was selected to succeed Father O'Keefe at Westerly. He was appointed to his new post February 27, 1908. Two years later he was promoted to the pastorate of St. Thomas Church, Waterbury. At Westerly, as at Waterbury, he labored quietly and fruitfully.

The Rev. John Neale, LL. D., was transferred from Terryville to Westerly, July 21, 1910. Dr. Neale was a power in Westerly—on both sides of the line. For nearly four years he presided over the affairs of St. Michael's ministering to his flock with determination and fine success. In recognition of his work at Westerly, Doctor Neale was appointed Permanent Rector of St. Rose's Church, Meriden, January 15, 1914.

The Rev. Patrick J. O'Leary was named pastor of Westerly January 15, 1914. His tenure lasted less than six months. Father O'Leary was born at Woonsocket, R. I., June 26, 1858. He studied law and was admitted to the Connecticut bar. His preference led him into the service of the Church. He began his studies for the priesthood at Rome where he contracted the fever from which he never fully recovered. He returned to America and completed his course and was ordained to the priesthood by Archbishop Williams, June 26, 1891.

Having served as assistant at Willimantic and Bristol, he was appointed pastor of South Coventry. After two years he was promoted to the pastorate of St. Aloysius Church, New Canaan.

Father O'Leary brought to the priestly office fine natural qualities, intellectual gifts of no mean order, rare common sense, and a generous supply of the faith that moves mountains. The mountain of ill health ever frowned before him and threatened to impede every endeavor and thwart every enterprise that his restless mind devised for the betterment of the souls committed to his care. He calmly scanned the height which loomed before him and singled out the passes obscure and winding through which he made his journey to the valley beyond. He ventured the ascent while dragging with him the increasing burden of his almost lifeless members. The courage and the unbroken spirit which fired him on his journey were beautiful to behold.

Father O'Leary was gifted with abundant wit, a keen insight into men and things, and his conversation sparkled with flashes of something indefinable and perhaps closely akin to genius. Those who knew him intimately learned to appreciate him for his qualities and endowments and found in him a sympathetic and interested friend.

The Rev. John J. Fitzgerald was appointed to succeed Father O'Leary at Westerly. Father Fitzgerald was a former pastor of Greenwich. He resigned his parish and spent some months in Europe where, it is said, he looked into the Regular life, but decided that the secular priesthood was the place for him. He devoted himself faithfully to the spiritual interests of his Westerly flock. All his activities and all the activities of his parishioners were instinct with life during the years in which they looked to him for inspiration. He was promoted to the pastorate of St. Francis' Church, Naugatuck, at the opening of the year, 1924.

The successor of Father Fitzgerald at St. Michael's is the Rev. John F. X. Quinn. Father Quinn served as an assistant at St. Joseph's Cathedral for twelve years. The next ten years of his service were spent as pastor of St. John's, Montville. Since the beginning of 1924, he has devoted himself without reserve and with excellent fruit to the advancement of the faithful of Westerly. He is a man of quiet zeal and unceasing labor.

ST. AGNES' CHURCH, NIANTIC

Between New London and the Connecticut River there are four mission churches, not one of which has yet attained to parochial dignity. Three of these centers are found in East Lyme, one in Old Lyme. They are all under the jurisdiction of the Rev. Edwin A. Flynn who resides at Niantic. Father Flynn received his commission in April, 1922. Before his time priests from St. Thomas' Seminary ministered to the worshippers at the four chapels. The congregations are all seasonal—the churches teem with humanity during the summer and during the winter, indeed, during all the cooler months, they are nearly or quite deserted.

The oldest of these churches, in point of time, is that of Our Lady of Good Counsel, Sound View. This center dates back to the days of Bishop Tierney. In 1908, the Rev. Francis P. Nolan was deputed to erect a church at Sound View. About the same time a second chapel was built at Crescent Beach. It was dedicated in 1908 and was placed under the patronage of St. Francis. The other two churches are of later construction. St. Mathias', Flanders, was built in 1924, St. Agnes, of Niantic, in 1925.

Father Flynn spends the entire year at the shore. He was formerly Supervisor of the schools of the Diocese of Hartford. Recently he has devoted his entire time to the welfare of his ever-changing flock.

CHURCH OF THE IMMACULATE CONCEPTION, BALTIC

As early as 1852 Mass was offered up in Baltic. The Rev. Michael McCabe, pastor of Danielson, exercised jurisdiction over the whole section—Willimantic, Baltic, Colchester, Stafford Springs and Putnam. His visits to Baltic were occasional only. Father McCabe was succeeded by the Rev. Hugh T. O'Reilly, whose sojourn at Danielson was from 1860 to 1863. Father O'Reilly said Mass once a month in Baltic. It is said that the place of worship was the residence of Mr. Denis Shahan, uncle of the Rector Emeritus of the Catholic University.

It was Father Hugh T. O'Reilly who built the church in Baltic. It was a modest structure 77 feet long and 38 feet wide. It is said to have been "situated outside the town on a steep hill which was very difficult to climb in bad weather." Father Daniel Mullen succeeded Father O'Reilly at Danielson, but his jurisdiction terminated after five months.

In 1863 when the Rev. Florimund De Bruycker was made pastor of St. Joseph's Church, Willimantic, Baltic become one of his mission centers. It received its spiritual help from Willimantic until 1866, when the Rev. J. G. Van Laar was appointed first resident pastor of Baltic. Following the advice of Bishop MacFarland, Father Van Laar went to Europe and invited the Sisters of Charity of Our Lady of Mercy to come to his parish and take charge of the parochial school. Six sisters accepted the invitation and came to Baltic, October 4, 1874. On the 15th of the same month the school opened with a registration of 400 pupils. At that time Baltic was a prosperous town. The cotton factory, owned by the Sprague Company of Rhode Island, gave employment to no less than 300 operatives.

In 1876 the lower part of the town and the cotton mill were severely damaged by the water which rushed in upon them as the dam gave way. Many of the parishioners of the Immaculate Conception were without employment and without means of support. Large numbers left town. To add to the dereliction the Rev. Father Van Laar resigned his parish and entered the Order of Oblates in Canada.

In September, 1876, the Rev. John Van den Noort was appointed second pastor of Baltic. He took up the discouraging work before him with fortitude. When the difficulties seemed solved, a greater calamity befell the town. The great cotton mill, the sole means of support for most of the people, was entirely destroyed by fire. Within a few weeks "Baltic was indeed a 'deserted village,' and it remained such for about fifteen years, when a Boston Company rebuilded the factory, though on a smaller scale."

In 1889 the Rev. John Van den Noort was transferred to Putnam. He was succeeded at Baltic by the Rev. John Synnott. Father Synnott labored for eight years in his new parish. He was then appointed first president of St. Thomas' Seminary, Hartford. Later on he was named successor to Father Mulcahy as Vicar-General of the Diocese.

On September 8, 1897, the Rev. Terence Dunn was appointed pastor of Baltic. He held the post for four years. During that period he purchased a small brick factory which he made over into a parochial school. While Father Dunn was pastor of the Immaculate Conception Church new help for the cotton factory arrived daily and the parish began to enter upon its second period of prosperity. Owing to failing health Father Dunn left Baltic, October 20, 1901, for the purpose of submitting to treatment in a Canadian Hospital. His health was failing and his recovery was not hoped for. As the reports from the hospital were not encouraging, Bishop Tierney appointed the Rev. James W. Hoey to the Baltic parish.

Father Hoey addressed himself resolutely to the task of rebuilding both the morale and the material structures of the parish. The long years of adversity had robbed the whole town of anything suggestive of progress and development.

The zealous pastor was able to discharge all parish obligations and to set aside a fund for the purpose of erecting a more convenient and a more becoming church. Father Hoey died suddenly January 24, 1910. He had contracted a severe cold at Christmas. It developed into pneumonia to which the zealous young priest succumbed after a very brief struggle.

During his pastorate Father Hoey built the new parochial school on Convent Hill and renovated the interior of the church. He showed himself a real friend to the Academy where the Sisters were laboring with such distinguished success. At Baltic, Father Hoey had to meet the exacting cares of a bi-lingual parish where people of different nationalities and different temperaments had to be ministered to without distinction and without listening to the promptings of natural preferences. Though young and practically inexperienced, the zealous priest conciliated all and relegated anything suggestive of antagonism or opposition. The people saw that their pastor embodied and exemplified the gospel of peace which he proclaimed, thus keeping the demon of discord far afield.

The successor to Father Hoey, the Rev. J. J. Papillon was not appointed till July 8, 1910. During the months intervening between the death of Father Hoey and the advent of the new pastor, the Rev. Michael Lynch presided over the affairs of the parish. Father Papillon's regime had not reached the end of its second month when he was transferred to the pastorate of St. Mary's, Willimantic. The Rev. Edward Cotter was the administrator of parish affairs till the arrival of Rev. U. O. Bellerose, whose commission bore date of October 4, 1910. As the time had arrived for the erection of a more accessible church—the first edifice standing on a hill—Father Bellerose took up the work with enthusiasm. The cornerstone of the new temple was laid October 24, 1911. The completed edifice was dedicated by Bishop Nilan, September 1, 1912. Father Bellerose next secured a building adjacent to the church and transformed it into a school to supplement that already in use. He was transferred to Taftville, January 7, 1914.

The next week the Rev. J. V. E. Belanger assumed control of parish affairs. Father Belanger labored diligently and successfully at Baltic for four years when he was promoted to the pastorate of St. Ann's Church, Hartford. His successor in the Immaculate Conception Parish was the Rev. W. T. O'Brien, whose commission was dated November 24, 1918. He distinguished himself at Baltic by zeal for the education of the young. He watched with paternal care over the Academy of the Holy Family which sprung up and prospered by the side of the church. Today no less than sixty sisters and more than 100 pupils find shelter under the roof of this prosperous institution.

The mission of Hanover is placed under the jurisdiction of the Baltic church. Father O'Brien erected there a much-needed chapel. It was dedicated May 6, 1928. Although the zealous pastor of Baltic was for years afflicted by a painful malady, he maintained his good cheer and none of his parishioners suspected the gravity of the disease under which he labored. After suffering with fortitude he was, on October 18, 1928, conveyed to St. Joseph's Hospital, Willimantic, where he died two days later.

Father O'Brien was born at Portland, Connecticut, September 4, 1882. He was a graduate of St. Thomas' Seminary. He was sent to Paris by Bishop Tierney and after studying philosophy and theology at the Sulpician Seminary, he was ordained by Archbishop Amette, June 29, 1907. Father O'Brien experienced no difficulty in making friends and conciliating the good will of all with whom he came in contact. "Some have said that he was possessed of good humor, others attribute zeal to him, charity, amiability, and a dozen good qualities. But it is the well nigh unanimous testimony of all who knew him that Father O'Brien radiated kindness."

Taking advantage of the good name which the Rev. William T. O'Brien had won in Baltic, Bishop Nilan looked not beyond the O'Briens for a successor. The choice fell on the Rev. William F. O'Brien, one who has shown himself worthy

Rev. Edward L.
Morrison

Rev. Edwin A. Flynn

Rev. John J. McCabe

Rev. Oliver T.
Magnell

Rev. Edmund A.
Cotter

Rev. S. A. Icick

Rev. John D. Carey

Rev. Frederick H.
DesSureault

of the name and eminently worthy to follow in the long line of pastors that have labored so fruitfully in Baltic. His appointment was issued in November, 1928. He has all the qualities of his predecessor, and some others that casual acquaintances will do well to note. He is a man of infinite humor, and even the telephone is complacent when called upon to convey his sallies. The two years of his pastorate that are already spent give earnest of fruitful seasons to come.

ST. ANDREW'S CHURCH, COLCHESTER

The Rev. Christopher Moore, sometime pastor of Falls Village, was the first priest to offer Mass in the town of Colchester. The year was 1851, and the place of meeting, the residence of John Murphy. Father Moore did not, however, follow up this visit. The Rev. Michael McCabe, pastor of Danielson, undertook to give regular services to the faithful of Colchester. He came once a month. His congregation warranted him to undertake the erection, in 1854, of the present St. Andrew's Church. After that the Rev. Hugh O'Reilly, of Willimantic, assumed the spiritual care of the Catholics of Colchester. His tenure continued for one year.

The first resident pastor of Colchester was the Rev. Patrick J. Creighton. He received his jurisdiction in 1860 and labored throughout the section for seven years. Within the confines of his territory were Lebanon, Fitchville, Salem, Chester, East Hampton, Glastonbury, Moodus and Gilead. In October, 1867, Colchester was placed under the care of the Rev. James McCarten. He ministered to the Catholics of the section until August, 1873, when he was succeeded by the Rev. Patrick Fay. Father Fay held the pastorate of St. Andrew's till April, 1879. His successor was the Rev. John Duggan, who came in May, 1879, and departed in April, 1880.

The Rev. Bernard Bray was detailed to labor in Colchester in April, 1880. He continued his service till February, 1887. Following Father Bray came the Rev. John Cooney, whose term of office extended from February, 1887, to October, 1896. For the next fourteen years the pastorate of St. Andrew's was held by the Rev. Michael May. Father May continued his ministrations at Colchester, and its remaining dependencies, including Moodus, Lebanon, and Fitchville, till July, 1910. In the August following the Rev. David O'Donnell succeeded Father May who was promoted to the pastorate of Rockville. Father O'Donnell held the pastorate of Colchester until May, 1917. He was then transferred to Waterville, and the Rev. Joseph Ford was appointed pastor of Colchester. In May, 1922, the Rev. Philip J. Mooney succeeded Father Ford and held the pastorate of Colchester till October, 1929. He was the only pastor of St. Andrew's to die at Colchester.

The Rev. Philip J. Mooney was a native of New Haven. He was a graduate of the New Haven high school, St. Thomas' Seminary, and the University of Tarnow, in Austria-Poland. He was ordained in that city June 29, 1907. Owing to his European training he was well equipped for fruitful labor among the multitudes of those who come to us from the center of Continental Europe, and who are always delighted to be saluted in their mother tongue. Father Mooney had received in an eminent degree the gift of human kindness. He was a man without rancor and without guile.

The present pastor of Colchester is the Rev. Edward L. Morrison. Father Morrison is a native of Hartford. He was appointed to St. Andrew's in October, 1929. The original St. Andrew's Church, built by Father McCabe in 1854, is still the parish church of Colchester. The Moodus church which was built by the Rev. James McCarten, and dedicated to the honor of St. Bridget, has been itself a parish church for more than fifteen years. St. John's Church, Fitchville, which is still under the jurisdiction of St. Andrew's, was erected by Father Cooney, whereas St. Mary's, Lebanon, has come down from the pastorate of Father Creighton.

Colchester is one of the parishes which has suffered from industrial changes, now so common throughout New England. It was once a great center for the manufacture of rubber goods. The wheels of its factories are now idle. In the days of its prosperity a parish school was erected. It has been maintained faithfully till the present day. Last year it could boast of one lay teacher and twenty-one pupils. Father Morrison is devoting himself with commendable zeal to the advancement of his spiritual subjects along all legitimate lines. He is working with great devotion for the Catholics of the out-missions as well as for those of Colchester itself.

ST. JOHN'S CHURCH, MONTVILLE

The faithful of St. John's Church, Montville, went to New London, and to St. Mary's Star of the Sea, for religious inspiration until May 2, 1881, when they were advanced to the status of an out-mission. The first resident pastor of St. John's was the Rev. James Connolly. He was appointed to that office March 13, 1887. His pastorate continued till September 5, 1890, when the Rev. Charles McGowan was chosen as his successor. On December 12, 1895, the Rev. James P. Ryle was selected as pastor of Montville. The next pastor was the Rev. Charles W. Morrill.

Father Morrill was a convert to the Catholic faith. He was a curate at St. Mary's Star of the Sea Church, New London, before his promotion to the pastorate of Montville. He was a young man of fine education and high consecration to the things of his vocation. Never strong, he died when he had hardly entered middle life. Father Morrill went to Montville, October 23, 1898. His death occurred before the first year of his pastorate was completed.

The next pastor of St. John's was the Rev. P. J. Kennedy. He was chosen for that office June 14, 1899. Soon after coming to Montville his health failed. He spent three months in the South and resigned his parish in July, 1901. He returned to his home in Windsor Locks and spent his closing days with his family. He was born March 15, 1859. He made his classical course at St. Michael's College, Toronto. He was ordained to the priesthood December 17, 1887, by Archbishop Fabre. Montville was his first parish. Father Kennedy, although tall and stout enough, was the mildest of men. He served as assistant under Father Hughes and later under Monsignor Slocum. He was a hard-working unobtrusive priest, meriting well of every Catholic community in which he served. He died at Windsor Locks, October 30, 1901.

The Rev. J. J. Clark was named pastor of St. John's, October 13, 1901. He labored at Montville for about a year and a half. His successor was the Rev. Daniel A. Bailey. Father Bailey held the pastorate of St. John's for four years, when he was transferred to Shelton. His successor at Montville was the Rev. P. J. O'Reilly. Father O'Reilly assumed control of the affairs of his parish in Montville, April 6, 1906. His tenure extended eight years. On September 22, 1914, the Rev. John F. X. Quinn, for many years assistant at St. Joseph's Cathedral, Hartford, was promoted to the pastorate of Montville. For ten years he labored quietly and effectively for the spiritual and temporal advancement of his flock.

The Rev. J. A. O'Meara was chosen pastor of St. John's Church, March 13, 1924. He held to this post till June 5, 1930, when he was promoted to the pastorate of St. Patrick's, Waterbury. Father O'Meara is a zealous and hardworking priest. He is a nervous, but most effective, preacher. When he is in the pulpit he easily commands attention. His persuasive discourses never fail to bear fruit. The Catholics of St. Patrick's Parish, and many Catholics outside of St. Patrick's, are bound to take note of his presence in the city.

The Rev. Thomas F. Lynch was appointed to succeed Father O'Meara, June 5, 1930. He labored fruitfully in New Hartford. Things equally good may be expected of him in Montville.

ST. PATRICK'S CHURCH, NORWICH

The Rev. James Fitton betrayed a keen interest in the Catholic residents of Norwich throughout the thirties. His visits were rare. Thus, Catherine Connolly, born June 8, 1835, was not baptized till May 15, 1836; whereas James Shaughnessy, who was born August 18, 1836, was baptized three days later, August 21, 1836. In both cases Father Fitton was the minister of the sacrament. The reason for deferring the ceremony in the case of Catherine Connolly was, no doubt, the absence of the priest. The limits of Father Fitton's parish transgressed the boundaries of the State of Connecticut, and it is not strange that he was not found frequently in the same town during the same year.

Although Father Fitton was transferred to Worcester in 1836, he ceased not from his vigilance over the Catholics of eastern Connecticut. He made regular missionary visits there especially during the period of the building of the Norwich and Worcester Railroad. In 1843 he decided to erect a church for the benefit of the growing Catholic colony in Norwich. He selected the site between Greenville and Norwich so as to accommodate the faithful of both towns. He began work in the early part of 1844. On Christmas of that year the first Mass was offered up in the new church. It was ready for dedication March 17, 1845. It was placed under the patronage of the Blessed Virgin and was to bear the name of St. Mary's.

The Rev. John Brady of Hartford was the second missionary priest to minister to the Catholics of Norwich. He began his visits in May, 1845, and continued to make them periodically till 1848. After that date Bishop Tyler himself undertook to visit the town and encourage the faithful.

Two Jesuit Fathers, the Rev. William Logan, and the Rev. Peter Blenkinsop, radiated from Holy Cross College throughout the eastern section of Connecticut. They came to Norwich at stated periods during 1849-50 and '51. The Catholic body had now become strong enough to warrant them in undertaking to support their own parish priest. The Bishop deputed the Rev. Daniel Kelly for the office. He found it necessary to enlarge the church, a task which he discharged during the year 1854.

Bishop O'Reilly visited Norwich in June, 1853. While there he confirmed a class of 190 children and adults. A year later he appeared in Norwich for the second time. On this occasion he made an entry in his journal which reads:

"23rd, Tuesday: Confirmed at Norwich, 75, and preached four times; succeeded in settling difficulties between the pastor and a few of the people; all reconciled. Was pleased with the visitation. A pastoral residence has been purchased since the last visitation at the expense of $900; the debt on the church is $1,300."

The "difficulties" of which the Bishop speaks were not so easily settled. In fact, they were not settled at all. The hydra of trusteeism had begun to hiss. At Norwich, as everywhere else, money was the root of the evil. Some of the parishioners maintained that they ought to have a voice in the management of the finances of the parish. The money accruing from the sale of lots in the cemetery seemed to them to be quite inviting and to need their voice for its distribution. Father Kelly, following, no doubt, the instructions of the Bishop, used a portion of the money "for legitimate church purposes."

The mal-contents were resolved to carry their grievance to a higher court. They accordingly appealed to the legislature, praying "for the enactment of a law changing the tenure by which the property of the Catholic Church is now held in this State."

When Bishop O'Reilly was made acquainted with the steps taken by the complainants, he, too, addressed a petition "to the Honorable The General Assembly of the State of Connecticut, now in session at Hartford."

The Bishop's petition opens with these words: "The undersigned, citizens of Norwich, and members of the Catholic Church, in this city, have been apprized through the newspapers that a petition is now pending before your honorable body, signed by William T. Brown, and six others, styling themselves Catholic, and praying for the enactment of a new law changing the tenure by which the property of the Church is now held in this State: and they take this method to remonstrate against the granting by your honorable body of the prayer of said petition."

The Bishop then proceeded to point out that the seven petitioners were no friends of the Catholic Church. They were disturbers. They were the only ones dissatisfied with the present law, and they had no real religious purpose in desiring a change. The vast majority of the Catholics of Norwich had no grievance.

Bishop O'Reilly next pointed out that the petitioners had not, as the law of the State required, given notice of their intention to carry their grievance before the Legislature. The Bishop insisted that such notice should have been given so that the Catholics who were really interested in their church could come forth and make defense. He expressed the belief that the Connecticut Legislature would pay no heed to a petition "signed by only seven persons, in opposition to the wishes and feelings of the great body of our Church, especially as by doing so a serious wrong would be inflicted."

Bishop O'Reilly's remonstrance expressed the hope that the Legislature would ignore the petition of the mal-contents and prayed, that "we may be permitted as heretofore to manage our Church affairs in our own way and in the manner which we deem most beneficial."

The Bishop's petition was dated May 16, 1855. It was signed by several hundred Norwich Catholics. It was recognized by the General Assembly.

The first pastor of Norwich labored there for fifteen years. In August, 1866, he was transferred to Providence, R. I. The second pastor was the Rev. Bernard Tully. Hardly had he become acquainted with his flock when he was detailed to labor in another field. Bishop MacFarland, so great was the demand for priests, had to deprive himself of the services of his Chancellor in order to care for the important parish of Norwich. So it came that the Rev. Michael A. Tierney, the future Bishop, was sent to minister to the people of St. Mary's, till January 20, 1868, when the Rev. Daniel Mullen was appointed fourth pastor of Norwich.

Father Mullen had served as chaplain in the Ninth Regiment of Connecticut Volunteers. His War record was admirable, and his intellectual ability was recognized by all. It had long been the desire of the faithful of the city to erect a becoming house of worship. After many debates, Father Mullen selected the present site on Broadway. His reason for fixing upon that locality is set forth in these words:—"This location was chosen, not only on account of its beautiful surroundings, but because of its being so near the center of the scattered parish, which extends from the village of Yantic on the north, to Thamesville on the south and west, and Greenville and a portion of the town of Preston on the east."

The Catholics of Norwich addressed themselves to the task of providing a new church with the greatest enthusiasm. The men came together and, after laboring for three days, completed the work of excavation. The cornerstone was laid January 13, 1873.

The new temple was to be placed under the patronage of St. Patrick. It is recorded that the collection taken up on the occasion of the laying of the cornerstone amounted to $10,000. Father Mullen devoted all his energies to the work of building. He was not, however, spared to complete the work. He died March 3, 1878, and was buried from St. Patrick's Church, Hartford.

A delegation from Norwich was sent to Bishop Galberry with the petition that Father Mullen's remains be interred in their cemetery. The Bishop informed them that Father Mullen had expressed the desire to be buried among his own relatives in Mount St. Benedict Cemetery, Hartford.

The Rev. P. P. Shahan was chosen to succeed Father Mullen as pastor of St. Mary's. His appointment bore date of March 17, 1878. The new church was nearly completed at his advent. Even the towers were finished. The edifice was dedicated September 28, 1878. Bishop MacFarland officiated, and the Most Rev. Archbishop Gibbons of Baltimore, a college contemporary of Father Shahan, preached the dedicatory sermon.

Although St. Patrick's Church was opened for divine service, the pastor still resided near the old St. Mary's Church.

Later on Father Shahan purchased a parochial residence adjacent to the new church, automatically ceasing to be parish priest of St. Mary's, and developing into the first pastor of St. Patrick's. The old church was abandoned for a time. Later on it was called upon for a second time to serve as a house of worship.

Before coming to Norwich, Father Shahan had built churches and schools. No priest of his time had betrayed more efficiency in directing the affairs of parishes that were in the process of development. When others faltered, he showed himself master of the situation.

During his first ten years at Norwich he built St. Patrick's school and convent, and wiped out the indebtedness of the parish plant.

It has been noticed that pastors whose time and thought are demanded by the material affairs of their parishes become neglectful of some of the amenities of life. Absorbed in business affairs the hardworking pastor of St. Patrick's had no time to cultivate popular applause. Some of his arbitrary ways were provocative of criticism. Early in the year 1892 Father Shahan left Norwich for a more quiet pastorate at Mystic. As noted elsewhere, he came to Norwich to die.

The Rev. Peter M. Kennedy was transferred from Derby to Norwich, February 1, 1892. His pastorate of five years ran on peacefully. Good will and good understanding everywhere prevailed. In the Fall of 1897 Father Kennedy was chosen to succeed Father Mulholland as pastor of St. Francis' Church, New Haven.

The Rev. Hugh Treanor, the builder and developer of the Sacred Heart Parish, Waterbury, was given jurisdiction over St. Patrick's Parish, November 26, 1897. Like Father Shahan, Father Treanor had distinguished himself as an organizer and builder. While at Norwich he renewed the interior of the church and prepared it for consecration. The ceremony, rare in all dioceses, was performed by Bishop Nilan, January 24, 1911. The faithful of the parish could now console themselves with the thought that the magnificent church which they had built and paid for with such great sacrifice, was now in very truth their free and full gift to the God of Majesty.

Father Treanor returned to his first love, to the Sacred Heart Church, Waterbury, a year after the consecration of St. Patrick's Church.

The Rev. John H. Broderick, one of the four brother priests of that name, was appointed to succeed Father Treanor in October, 1912. Up to that time the greater part of his life as pastor had been spent in the east, and in the extensive parish of Moosup, where he preached in two tongues and erected two churches.

Father Broderick was born in Willimantic, November 4, 1857. After passing through the high school of that town he entered St. Hyacinth's College, Canada. On graduating, he matriculated at St. Bonaventure's Seminary, Allegany, N. Y., where he was ordained by Bishop Ryan of Buffalo, June 17, 1885.

During the nine years of his pastorate at St. Patrick's, Father Broderick devoted himself zealously to the advancement of his appreciative flock. During the World War he played the part of a patriot and the devoted pastor of souls. Unlike his brother, the brilliant Rev. Thomas Broderick, Father John Broderick held no ecclesiastical office that carried him beyond the confines of the field over which he exercised pastoral jurisdiction. He was first and last and entirely the parish priest. Father Broderick was a man of quiet tastes, no seeker for the applause and the approval of others. He died at a time when his mental powers should have been at their meridian, he was sane and moderate and wise with the wisdom which accrues from wide experience and faithful service. He died at the age of 64, Sunday, April 30, 1921.

The Rev. Michael H. May, pastor of St. Bernard's Church, Rockville, was selected to succeed Father Broderick at St. Patrick's. His official appointment bore date of June 9, 1921. Father May had earned the distinction which came to him. No priest of his time had compassed more completely the whole octave of clerical labors and clerical life in the Diocese of Hartford. He had held curacies in teeming centers. He had been a pastor in missionary quarters. He had held a parish midway between the great and the small centers. There was no phase of priestly life with which he had not made himself acquainted by actual experience. His nine years at Norwich have been edifying and fruitful.

Midway in their course he received from the Sovereign Pontiff the dignity and the title of Domestic Prelate, much to the satisfaction of his immediate flock and his many friends, clerical and lay, throughout the Diocese of Hartford. The Right Rev. Monsignor Michael H. May is a native of New London. It is to the faithful of one of the great parishes of New London County that he is devoting the crowning years of his life.

ST. MARY'S CHURCH, NORWICH

On the completion of St. Patrick's Church, the venerable St. Mary's, a church with a fine missionary history, lapsed into temporary desuetude, serving as a mission church to the more imposing step-mother on Broadway. On November 25, 1897, the Rev. James J. Smith was transferred from the "Rock Church," Hartford, and constituted the first pastor of the resuscitated St. Mary's, Norwich. Father Smith was a pastor of wide experience, having labored both in country and city, and always with fine fruit.

While at St. Mary's he organized the parish, erected a convent and priest's house, thus placing the new center among the really thriving parishes of the section. Father Smith was promoted to the pastorate of St. Francis' Church, New Haven, in May, 1911.

The second pastor of St. Mary's Parish was the Rev. James H. Fitzmaurice. For eight years the new pastor labored for his people with untiring zeal. He looked carefully to the training of the young, displaying real paternal interest in the children of the parish school. In recognition of his success at St. Mary's, Father Fitzmaurice was promoted to the pastorate of St. Patrick's Church, Waterbury, August 10, 1919.

The third pastor of St. Mary's of the Resurrection was the Rev. William A. O'Keefe. Father O'Keefe's appointment bore date of September 7, 1919. He labored in Norwich till his untimely death January 30, 1930. The greatest of his material works was the erection of the new St. Mary's Church.

The Rev. William A. O'Keefe was born at Terryville, Conn., February 17, 1877. His parents moved to Waterbury when he was a child. After graduating from the high school of Waterbury he entered Holy Cross College, Worcester. He next studied philosophy at the Grand Seminary, Montreal. His theological studies were made at the American College, Louvain.

Father O'Keefe had but begun to pass from middle life when the end came. He started his course as a fine preacher and one who was warranted in aspiring to a leading place among the clergy of the Diocese of Hartford. As pastor of St. Mary's he won distinction as a speaker on public occasions. He was heard from coast to coast in the national assemblies of the Knights of Columbus. His impressive words gave courage and inspiration to the members of the Holy Name Society throughout the entire East.

After a decade spent in Voluntown and Plainfield, Father O'Keefe was sent to Norwich to a broader field. The success which he attained as the spiritual leader of his people and as a parish administrator easily gave him a place among the most efficient pastors of his time.

On March 25, 1930, the Rev. George J. Donohue was transferred from Pomfret to St. Mary's. Father Donohue is an impressive preacher, a writer of chaste and incisive English, a man of ideas, who is fearless in expressing his views and tenacious in reducing them to practice. His tenure at St. Mary's has not been long enough to give his parishioners a full realization either of his ability or his character.

ST. JOSEPH'S CHURCH, NORWICH

The Polish Catholics of Norwich were, at the opening of the twentieth century, numerous enough to be organized into a separate parish. The Rev. John Ambot, now pastor of the Lithuanian parish in Hartford, was deputed to organize the new Norwich center. He presided over the development of St. Joseph's from 1904 to 1911. He erected a modest church, and the people betrayed real enthusiasm in the advancement of their parish. Although Father Ambot was transferred to a parish in Hartford whose members are of his own nationality, he discovered no anxiety to leave his Polish Parish in Norwich.

His successor at St. Joseph's was the Rev. Ignatius Maciejewski, who labored in Norwich for thirteen years. It was under his leadership that the school and convent were erected.

The parish continued to prosper till the coming of his successor, January 15, 1925. Father S. A. Iciek has injected new life into the parish and under his regime new buildings at once began to rise. He erected a school in 1925 at the cost of $125,000. Progressive and confident, the third pastor of St. Joseph's has provided a junior high school and a manual training department for the grammar school. Father Iciek is a student of nature and is prepared to give convincing demonstration of his labors in that interesting field. Although St. Joseph's Parish has but just completed its first quarter of a century, its property holdings are valued at a round quarter of a million. Progress is the order of the day under Father Iciek. Six hundred children attend the parish school.

SACRED HEART CHURCH, NORWICH TOWN

The second offspring of the mother church of Norwich is the Sacred Heart Parish, Norwich Town. The cornerstone of the mission church was laid August 23, 1897. The completed edifice was dedicated October 10, 1898.

The worshippers of the Sacred Heart Church became so numerous, that, at the opening of the year 1902, they were deemed sufficient to warrant them in accepting a resident priest. The Rev. Christopher F. McCann was named first pastor January 25, 1902. He labored in Norwich Town with commendable zeal for eleven years. As the church is conspicuously placed, Father McCann endeavored to make it and its surroundings a thing of beauty. So distinctive did it become that it challenged the admiration of all wayfarers. In the Spring of 1913 Father McCann was promoted to the pastorate of St. Bridget's, Manchester. Like Father Iciek, Father McCann is a student of Nature. What the one knows about bees, the other knows about fowl. The findings of both never fail to challenge the attention and the admiration of the curious.

The Rev. Charles W. Brennan was appointed pastor of the Sacred Heart Church in April, 1913. He held the post till November, 1926. During his pastorate the beautiful church was almost completely destroyed by fire. The restored interior was made attractive, so attractive as to compensate in some measure for the devastation of the elements. In November, 1926, Father Brennan was appointed to succeed the late Rev. Edward A. Flannery at the Church of the Blessed Sacrament, Waterbury. His successor, and the third pastor of the Sacred Heart Church, is the Rev. Edward J. Quinn, one of the three brothers of that name who are now laboring zealously in three parishes of eastern Connecticut, Willimantic, Westerly, and Norwich Town.

OUR LADY OF THE ROSARY CHURCH, JEWETT CITY

Jewett City was, for some years, one of the mission centers of the East. Looking to it for religious inspiration and succor, were Taftville, Occum, and Voluntown. In more primeval days, Jewett City itself depended upon Danielson for its religious pabulum. The Rev. Michael McCabe of that town came to Jewett City in 1857 and offered up Mass for the first time within the limits of the town. Later on, when Moosup was given a resident pastor, Jewett City became a dependency. In 1864 Father Quinn of Moosup bought the Jewett City Congregational Church and fitted it up for Catholic worship.

For a time—during 1868 and 1869—Father Mullen of Norwich ministered to the faithful of Jewett City. After the latter date Jewett City Catholics reverted to their alliance with Moosup. In 1872 the Rev. James Reynolds was named first resident pastor of Jewett City. His out-missions were those already named—Taftville, Occum, and Voluntown. During his pastorate he bought a residence and land which was to aid in the future expansion of the parish. Father Reynolds died in 1875—without a biographer.

The Rev. John Russell, now of St. Patrick's, New Haven, succeeded Father Reynolds. He remained in Jewett City for three years, during which he built a church in Taftville and another in Occum. He was transferred to Derby in June, 1878. His successor at Jewett City was the Rev. Thomas P. Joynt. Father Joynt labored zealously in Jewett City for five years. During that period he built a church in Voluntown and a rectory at the home parish. In recognition of his fine labors he was promoted to the pastorate of the church of St. Mary's Star of the Sea, New London, June, 1883.

The vacancy at Jewett City was filled by the appointment of the Rev. Francis P. O'Keefe. He began his service at St. Mary's in 1883, and labored there till 1902. The out-missions under Father O'Keefe's pastoral care were Glasco and Voluntown. While pastor of Jewett City, Father O'Keefe built a church at Glasgo. He was aided in this work by the benefactions of Mr. Lucius Briggs who donated the land and a cash offering of $500. In 1892 Voluntown and Glasgo were withdrawn from the jurisdiction of the pastor of Jewett City. Together they formed the new parish of Voluntown.

In 1902 Father O'Keefe was promoted to the pastorate of Westerly. His successor was the Rev. John H. Fitzmaurice. Father Fitzmaurice labored with great zeal for nine years, during which the parish of Jewett City enjoyed a period of prosperity. His successor at St. Mary's was the Rev. Edward Hayes. Father Hayes had been for years a curate at St. Joseph's Cathedral. His health failed soon after his promotion to Jewett City. He became nervous and so unsettled in body and mind that he was relieved of all parochial duty.

The Rev. John J. McCabe was appointed pastor of Jewett City, April 10, 1915. Father McCabe has labored along the lines of conservative progress since his advent to Jewett City. The old school was deemed beyond reclaim, and a new one, modern in all respects, has replaced it. The zealous pastor next remodeled the convent, thus demonstrating his interest in the welfare of teachers and pupils. Father McCabe is a distant relative of the great Hartford County missionary, the Rev. Luke Daly. His labors at Jewett City suggest that he has inherited something of the zeal and the apostolic spirit of the first pastor of New Britain.

SACRED HEART CHURCH, TAFTVILLE

The Catholic history of Taftville was for years identified with that of Norwich. The Rev. Daniel Mullen began to offer the sacrifice of the Mass in that town, and continued until the Rev. James P. Reynolds was appointed pastor of Jewett City. He began his pastorate there in 1872, and Taftville was an out-mission of his church. Father Russell, after assuming control of ecclesiastical affairs in Jewett City, continued to serve the people of Taftville. He began the erection of a church there in 1875. It was completed and dedicated by Bishop Galberry, March 24, 1877. The Rev. Thomas Joynt, who succeeded Father Russell at Jewett City, likewise continued to minister to the faithful of Taftville. He brought his labors there to a close in June, 1883, when Taftville and Occum were cut off from his jurisdiction and made a separate parish.

The Rev. James J. Thompson was appointed the first resident pastor of Taftville. Between the two towns he had a parish numbering 1,630 souls. The first curate to serve at Taftville was the Rev. Maurice J. Sheehan who was appointed assistant to Father Thompson in January, 1885.

Progress was then the order of the day in the new parish. The worshippers had increased to 2,340, a convent and school were planned and were in process of erection when the zealous pastor died. He takes his place in history without any of the events of a personal import finding a place in the records.

The Rev. Terrence Dunn was named pastor of Taftville in January, 1894. His term lasted till the May following, when he was succeeded by the Rev. John Synnott, whose commission was issued May 16, 1894. Father Synnott had already shown himself a careful administrator. He gave his first attention to the debts of the parish. He then looked to the comfort of the Sisters who were teaching in the school. His next care was to renovate the classrooms and set the whole institution in order. He then built a residence for himself. His next work was to plan and begin the erection of the present church. He completed the basement, dedicated it, and made it the place of worship of his growing flock.

Father Synnott died at Taftville in 1901. He was a nephew of the Rev. Father Synnott who established St. Augustine's Parish, Bridgeport. He was a graduate of St. Joseph's Theological Seminary, Troy, and he was laboring as pastor of Hazardville when promoted to the Sacred Heart Church, Taftville. He was a man of retiring disposition and of unflagging zeal. It was his ambition to erect a splendid stone church in Taftville.

Father Synnott was succeeded by the Rev. John J. Quinn, who came to Taftville in 1901 and labored there till 1903. Father Quinn was a man of fine attainments, a strong writer and a preacher of recognized ability. He left Taftville for a vacation in the West Indies. He met a fate like that of the second Bishop Hartford. It was assumed by his friends that he was drowned on his return trip.

After a suitable delay the Rev. Arthur O'Keefe was named pastor of Taftville, January 1, 1904. He held that office till June 26, 1911. Father O'Keefe devoted all his energies to the meeting of parish obligations, both spiritual and financial. He was promoted to the pastorate of Torrington, June 26, 1911.

The Rev. John H. Stapleton, for years professor at St. Thomas Seminary, was appointed pastor of the Sacred Heart Church, July 3, 1911. Intellectually he was admirably fitted for the post. Having made his theological course at St. Sulpice, Paris, he mastered the language of Bossuet and became familiar with the French classics. His health, however, was not equal to his ambition and he retired from his difficult post at Taftville in 1914.

The Rev. U. O. Bellerose was named pastor of the Sacred Heart Church in 1915. His great work in Taftville was the completion of the church begun by Father Synnott. The edifice is counted one of the finest Catholic churches in eastern Connecticut. Father Bellerose labored with untiring zeal in order to meet the cost of the fine temple. He was a power among the citizens of the town and his influence was a real public asset. In recognition of his fine labors in Taftville he was promoted to the pastorate of Putnam in 1927.

The Rev. Frederick S. DesSureault was named pastor of the Sacred Heart Church, June 11, 1927. During the three years of his incumbency he has devoted himself with commendable zeal to the advancement of the faithful who look to him for inspiration and leadership.

ST. THOMAS' CHURCH, VOLUNTOWN

It was under the pastorate of the Rev. James D. Reynolds of Jewett City that Voluntown received its out-mission status. The church was built while the Rev. Thomas Joynt was pastor at Jewett City. After Father Joynt's promotion to New London, the Rev. Father Francis O'Keefe looked to the spiritual needs of the faithful of Voluntown. He continued his ministrations until February, 1892, when Voluntown and Glasgo were made a parish with the Rev. Edward Chapdelaine as first resident pastor. Father Chapdelaine resided in Voluntown. His tenure continued for sixteen months. The second pastor of St. Thomas' Church was the

Rev. L. Mayeur. Father Mayeur ministered to the wants of the faithful of the two towns for about eighteen months. His successor was the Rev. J. E. Senesac whose pastorate ended after six months.

Pastors followed one another at Voluntown with a succession that was too rapid to become monotonous. Father Senesac was followed by the Rev. J. L. Desaulniers. He remained for eighteen months. His successor was the Rev. J. H. Chapdelaine. Towards the end of the century the beginning and the end of these multiplying pastorates were set down and attached to fixed dates: thus the Rev. Joseph Papillon was appointed April 24, 1899. His pastorate ended in 1902.

In 1902 the Rev. Joseph J. Perreault was placed over the faithful of Voluntown, and he remained there ministering zealously till 1907. In 1907 the Rev. Joseph V. Belanger came to St. Thomas' and held office till October 4, 1910. On that date the late Rev. William A. O'Keefe was placed over the faithful of Voluntown. He remained there till September 19, 1911. The successor of Father O'Keefe was the Rev. Richard P. Morrissey. His commission was issued September 9, and he labored in the two towns till September 6, 1919.

The Rev. Edward J. Walsh was sent to Voluntown on September 6, 1919. He died there November 28, 1919. He was born in Bridgeport, June 6, 1881. After passing through the Sacred Heart parochial school he entered the La Salette College in Hartford, where he remained but one year. After that he spent three years at the University of Niagara. He studied philosophy and theology at the University of Louvain where he fitted himself for effective labor in a parish like that of Voluntown.

Father Walsh was returning from his home in Bridgeport to Voluntown when he was stricken and died in a taxi before reaching the Bridgeport station. His fellow students are enthusiastic whenever they recall his qualities as a man and a priest. His early death was a loss to the clerical body of the Diocese of Hartford.

The successor of Father Walsh broke the traditions and labored at Voluntown from November 28, 1919 to June 11, 1927. This distinction belongs to the Rev. Ludovic Paradis. His pastorate of eight years redounded to the profit of his parishioners and to the general progress of his parish. The present pastor of Voluntown is the Rev. John D. Carey, a native of Hartford, and a graduate of the Cathedral School. He received his appointment June 11, 1927. For three years he has labored with edifying zeal in his difficult parish.

ST. JOSEPH'S CHURCH, OCCUM

Occum and Versailles are the New York and Brooklyn of the Diocese of Hartford—the Shetucket holding the place of the East River. Occum belongs to Norwich; Versailles to Lisbon.

The first Catholics to settle in the twin cities arrived in the late forties and the early fifties. They were all at first under the jurisdiction of the pastor of Norwich. Father Reynolds was the first priest to appear among them.

The first Mass was offered up in Versailles by the pastor of Willimantic, the celebrant being the Rev. Father De Bruycker. He came to town in January, 1867. The first Mass was offered up in Occum six years later. The celebrant was the Rev. John Russell of Jewett City.

Soon after that Father Russell undertook the erection of a church in Occum. The completed building was dedicated by Bishop Galberry, September 22, 1878. The people of both towns worshipped in the new church of Occum till February, 1886, when the Rev. John Synnott was appointed first pastor. He remained pastor of Occum till 1897.

The Rev. Terrence Dunn was given jurisdiction over the Occum parish in April, 1897. He labored in that town and its missions till September, 1902. He was immediately succeeded by the Rev. Francis X. Mulville who held the pastoral staff at Occum till his death in March, 1908.

Father Mulville was born in Hartford, February 28, 1871. Later on his parents moved the family to Stamford. The future priest studied at St. Louis' College, New York, and at

St. Charles' College, Maryland. He made his theological course at the Grand Seminary, in Montreal. He began his priestly life as prefect of discipline and teacher of English at St. Thomas' Seminary, Hartford. He labored as curate at Ansonia and Putnam. He appeared to be a young man of exceptional physical strength, one destined to many years of health. His personality was such that he found no trouble in approaching men of varied conditions and discordant views. Under favorable circumstances Father Mulville might have wielded an exceptional and lasting influence. His early taking off put a period to many possibilities.

The Rev. Bernard M. Donnelly was selected as successor to Father Mulville. His commission to Occum was issued March 3, 1908. His career as pastor of St. Joseph's ended July 4, 1910. His many achievements and his fine services entitled him to the gratitude of the parishioners and indeed to all the public-spirited people of the section.

On July 24, 1910, the Rev. Frederick H. DesSureault was sent to Occum with jurisdiction over the Catholics of the twin towns. For seven years he ministered to the faithful under his care with apostolic zeal and splendid results. The term of his pastorate ended July 11, 1927. On that day, the Rev. Ludovic Paradis was named pastor of Occum and Versailles. For three years he has exercised an especially beneficent influence over people on both sides of the Shetucket. He is emulating the best traditions of the long line of his predecessors, and providing his people with abundant and wholesome spiritual food.

THE END.

APPENDIX

List of the Clergy of the Diocese of Hartford

The Right Reverend John J. Nilan, D.D., Bishop of Hartford
The Right Reverend Maurice F. McAuliffe, D.D., Auxiliary Bishop

*Ambot, John J., Hartford
*Anderson, John H., Devon
*Aneed, Anthony J., New London
*Baker, Denis F., Middletown
Balasa, John M., Hartford
Baldwin, William J., Meriden
Barney, John J., Derby
*Barrett, James F., Farmington
Barry, Joseph W., Hartford
*Barry, Michael P., West Haven
*Barry, Michael W., Hartford
*Bartkowski, Stephen, New Britain
*Bartlewski, George G., Bristol
Bartlewski, Paul A., Meriden
*Baumeister, Otto, Glenville
Beardsley, Robert A., Bethel
*Beccaris, Luigi, Bristol
*Belanger, Joseph V., Hartford
Belec, Hormisdas, Taftville
*Bellerose, Uleric O., Putnam
*Blake, William J., Fairfield
*Blazejowski, Stanislaus, Waterbury
Boileau, Ernest A., Waterbury
*Bojnowski, Lucyan, New Britain
Boland, Thomas J., Middletown
*Bonforti, Salvatore, Torrington
*Botticelli, William P., Torrington
*Bowen, Robert J., Moodus
Brady, Matthew F., Bloomfield
Breen, Francis P., Waterbury
*Brennan, Charles W., Waterbury
*Brennan, Edward J., Waterbury
*Brennan, John C., Kensington
*Brennan, John J., Hazardville
Brewer, William, Westerly
*Broderick, James A., New Haven
*Broderick, Jeremiah J., Tariffville
*Burke, John J., Thomaston
Brophy, James K., Hartford
Buckley, Cornelius J., Shelton
Butler, James T., Waterbury
Byrne, Timothy A., Naugatuck
Callahan, Albert A., Guilford
Callahan, Henry M., Stamford
*Callahan, John F., West Hartford
*Carey, John D., Voluntown
*Carniche, Michael J., Stratford
Caron, Nicolas, Jewett City
Carr, Stephen F., Bristol
Carrig, Hubert P., Fairfield
*Carroll, John H., Wallingford
*Carroll, Richard J., Westport
Carty, Charles M., Hartford
Casey, John F., East Hartford
Casey, Joseph D., Putnam
*Casey, Walter D., Hartford
Casey, William F., New Haven
*Cassidy, Francis H., Norfolk
*Cavanaugh, Arthur G., Suffield
*Ceppa, John L., Meriden
Chabot, Henry L., Moosup
Chagnon, Henri, Bristol
*Chernitzky, Stephen F., Bridgeport
Chicoine, Franxis X., Bristol
Christopher, Robert L., Danbury
Clabby, Raymond J., Norwalk
Clark, Frederick W., Stamford
Clark, George F., New London
Coffey, Peter J., Hartford
Coffey, Stephen J., Bloomfield
*Coholan, Frederick M., Pomfret
Coleman, Henry J., New Haven
*Coleman, Nicholas P., Riverside
Collins, William J., Hartford
Comtois, Joseph F., Bridgeport
*Conlan, John A., Windsor Locks
Connor, John T., New Britain
Conroy, Walter R., Newtown
Cook, Jerome T., Stamford
Corcoran, Charles J., Stamford
Costello, John A., Hartford
Cote, Donat M., Hartford

*Cotter, Edmund A., Stonington
Coughlin, James M., West Haven
*Cournoyer, Joseph P., New Haven
Cronan, John O., Hartford
*Crowley, Timothy, New London
*Cryne, Eugene P., Middlebury
Cryne, Edward, New Haven
*Cuny, Peter J., Waterbury
Curran, Edward P., Hartford
*Curtin, Jeremiah J., West Haven
Cunningham, Joseph, Hartford
*Daly, Joseph M., Bridgeport
Daly, Peter P., Waterbury
Daly, William J., New Haven
Dargan, James E., Norwich
Dawid, Joseph P., New Britain
*Degnan, Joseph A., Terryville
Delaney, John J., Wallingford
Demenske, Edward J., Branford
*Derwin, James E., Cromwell
*DesSureault, Frederick H., Taftville
Dial, John W., Bridgeport
Dignam, Austin B., New Haven
Dignam, Paul, Waterbury
Dillon, John J., Waterbury
*Dolan, James Q., Stratford
*Dolan, Patrick L., Poquonock
*Donnelly, Bernard M., Hartford
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*Golob, Michael J., Bridgeport
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*Scoglio, Felix, Waterbury
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*Sullivan, John A., Springdale
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*Sullivan, Thomas J., Bridgeport
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*Wollschlager, Alexander C., East Portchester
Woods, James F., Waterbury
*Woroniecki, Sigismund, Rockville
Wuskell, Anthony, Waterbury
*Yankowsky, Joseph W., Ansonia
Zihala, John J., Bridgeport

* Indicates Pastor.

STATISTICS OF THE HARTFORD DIOCESE

Data Obtained from the Catholic Directories
1929 Statistics

Bishop	Population	Churches	Missions	Priests	Schools	Religious	Children in Schools	Academies	Orphanages	Institutions of Learning	Miscellaneous Institutions
William Tyler 1844–1849	15,000	13	..	8	..	......	......	..	..		
Bernard O'Reilly 1850–1856	35,000	22	16	22	10	41	2,500	2	2		
Francis P. MacFarland 1858–1874	140,000	76	69	77	18	100	8,000	2	2		
Thos. Galberry 1876–1878	150,000	83	74	83	23	160	10,100	3	3		
Lawrence McMahon 1879–1893	250,000	96	54	180	40	485	16,000	3	3		
Michael Tierney 1893–1908	325,000	156	51	280	69	1,115	30,275	3	3	Academies .... 3 Seminaries .... 2 School for Boys 1	Hospitals .... 4 Home for Working Girls 2 Good Shepherd .... 1 Orphan Asylums 1
John J. Nilan 1910–	603,467	235	51	546	101	2,197	48,293	8	3	Seminaries .... 3 College .... 1 School for Boys 1 Academies 8	Hospitals .... 5 Day Nurseries .... 2 Home for Working Girls 2 Home for Aged .... 1 Home for Aged Poor ....1 Good Shepherd .... 1 Infant Asylum .... 1 Orphan Asylums 2

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